

HISTORY OF  

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JOSEPH SMITH *and*  
THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  

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THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS

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A Source- and Text-Critical Edition

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Volume 5: 1842-1843

Eight Volumes

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*Edited by*

DAN VOGEL

THE SMITH-PETTIT FOUNDATION  
SALT LAKE CITY • 2015

*To all students of Mormon history*

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∞ The paper used in this publication meets the minimum requirements of  
the American National Standard for Information Sciences—Permanence  
of paper for Printed Library Materials, ANSI Z39.48-1992.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA  
History of Joseph Smith and The Church of Jesus Christ of Latter-day Saints:  
a source- and text-critical edition / edited by Dan Vogel.

pages cm

Includes bibliographical references.

ISBN 978-1-56085-245-2 (alk. paper)

1. Church of Jesus Christ of Latter-day Saints--History--Sources.
2. Smith, Joseph, Jr., 1805-1844. 3. Mormon Church--History--Sources.
- I. Vogel, Dan, 1955--editor.

BX8611.H58 2015

289.309--dc23

2014032575

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## INTRODUCTION TO VOLUME 5

Volume 5 covers the period from 3 May 1842 to 31 August 1843. It begins with the inauguration of endowment ceremonies on the second floor of Joseph Smith's Nauvoo brick store, and covers other important events such as John C. Bennett's excommunication, Joseph Smith's arrest as an alleged accessory in the attempted assassination of former governor Lilburn Boggs of Missouri, his release and attempts to evade arrest by Missouri marshals, his second arrest and trial before Judge Nathaniel Pope in Springfield, Illinois, his acquittal and return to Nauvoo, expansion of Nauvoo municipal government and attempt by Illinois senate to repeal parts of the Nauvoo charter, arrest and imprisonment of Orrin Porter Rockwell in Missouri for attempted assassination of former governor Boggs, Smith's arrest on an indictment for treason in Daviess County, Missouri, his release and return to Nauvoo, and Smith's introduction of plural marriage to an inner circle of church leaders and friends.

### Nauvoo

#### *Rough Draft, MS 4:11-6:26 (April 1845-January 1846)*

Willard Richards's work on the Rough Draft had reached the events of 3 May 1842 (i.e., RDft 4:11), which is where this volume of the History begins, shortly before Thomas Bullock copied it into Book C-1, 1328, about 16 April 1845.<sup>1</sup> By 18 April, Richards had finished the 19-page MS 4 and began working on MS 5, which covers 1 July-31 Dec. 1842 (cf. DHC 5:52-215; chaps. 3-12).<sup>2</sup> By 13 August, Richards had finished the 24-page MS 5, and began working on MS 6, recording in his journal: "after dinner wrote. history January 1. 1845 [1843] &c."<sup>3</sup> Working alternately, Richards, Bullock, and Wilmer Benson reached the last page of MS 6, page 26, and concluded their work with the events of 28 February 1843 (cf. DHC 5:215-91; chaps. 12-15). On 15 January 1846, Bullock recorded: "At office all day writing history which Dr. dictated," and that he was "writing book D (finished Feb 28)."<sup>4</sup> This corresponds to Book D-1, 1485, which is where D-1 stopped before being packed up for trip to Utah.

#### *Manuscript History, Book C-1, 1328-61 (March-July 1845)*

About 16 April 1845, Bullock reached page 1328 of Book C-1, which deals with the events of 3

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1. On 15 Apr. 1845, TB wrote that he had "left off 19 April 1842" (CHOj 3:4), which corresponds to Book C-1, 1324. WR had thus exceeded RDft 4:10 by this date. On 18 Apr. 1845, TB wrote that he had "finished June 1842" (CHOj 1:37), which corresponds to Book C-1, 1352. This means WR had finished RDft MS 4 by this date.

2. See previous note.

3. WRj 11:242, 247.

4. TBj, 12; CHOj 3:38.

May 1842.<sup>5</sup> On 3 May 1845, Bullock recorded that he had “finished July 1842 being the end of vol 3” (cf. DHC 5:84; chap. 4).<sup>6</sup> However, Bullock continued filling blanks in C-1 with excerpts from Joseph Smith’s Letter Book, *Times and Seasons*, *Millennial Star*, *Wasp*, and Nauvoo City Council Minutes until 3 July,<sup>7</sup> when he reported that he had “finished vol 3 containing about 343,000 words.”<sup>8</sup>

*Book C-1, Addenda, 4-7*  
(September 1845)

When addenda began to be added to Book C-1, among the first were three which had insertion points corresponding to 23 June and 5 and 16 July 1842 (DHC 5:40-41 and 57; chaps. 2, 3).<sup>9</sup> The first nine pages of the addenda for C-1 were written by Bullock, when Franklin D. Richards took over for the next seven pages. The first mention of Bullock writing these addenda dates to 1 September 1845, when he recorded that he was “writing an addenda in Book C.”<sup>10</sup> On the following day, he wrote that he was writing “addenda in book C,” and that “F. D. Richards [was] copying addendas, also in Book C.”<sup>11</sup> Thus, the three addenda pertaining to volume 5 of the History date to 1-2 September 1845.

*Review of Book C-1, 1328-61, by Apostolic Committee*  
(November 1845)

There is no record indicating when the apostles reviewed pages 1328-61 of Book C-1, but it was likely between 11 November, when the committee reached page 1186, and before 24 November, when the committee began reviewing Book D-1.

*Manuscript History, Book D-1, 1362-1485*  
(May 1845-January 1846)

Continuing the pagination from Book C-1, Bullock began writing on page 1362 of Book D-1 on 5 May 1845, when he recorded that he had “commenced in new book.”<sup>12</sup> On 4 August, Bullock recorded that he had reached page 1422, which corresponds with material dealing with 26 November 1842.<sup>13</sup> On 20 August, Bullock wrote that he was “writing history in 4 vol in P.M. commenced <at> the year 1843,”<sup>14</sup> which corresponds to Book D-1, 1433 (cf. DHC 5:215; chap. 12). On 15 January 1846, Bullock recorded that he was “writing book D (finished Feb 28).”<sup>15</sup> This corresponds to Book D-1, 1485 (cf. DHC 5:291; chap. 15), which is where D-1 stopped before being packed up for the trip to Utah. Before doing so, Bullock wrote the following note in Book D-1, 1485:

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5. On 15 Apr. 1845, TB was “Writing Church History all day” and “left off 19 April 1842” (CHOj 3:4). On 18 Apr., TB wrote that he had “finished June 1842” (CHOj 1:37; 3:4-5), which corresponds with Book C-1, 1352.

6. CHOj 1:38.

7. CHOj 1:38-46; 3:5-18.

8. CHOj 1:38; 3:8.

9. The entry for 16 July 1842 includes the phrenological charts of Brigham Young and Heber C. Kimball, which appeared in *DN* but were deleted in DHC 5:66 (chap. 3).

10. CHOj 3:25.

11. CHOj 3:25.

12. CHOj 1:38; 3:8.

13. CHOj 3:22.

14. CHOj 3:23.

15. TBj, 12; CHOj 3:38.



end of W. Richards compiling the books packed Feb. 4, 1846 in Nauvoo. Miles Romney, present. T Bullock, clerk.

Prior to this time, Wilmer Benson had apparently filled two blanks left by Bullock. On 29 August, Bullock recorded that “W Benson came copying in Book D. a blank,” and on the following day that Benson continued “filling in blanks in vol D.”<sup>16</sup>

*Review of Book D-1, 1362-1485, by Apostolic Committee  
(November 1845)*

The apostles began reviewing Book D-1 on 24 November 1845, when Willard Richards recorded that he “read history with G. A. Smith in book D.”<sup>17</sup> On the same day, Bullock wrote that he “read in history ‘Book D.’ to G. A. Smith & W Richards.”<sup>18</sup> Two days later, Willard Richards recorded that “G. A. Smith called and read history 50 pages,”<sup>19</sup> which brought the review to page 1423. On 28 November, Bullock wrote that he was “reading history to G. A. Smith & W. Richards. finished with the year 1842 about noon.”<sup>20</sup> The year 1842 concludes on page 1433 (cf. DHC 5:215; chap. 12). It is unclear when pages 1434-85, which were the last to be written in Nauvoo, were reviewed by the apostles.

*Book D-1, Addenda, 1  
(May 1845-January 1846)*

While still in Nauvoo, Bullock added an addenda to Book D-1 dealing with an ordinance passed by the Nauvoo City Council on 9 September 1842 pertaining to writs of habeas corpus (cf. DHC 5:161; chap. 9). This addendum was written after Bullock began Book D-1 on 5 May 1845, and before it was incorporated in Book D-2, 40, between 1 December 1845 and 2 January 1846.<sup>21</sup>

*Manuscript History, Book D-2, 1-95  
(November 1845-July 1856)*

After review by the apostles, Bullock began copying Book D-1 into Book D-2 in November 1845. On 24 November, Richards wrote that he “read history with G. A. Smith in book D,”<sup>22</sup> and on the same day Bullock recorded: “read in history ‘Book D.’ to G. A. Smith & W Richards.”<sup>23</sup> On the following day, Bullock wrote: “copying Book D as far as was read yesterday.”<sup>24</sup> The first eleven pages of Book D-2 are in Bullock’s hand (cf. D-1, 1362-73), which were evidently recorded 24-27 November 1845.<sup>25</sup> Wilmer Benson recorded pages 11-82, probably between 29 November 1845 and

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16. CHOj 3:25; 5:12-13.

17. WRj 13:104.

18. CHOj 3:32.

19. WRj 13:106. BY wrote: “At the Historian’s Office with Elder George A. Smith and revised fifty pages history” (DHC 7:532). TB recorded: “reading history to G. A. Smith & W. Richards till about 2” (CHOj 3:32).

20. CHOj 3:33. On 28 Nov. 1845, WR wrote: “G. A. Smith called and read history to the end of 1842” (WRj 13:108). WB wrote: “G A Smith ... revised with TB 15 pages of history in Book D” (CHOj 7:15).

21. CHOj 3:33-36.

22. WRj 13:104.

23. CHOj 3:32.

24. CHOj 3:32.

25. Before WB took over, CHOj records TB copying in D-2 on 24-27 Nov. 1845 (CHOj 3:32).

2 January 1846.<sup>26</sup> Apparently, from 21 January to 2 February 1846, Bullock continued copying in Book D-2, pages 82-95.<sup>27</sup>

### Work Continues in Utah

Apparently, there was no attempt to write new material until 1 December 1853, when Bullock recorded in the left margin of page 1486 in Book D-1: "Dr. Willard Richards wrote one line of History, being sick at the time, and was never able to do any more." This evidently refers to the first line at the top of the same page, which is a fragment of a sentence in Bullock's hand dealing with 1 March 1843. Following Richards's death on 11 March 1854 and George A. Smith's appointment as Church Historian at the April conference, work on the History continued. On page 1486 of Book D-1, Bullock noted: "commencement of George A. Smith's compiling as Historian. April 13, 1854."

Although the History had been written and entered into Book D-1 up to 28 February 1843, Smith "commenced compiling the history of Joseph Smith from April 1st 1840."<sup>28</sup> This was in preparation for the many addenda that would be added to Books C-1 (19-24), C-2 (600-2, 613-16), D-1 (1-6), D-2 (1-6), and especially the 75-page Addenda Book for the years 1840-42, which was begun on 18 October 1854. "I had to revise and compare two years of back history which he [Willard Richards] had compiled, filling up numerous spaces which had been marked as omissions <on memoranda> by Dr. Richards," Smith recalled.<sup>29</sup>

### *Rough Draft, MS 7:1-66 (June 1854-June 1855)*

The ninety-six-plus pages of Manuscript 7 of the Rough Draft covering March to December 1843 were dictated by George A. Smith or composed under his direction from June 1854 to about August 1855. However, Smith reached page 66 containing the events of 31 August 1843, which is where this volume of the history ends, about June 1855.

On 5 June 1854, "GAS directed TB to place the Historical papers for 1843 in the new Secretary preparatory to active operations[,] which he did."<sup>30</sup> An entry for 6 June reads: "TB gathered together Journals[,] Books & Papers to commence History[,] which GAS examines."<sup>31</sup> Church Historian's Office journal reports that on 7 June, "GAS commenced the dictation & TB the writing of the History of Joseph Smith commencing March 1[,] 1843[,] reading Historical books & papers for that day."<sup>32</sup> The entry for 26 June 1854 reads: "GAS dictating history TB writing[,] in afternoon J M Grant present when TB read the whole of from March 1 to 17 inclusive to him & GAS & approved."<sup>33</sup>

On 1 July 1854 Smith resumed "dictating history" to Bullock, and LH "commenced copying in

26. On 29 Nov. 1845, TB recorded the earliest mention of WB copying in D-2 (CHOj 3:33). The last mention of WB working on D-2 is apparently on 2 Jan. 1846 (CHOj 3:33-36; see also 6:26-28; 7:16-22).

27. On 21 Jan. 1846, TB recorded: "commenced copying in book D" (TBj, 12). TB had been writing in D-1 from 3-15 Jan. 1846, recording on the last day that he had reached 28 Feb. 1843 in D-1, 1485, which is the last page written in that book before the move to Utah (CHOj 3:38); the 21 Jan. entry therefore records TB's work on D-2. TB evidently continued copying in D-2 until 2 Feb., the day before the history books were packed up (TBj, 12-13; CHOj 3:39-40).

28. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218.

29. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218.

30. CHOj 17:61.

31. CHOj 17:62.

32. CHOj 17:63.

33. CHOj 17:82.

book D[-1] history commencing on March 1 1843.”<sup>34</sup> By 19 July, Smith and Bullock had reached the conference of 6–9 Apr. 1843, which Bullock and John L. Smith recorded on RDft 7:12–16 (cf. DHC 5:327–46; chap. 17). The entry in the CHO journal for this date reads: “GAS hearing history read & approving same. Conference 1843[.] TB writing same.”<sup>35</sup> The same day Smith dictated a letter to Amasa Lyman and Charles C. Rich, stating “I am making Slow Progress in the history being now Engaged in the april Conference of 1843.”<sup>36</sup>

Smith and Bullock continued working on the Rough Draft, reaching the events of 1 August 1843 on page 60, probably about June 1855, when Jonathan Grimshaw and Robert L. Campbell took over as scribes, reaching 31 August 1843 on page 66, probably before 20 June 1855. Campbell copied this portion of the Rough Draft into Book E-1 sometime between 2 May and 20 August 1855. However, an entry in the CHO journal dated 20 June 1855 reports that Grimshaw was already working on Joseph Smith’s 29 December 1843 mayoral address,<sup>37</sup> which may indicate that work on Rough Draft Manuscript 7 was completed by that time and that addenda were being added.

### *Review of Rough Draft (June 1854-?)*

Review of Rough Draft Manuscript 7 apparently began on 26 June 1854. An entry in the CHO journal for that date reads: “in afternoon J M Grant present when TB read the whole of from March 1 to 17 inclusive to him & GAS & approved.”<sup>38</sup> The first sixty-six pages of the MS 7 contain occasional penciled notes marking the reviewers’ progress—i.e., “ex[amine]d. JMG GAS AC [” (6), “GAS ES TB” (8), “revised GAS Judge Smith TB” (14), “exd. GAS Judge Smith TB” (26), “exd. GAS TB JG” (29), “exd. GAS O Pratt TB” (31), “exd. GAS TB” (32), “exd. GAS TB” (39), “exd. GAS” (41), “revised to here GAS” (52), “exd. GAS” (64)—without giving dates. These initials indicate that historians George A. Smith, Thomas Bullock, and Jonathan Grimshaw were occasionally joined by Jedediah M. Grant, recently ordained an apostle to replace Willard Richards, Apostle Orson Pratt, Elias Smith, a probate judge in Salt Lake County, and Albert Carrington, editor of the *Deseret News*. Elias Smith, who was present for the review of three segments of MS #7 (pp. 6–8, 8–14, and 14–26), probably dates to 20–28 July 1854. The CHO journal for 20 July reads: “TB ... reading what has been written, to revise for copyist by GAS & Elias [Smith].”<sup>39</sup> And the entry for 28 July records: “GAS TB & Judge [Elias] Smith revising history for the copyist.”<sup>40</sup>

### *Manuscript History, Book D-1, 1486-1636 (July 1854-May 1855)*

A marginal note in Book D-1, 1486, in Thomas Bullock’s hand reads: “commenced copying July 1, 1854.” On this date, the CHO journal also records: “Leo Hawkins commenced copying in book D history commencing on March 1[, ] 1843.”<sup>41</sup> Hawkins began copying from Rough Draft 7:1, which

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34. CHOj 17:87.

35. CHOj 17:105.

36. GASLB, 51.

37. CHOj for 20 June 1855 reads: “J.G. [on] Summary & copying Joseph’s discourse to Policemen of Nauvoo &c all day” (CHOj 18:44).

38. CHOj 17:82.

39. CHOj 17:106.

40. CHOj 17:113.

41. CHOj 17:87.

George A. Smith began dictating to Bullock on 7 June 1854, and continued for sixty-one pages, reaching Book D-1, 1547, about 21 August 1854.<sup>42</sup>

The remaining eighty-nine pages of Book D-1, pages 1547-1636, were copied by Robert L. Campbell, who left many quoted documents blank to be later filled in by Bullock. The first clear reference to Campbell copying in D-1 is dated 9 February 1855.<sup>43</sup> From this date until he finished D-1 on 2 May 1855,<sup>44</sup> Campbell wrote regularly while fulfilling other writing assignments. This brought the History to the events of 1 July 1843 (cf. DHC 5:473; chap. 24).

*Addenda Book, 32-38, 63-75*  
(April-June 1855)

The Addenda Book contains eight items pertaining to this volume of the History, all dealing with 1842. Seven of the eight appear in Hawkins's handwriting, but the first was added to pages 32-38 by Robert L. Campbell, probably between 11 and 14 April 1855.<sup>45</sup> The remainder were added by Hawkins at the end of the Addenda Book, on pages 63-75, probably between 24 April and 19 June 1855.<sup>46</sup> These addenda pertain to the first three chapters of this volume, but others belonging to later chapters would be added to Book D-1 in August.

*Manuscript History, Book C-2, 473-520*  
(April-October 1855)

Meanwhile, between 10 November 1854 and 2 October 1855, Leo Hawkins copied Book C-1, which had been reviewed and corrected in Nauvoo, into Book C-2, 292-520, the last forty-seven pages of which pertain to this volume of the History (cf. DHC 5:1-84; chaps. 1-4). An entry in the CHO journal for 13 March 1855 is the first explicit reference to Hawkins copying in Book C-2.<sup>47</sup> However, previous references to Hawkins "copying in book C," the earliest being 10 November 1854,<sup>48</sup> undoubtedly refer to Book C-2 since he was not a regular scribe for C-1. The date Hawkins reached the portion of Book C-2 pertaining to this volume of the History can be surmised as follows. As Hawkins copied Book C-1, he also incorporated eight items from the Addenda Book, which had recently been composed by himself and Robert L. Campbell. Because the first item to be incorporated appears on page 474 of Book C-2, and that item had been composed in the Addenda Book probably between 24 April and 19 June 1855, Hawkins probably began recording this portion of C-2 no earlier than 24 April 1855. Nevertheless, the date on which Hawkins finished copying C-2 is more certain. An entry in the CHO journal for 2 October 1855 reads: "L.H. finished copying in C.2."<sup>49</sup>

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42. Last clear reference to LH copying in D-1 is an entry for 21 Aug. 1854 (CHOj 17:136).

43. CHOj 17:312.

44. Entry for 2 May 1855 reads: "R.L.C. on Book D forenoon, afternoon began book E" (CHOj 17:395).

45. RLC's handwriting appears on pp. 27-44 of the Addenda Book. Entries in CHOj for 11, 13 and 14 Apr. 1855 mention RLC "Copying in addenda book" (CHOj 17:374, 275, 377).

46. The first clear reference to LH writing in Addenda Book after RLC is 27 Apr. 1855: "L.H. on book C.2 ... & on addenda book" (CHOj 17:390). However, LH probably began writing as early as 24 Apr. as the entry for this date reads: "L.H. Copying addenda, cleaning C 1" (CHOj 17:387; cf. 15, 22, 28 May, 18:7, 14, 20). The last clear references to LH "copying in Addenda Book" date to 5, 6, 9, 19 June 1855 (CHOj 18:28, 30, 33, 43).

47. CHOj 17:345.

48. CHOj 17:214.

49. CHOj 18:154.

*Proofing Book D-1*  
(May 1855–November 1856)

Apparently between May and November 1855, the historians proofed Book D-1 and made corrections. An entry for 15 May 1855 reads: “T.B. & J.G. [examining] Book D with [Rough Draft] Mss.”<sup>50</sup> On 16 May 1855: “T.B. & J.G. comparing Book D 1 with Mss.”<sup>51</sup> On 22 May 1855: “T.B. & J.G. <read proof of history, also> Examining & comparing Book D.”<sup>52</sup> On 28 May 1855: “R.L.C. ... cleaning up D.”<sup>53</sup> On 30 May 1855: “R.L.C. cleaning up book D 1.”<sup>54</sup> On 6 June 1855: “L.H. ... cleaning up B.”<sup>55</sup> On 1 November 1855: “L.H. cleaning in D 1.”<sup>56</sup> On 21 November 1855: “L.H. ... cleaning D.1.”<sup>57</sup> As late as 18 November 1856, “L.H. Cleaning [was] up D.1. &c &c all day.”<sup>58</sup>

*Book D-1, Addenda, 1-6*  
(August 1855)

In August 1855, Leo Hawkins added four addenda to Book D-1. The first three pertaining to August and September 1842 were probably added 1–3 August 1855, when the CHO journal records: “L.H. copying addenda in D 1 &c.”<sup>59</sup> The fourth addendum dealing with January 1843 was probably added on the 15th.<sup>60</sup> Two of the addenda pertaining to 3 September and 31 August 1842 had previously been added to the addenda of Book D-2. A third addendum to 27 August 1842, now identified as Joseph Smith’s undated letter to Nancy Rigdon but published under the heading “Happiness”, was copied by Bullock in condensed lines on the bottom of page 25 in Book D-2 on 6 November 1855.<sup>61</sup> The fourth addendum pertaining to 22 January 1842 was incorporated by Hawkins in D-2, 96–99, between 17 October 1855 and 11 July 1856.

*Revising Book D-1*  
(October 1855)

In October 1855, George A. Smith began revising Book D-2. An entry for 9 October reads: “G.A.S. revising copy in Book D from ~~Feb-28th~~ <Jan 20th> to ~~March-4th~~ <Feby 8th> 1843 all day.”<sup>62</sup> This refers to Book D-1, 1456–64. The entry for the next day reads: “G.A.S. revising copy in Book D. from Feby 8th to March 4th 1843 all day,”<sup>63</sup> which refers to Book D-1, 1464–90. The next entry to mention revision is dated 15 October: “G.A.S. revising History all day.”<sup>64</sup> Presumably these entries are related to apostolic review of Book D-1 and subsequent copying of the text into Book D-2 by Leo Hawkins, beginning on 17 October.

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50. CHOj 18:7.

51. CHOj 18:8.

52. CHOj 18:14.

53. CHOj 18:20.

54. CHOj 18:22.

55. CHOj 18:30.

56. CHOj 18:185.

57. CHOj 18:207.

58. CHOj 19:174.

59. CHOj 18:90–92.

60. LH is recorded copying D-1 addenda on 1–3 and 15 Aug. 1855 (CHOj 18:90–92, 104).

61. Entry for 6 Nov. 1855 reads: “T.B. ... also copied ‘Happiness’ in D.2 all day” (CHOj 18:190).

62. CHOj 18:161.

63. CHOj 18:162.

64. CHOj 18:167.

*Review of Book D-1, 1486-1636, by Apostolic Committee  
(October 1855-July 1856)*

The record of the apostolic review of Book D-1, 1486-1636, is sketchy and incomplete. The first clue is found in Book D-1, 1504, where a note in pencil in the left margin reads: “revised Feb. 5/56 G A Smith A Lyman E T Benson” (TB). This segment of D-1 had been recorded by Leo Hawkins between 1 July and 21 August 1854, and copied into Book D-2 shortly after review by Hawkins between 5 February and 25 June 1856, when it was published in the *Deseret News*.

Other than another penciled note in the margin of Book D-1, 1588—“BY HCK JMG GAS ex[amine]d to here TB”—there are no other clues from the book itself. However, one might assume that the review closely preceded the copying into D-2 and that copying closely preceded publication. Therefore review probably began in October 1855, which is when Hawkins began copying in Book D-2, and concluded about July 1856, when Hawkins completed Book D-2.

*Manuscript History, Book D-2, 95-248  
(October 1855-July 1856)*

The continuation and completion of Book D-2 by Hawkins, which was begun by others in Nauvoo, evidently occurred between 17 October 1855 and 11 July 1856. An entry in the CHO journal for 17 October 1855 reads: “L.H. on Book D.2 half day.”<sup>65</sup> This is the first clear reference to work on D-2 in the Utah period. Occasional entries between 17 October 1855 and 11 July 1856 record Hawkins’s writing in Book D-2 without giving locations, but his handwriting appears on pages 95-248. The entry for 11 July 1856 records: “L.H. Finished copying in D 2.”<sup>66</sup>

*Book D-2, Addenda, 1-6  
(June-July 1855)*

Between 28 June and 23 July 1855, Leo Hawkins added three addenda to Book D-2 dealing with August and September 1842, two of which were later copied into the addenda of Book D-1. The third pertaining to 15 August 1842, a long excerpt from the *Times and Seasons*, appears only in Book D-2, Addenda, 1-4. An entry in the CHO journal for 28 June 1855 reads: “L.H. copying addenda to D.2 &c all day.”<sup>67</sup> On 18 July: “L.H. copying addenda to D.2 &c half [day].”<sup>68</sup> On 19 July: “L.H. copying in addenda to D.2 half [day].”<sup>69</sup> And, finally, on 23 July: “L.H. [copying] addenda to D.2 & exam[inin]g with J.G.”<sup>70</sup>

*Cleaning Book D-2  
(February 1856)*

The record is brief, but evidently proofing began even before Leo Hawkins had finished D-2. An entry for 8 February 1856 mentions “J.G. cleaning Book D.2 half day.”<sup>71</sup>

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65. CHOj 18:170.

66. CHOj 19:44.

67. CHOj 18:52.

68. CHOj 18:73.

69. CHOj 18:74.

70. CHOj 18:78.

71. CHOj 18:287.



*Manuscript History, Book E-1, 1637-1712*  
*(May-June 1855)*

Robert L. Campbell began writing in Book E-1 on 2 May 1855. The CHO journal for that date reads: "R.L.C. on Book D forenoon, afternoon began book E."<sup>72</sup> From 2 May to 20 August 1855, entries in CHO journal simply record Campbell's writing in Book E-1.<sup>73</sup> On the latter date, the record indicates that Campbell began the year 1844, which begins on page 1845.<sup>74</sup> At an average of a little less than two pages per day, Campbell probably reached the events of 31 August 1843 on page 1712 of Book E-1, which is where this volume of the History ends, in early June.

*Proofing Book E-1*  
*(May 1855-May 1856)*

In preparation for apostolic review, which began on 10 March 1856,<sup>75</sup> the clerks began proofing Book E-1. The first indication of this activity is recorded in CHO journal on 23-24 May 1855, when Bullock and Grimshaw began proofing, or "comparing" Book E-1 with Rough Draft MS #7.<sup>76</sup> Then, on 18 June, Grimshaw and Hawkins spent the day "examining Book E.1 with MS."<sup>77</sup> This activity continued sporadically over the course of a year.<sup>78</sup>

*Review of Book E-1, 1637-1712, by Apostolic Committee*  
*(March-July 1856)*

The apostolic review of Book E-1 evidently began on 10 March 1856, presumably covering the first thirty-one pages. Book E-1, 1668, has marginal note in pencil: "10 March [18]56[.] ex[amine] d B[righam] Y[oung], H[eber] C K[imball], A[masa] Lyman, G[eorge] A Smith[.] T[homas] B[ullock]."<sup>79</sup> CHO journal for this date reads: "G.A.S. with the Presidency revising History all day."<sup>79</sup> The entry for the following day reads: "T.B. filling addendas in Hist[or]y as revised by the Presidency & cleaning Book. read proof all day."<sup>80</sup>

The next segment reviewed by the apostles, pages 1668-95, occurred on 14 April 1856. Book E-1, 1695, has penciled note in margin: "ex[amine]d B[righam] Y[oung] G[eorge] A S[mith] W[ilford] W[oodruff] April 14/[18]56."

The last segment pertaining to this volume, pages 1695-1743, occurred on 14 July 1856. On this date, Wilford Woodruff wrote: "I spent the fore part of the day in the office. Called upon President Young at 10 o'clock. Read History till 1 o'clock. He then Dined[.] called at the Historians office at 3 o'clock & read 2 hours. We have revized about 50 pages to day. The President became weary & we closed."<sup>81</sup> Book E-1, 1713, has note in pencil in margin: "examined B[righam] Y[oung] W[ilford] W[oodruff] D[aniel] H Wells July 14 [18]56," which probably corresponds with the first shift of revision. The second

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72. CHOj 17:395.

73. CHOj 17:395-18:109.

74. CHOj 18:109, which reads: "R.L.C. [copying in] E.1 Began 1844."

75. See introduction to vol. 6.

76. CHOj 18:15-16.

77. CHOj 18:42.

78. See CHOj 18:141, 200-201, 276-78, 283-286, 288, 290, 385, and discussion in introduction to vol. 6.

79. CHOj 18:319.

80. CHOj 18:320.

81. WWj 4:429.

is found in another penciled note in the margin of Book E-1, 1743: “ex[amine]d B[righam] Y[oung] W[ilford] W[oodruff] July 14/[18]56.”

*Manuscript History, Book E-2, 1-83*  
(April-August 1856)

The first mention of Leo Hawkins writing in Book E-2 is dated 18 April 1856. On that date, the CHO journal records: “L.H. copying in D <E> 2 & filing papers.”<sup>82</sup> Hawkins continued copying until 6 August 1856, when the volume was discontinued on page 83 with the events of 19 July 1843 (cf. DHC 5:513; chap. 27). On that page, Hawkins penned the following note: “This, the second Copy, discontinued, Aug 6, 1856, by the advise of President Brigham Young.” The entry in the CHO journal for the following day reads: “L.H. Concluded E.2.”<sup>83</sup>

*Book E-1, Addenda*  
(May 1856)

Of the six addenda added to Book E-1, one pertains to this volume. The addenda deals with events of 19 August 1843 and was added by Robert L. Campbell about 12-14 May 1856.<sup>84</sup>

*Apostolic Review of Joseph Smith’s Sermons*

Volume 5 contains several of Joseph Smith’s sermons, mostly based on Willard Richards’s notes in Joseph Smith’s journals, William Clayton’s journals, Wilford Woodruff’s journals, or the Nauvoo Relief Society Minutes. Some of the final versions of these sermons are amalgamations and expansions of the original sources. It is likely that all were subject to apostolic review, but four were specifically mentioned as being reviewed by Brigham Young. They are as follows:

1. Joseph Smith’s address before the Nauvoo Ladies’ Relief Society, 26 May 1842 (DHC 5:19-21; chap. 2). First draft reviewed by Brigham Young 29 March 1855. CHO journal for this date reads: “G.A.S. & T.B. visited the Governor [Brigham Young] to read to him Josephs sermon to the Female Relief Society Nauvoo when he referred them to Sister Eliz[a] Snow, who delivered them the original Sermon in the Female RS Record also delivered up one of her own Journals.”<sup>85</sup> A second draft of the sermon based on the Relief Society Minutes was produced by Leo Hawkins, who then added it to Addenda Book, 71-73, probably between 24 April and 19 June 1855. It was subsequently incorporated in Book C-2, 482-83, by Hawkins between 10 November 1854 and 2 Oct. 1855.

2. Joseph Smith’s sermon delivered at the Nauvoo Temple 11 June 1843 (DHC 5:423-27; chap. 22). Reviewed by Brigham Young 14 February 1855. CHOj for 14 Feb. 1855 reads: “G.A.S. & J[ohn]. L. [Smith] was up at Presidents office reading Joseph[’s] Sermon on the 11 day of June 1843.”<sup>86</sup> This sermon in which Joseph Smith compared himself to a “rough stone” is an amalgamation of Willard Richards’s notes in Joseph Smith’s journal and Wilford Woodruff’s journal and copied into the Nauvoo

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82. CHOj 18:358.

83. CHOj 19:71.

84. CHOj for 12-13 May 1856 records: “R.L.C. [copying] Addenda &c” (CHOj 18:383-84). This probably refers to E-1 addenda since RLC had just finished E-1 on or about 9 Apr. The entry for 14 May records: “R.L.C. finished addenda & cleand up book E” (CHOj 18:385).

85. CHOj 17:361.

86. CHOj 17:317.



Sermon Book, 60–67, by John L. Smith. It was copied into Book D-1, 1571–75, by RLC, between 9 February and 19 March 1855.

3. Joseph Smith's sermon delivered at the grove near the Nauvoo Temple 30 June 1843 (DHC 465–73; chap. 24). Reviewed by Brigham Young 22 February 1855. CHO journal for 20 February 1855 reads: "G.A.S. T.B. & JG on History, at the Dixon arrest, & the discourse delivered by Joseph when he returned to Nauvoo[,] which bro Brigham wishes to be put into next weeks paper, along side his sermon of last Sunday."<sup>87</sup> The entry for 22 February reads: "G.A.S. & T.B. called on Governor [B. Young] & read Josephs sermon de=livered after return from Dixon as revised with which the Governor was well pleased."<sup>88</sup> This sermon in which Joseph Smith reviewed his recent arrest at Dixon, Illinois, and subsequent release on habeas corpus by the Nauvoo Municipal Court is an amalgamation of Willard Richards's notes in Joseph Smith's journal and Wilford Woodruff's journal. Apparently, a rough draft in Jonathan Grimshaw's hand was read to Brigham Young on 20 February 1855, which was emended and then copied by Grimshaw the next day. The draft sermon was again read to Brigham Young on the 22nd, who was "well pleased" and ordered it printed in the *Deseret News* immediately, which was done on 1 March. Grimshaw's MS sermon was copied by Robert L. Campbell into Book D-1, 1597–1602, apparently on 19 March 1855.

4. Joseph Smith's sermon at the Nauvoo Temple 23 July 1843 (DHC 5:516–18; chap. 27). Reviewed by Brigham Young 11 July 1856. CHO journal for 11 July 1856 reads: "W.W. revising sermon of July 23 1843 all day[.] J.G [same] ... W.W. called on Prest B.Y. & read to him the above sermon, which he revised."<sup>89</sup> This sermon in which Joseph Smith explained previous remarks about Hyrum leading the church is based on Willard Richards's notes in Joseph Smith's journal. It was copied by Robert L. Campbell into Book E-1, 1680–82, between 2 May and 20 August 1855, from an unfinished draft in Grimshaw's hand. This draft contains phrases from Joseph Smith's journal spaced out on four pages, with emendations in ink and pencil added also in Grimshaw's hand. On 9 July 1856, Grimshaw copied out a portion of the sermon from Book E-1 for review by Brigham Young,<sup>90</sup> which bears the heading "Page 1681 E 1" and file notation: "Skeleton of part of a sermon by Prest Joseph Smith." On 11 July 1855, Woodruff recorded: "I called upon President Young. Read a peace of History on Book E-1 page 1681–2 concerning Hyram leading this Church & tracing the aaronic Priesthood. It was in detached sentences. President Young thought it was not essential to be inserted in the History & had better be omitted."<sup>91</sup> The unfinished portion of the sermon in Book E-1, 1680–82, was subsequently canceled, and two penciled notes were added to the margins of 1681 and 1682: "not to go in by BY's orders" and "not to go in."

### *Interlinear Addition*

One late addition to the text of volume 5 deserves particular comment. Under the date 6 August 1842 (cf. DHC 5:85; chap. 4), Thomas Bullock added a paragraph interlinearly to both Book D-1, 1362, and Book D-2, 2, that claims Joseph Smith predicted the saints would flee to the Rocky Mountains. The paragraph reads:

While the Deputy Grand-Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a number of brethren in the shade of the building on the subject

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87. CHOj 17:324.

88. CHOj 17:326.

89. CHOj 19:44.

90. CHOj 19:42.

91. WWj, vol. 7, 11 July 1856 (WWj 4:428–29).

of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains.

This insertion was likely added in Utah shortly before it was published in the *Deseret News* in November 1855, possibly based on the reminiscence of Anson Call, which Call later repeated and B. H. Roberts reported in detail.<sup>92</sup>

### *Publication*

The portion of Joseph Smith's History covering 3 May 1842 to 31 August 1843, which comprises this volume, was published in the *Deseret News* between 26 September 1855 and 11 February 1857.

### *Book D-2, Addenda 2, 1-3 (June 1866)*

One addendum containing what is known as the "Jubilee Song", which celebrated Joseph Smith's acquittal and release from arrest by Missouri marshals seeking Smith's extradition, was added to Book D-2 as late as 1 June 1866 by Joseph F. Smith, a recent addition to the Historian's Office. The entry for this date in CHO journal reads: "J.F.S. ... Copying Jubilee song (on Joseph's release from Judge Pope's court) in history book D."<sup>93</sup> The song was added in Book D-2, Addenda 2, 1-3, and keyed to Book D-2, 91, under 7 January 1843 (cf. DHC 5:246; chap. 13), ten years after this section of the history was published in the *Deseret News*.

### *Sources*

In compiling this volume of Joseph Smith's History, the LDS editors drew primarily from his journals (JSj [1841-42], JSj [1842-43], and JSj [1843]), correspondence (JSLB, JSLR, and JSLS), and various items from his papers (JScSup, JSLP, JSHD, UC). Another major source was William Clayton's journals (WCj [1842-45] and WCj [1843-44]), which they treated much as they did Joseph Smith's journals kept by Willard Richards. Details of Joseph Smith's extensive land transactions were sometimes inserted from Nauvoo List of Bonds and Deeds (NLB&D) and Nauvoo Trustees Land Books (NTLB).

The compilers also consulted official church records such as the Nauvoo High Council Minutes (NHCM), Quorum of the Twelve Apostles Minutes (QTAM [1840-44]), Nauvoo Relief Society Minutes (RSM), and General Church Minutes (GCM), church periodicals *Times and Season* (T&S), *Millennial Star* (MSt and MiEng), *Wasp*, and *Nauvoo Neighbor* (NN), and civic records such as the Nauvoo City Council Proceedings (NCCP), Nauvoo Legion Minutes and history (NLM, NLHi), Nauvoo Municipal Court Docket Book (NMCDB), and various city records (NCR).

Joseph Smith's sermons were reconstructed from notes taken by Wilford Woodruff (WWj), Willard Richards (JSj), William Clayton (WCj), and Eliza R. Snow (RSM). An early effort to compile

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92. See DHC 5:85-86n (chap. 4).

93. CHOj 29:3.

Joseph Smith's sermons resulted in the Nauvoo Sermon Book (NSB), while later efforts at reconstruction were composed on separate sheets, mostly by Jonathan Grimshaw.

Information was taken from the journals of Brigham Young (BYj), George A. Smith (GASj), Willard Richards (WRj), and Jonathan Dunham (JDj).

In addition to these sources, there was also direct input by Willard Richards, Heber C. Kimball, George A. Smith, and Brigham Young, as well as interviews of various persons such as Albert Perry Rockwood (APR), Charles C. Rich (CCR [ca. 1855]), Stephen Markham (SM [1854]), and Peter W. Conover (PWC).



HISTORY OF  

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JOSEPH SMITH *and*  
THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  

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# 1.

## JOHN C. BENNETT EXPOSED

May 1842

[DN 5 (26 September 1855): 225–26 (cont.)]

<sup>1/2</sup>Tuesday, [May] 3 [1842].—<sup>3</sup>Mostly with my family.

<sup>4</sup>Wednesday, 4.—I spent the day in the upper part of the Store, i.e.<sup>5</sup>: in my private office (so called, because in that room I keep my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge<sup>6</sup> room (i.e.<sup>7</sup> where the masonic fraternity met<sup>8</sup> occasionally, for want of a better place) in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller,<sup>9</sup> and Presidents<sup>10</sup> Brigham Young, <sup>11</sup>Heber C. Kimball and Willard Richards, instructing them in the principles and order of the priesthood, attending to washings, anointings, endowments and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of <sup>12</sup>Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this Council was instituted the ancient order of things for the first time in these last days. And the communications I made to this Council were of

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1. *Source*: JSj [1841–42], 94 (WR) (*PJS* 2:379; *JSP* 2:53). Changed to first person.

2. Handwriting of TB continues in Book C-1, 1328, to Book D-1, 1417 (chap. 10); handwriting of LH continues in Book C-2, 473, to p. 520 (chap. 4).

3. DHC 5:1: adds “Passed the day”

4. *Source*: Based on JSj [1841–42], 94 (WR) (*PJS* 2:380; *JSP* 2:53), and greatly expanded by WR in RDft 4:11, perhaps with help from other participants such as BY (see MSHiBY [1805–44], 116) and HCK (see HCKj, vol. 2, added material at end of volume; *OPW*, 55–56).

5. DHC 5:1: replaces “i.e.” with “that is”

6. In Book C-2, 473, apparently “lodge” was canceled with pencil, then “lodge” was inserted interlinearly in pencil, then both insertion and cancellation line were erased.

7. DHC 5:1: replaces “i.e.” with “that is”

8. DHC 5:1: “meet”

9. JSj [1841–42], 94: adds “William Marks, Wm Law”; Book C-1, 1328, Book C-2, 473: add ellipses over erasure of probably two names

10. DHC 5:1: “President”

11. DHC 5:2: adds “and Elders”

12. DHC 5:2: adds “the”

things spiritual, and to be received only by the Spiritual minded: and there was nothing made known to these men, but what will be made known to all the<sup>13</sup> saints of the last days, so soon as they are prepared to receive<sup>14</sup>, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be commanded of God to build; and wait their time with patience in all meekness, faith perseverance unto the end, knowing assuredly that all these things referred to, in this council, are always governed by the principle of revelation.

<sup>15</sup>Thursday, 5.—General<sup>16</sup> Adams started for Springfield, and the remainder of the Council of yesterday, continued their meeting at the same place, and myself and brother Hyrum received in turn from the other<sup>17</sup>, the same that I had communicated to them the day previous.

<sup>18</sup>The city of Hamburg, the commercial emporium of Germany, was destroyed by fire, about this time.

<sup>19</sup>Friday, 6.—I attended the officer<sup>20</sup> drill in the morning, and visited Lyman Wight, who was sick. Saturday, 7.—

<sup>21</sup>The Nauvoo Legion was on parade by virtue of an order of the 25th of January 1842, and was reviewed by Lieutenant-General Joseph Smith, who commanded through the day. One year since, the Legion consisted of 6 companies; today of 26 companies, amounting to about 2,000 troops.

The Consolidated Staff of the Legion, with their Ladies, partook of a sumptuous dinner at the house of the Commander-in-Chief, between 1 and 3 o'clock, p.m. The weather was very fine.

In the afternoon<sup>22</sup> the Legion was separated into Cohorts, and fought an animated sham battle; the first cohort under the command of General Wilson Law, the second under General Charles C. Rich. At the close of the Parade, Lieutenant-General Joseph Smith delivered a most animating<sup>23</sup> and appropriate address, in which he remarked "that his soul was never better satisfied than on this occasion." <sup>24</sup>Such was the curious and interesting excitement which prevailed at the time, in the surrounding country, about the Legion, that Judge Douglas adjourned the Circuit Court, then in Session at Carthage, and came with some of the principal lawyers to see

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13. Book C-1, 1328: "<the>" (prob. WB); Book C-2, 473 (pencil): "~~the~~"

14. Book C-2, 473: adds erasure

15. *Source*: JSj [1841-42], 94 (WR) (*PJS* 2:380; *JSP* 2:54), with expansion and additions by participant WR in RDft 4:11.

16. JSj [1841-42], 94: replaces "General" with "Judge"

17. Book C-1, 1329, Book C-2, 473, DHC 5:3: "others"

18. This sentence added interlinearly by LH in Book C-1, 1329, and incorporated by LH in Book C-2, 473, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: Based on "Destruction of One Fifth of the City of Hamburg by Fire," *Wasp* 1 (2 July 1842): [47], and possibly "Emigration of the Jews at Hamburg," *T&S* 6 (1 Mar. 1845): 831, which mentions the "fire which occurred in May, 1842."

19. *Source*: Closely follows JSj [1841-42], 95 (WR) (*PJS* 2:381; *JSP* 2:54).

20. DHC 5:3: "Legion officers"

21. *Source*: Amalgamates and edits JSj [1841-42], 95 (WR) (*PJS* 2:381; *JSP* 2:54-55), and NLHi, [3]-[4] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 5-8.

22. Book C-1, 1329: "{\afternoon/}" (LH)

23. DHC 5:3: "animated"

24. Book C-1, 1329: adds "<See addenda book page 63.>" (LH). Remainder of paragraph (except parenthetical at the end) added by LH in Addenda Book, 63, probably between 24 Apr.-19 June 1855, and incorporated by LH in Book C-2, 474, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology).



the splendid military parade of the Legion; upon notice of which being given to General Smith, he immediately invited them to partake of the repast prepared as above. (Legion History)<sup>25</sup>

<sup>26</sup>In addition to this quotation, I would remark that the day passed very harmoniously, without drunkenness, noise, or confusion. There was an immense concourse<sup>27</sup> of spectators, and many distinguished strangers, who expressed much satisfaction; but one thing I will notice, I was solicited by General Bennett to take command of the first cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the<sup>28</sup> rear of the cavalry, without my staff, during the engagement: but this was counteracted by Captain A. P. Rockwood, Commander of my Life Guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards<sup>29</sup> me are not made manifest to the<sup>30</sup> world in a very short time, then it may be possible, that the gentle breathings of that Spirit, which whispered me on parade, that there was "mischief concealed in that sham battle," were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment "Why did you request me to command one of the Cohorts, and also to take my position without my Staff, during the sham battle, on the 7th of May 1842, where my life might have been the forfeit, and no man have known who did the deed?"

<sup>31</sup>The following design<sup>32</sup> shows the position in which the Legion was drawn up:

[See Fig. 1]

<sup>33</sup>**[Joseph Smith] rode in co[mpany]. with his lady and others around the Temple.**

<sup>34</sup>A violent shock of an earthquake is reported to have been experienced at the Island of St. Domingo, at 20 minutes past 7, p.m. It was also felt at St. Marc, Gonaives, and Cape <sup>35</sup>Haytien, and at various places from Port-au-Prince, to the base of the Rocky mountains, comprising a distance of 1,500 miles, at San Jago<sup>36</sup> de Cuba, the cathedral, and several extensive buildings were prostrated. <sup>37</sup>About ten thousand persons were killed at Cape Haytien.

<sup>38</sup>Sunday, 8.—Attended meeting at the Grove, and heard Elder Rigdon preach.

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25. DHC 5:3: omits parentheses and moves "Legion History" to beginning of excerpt as a heading

26. *Source*: First two sentences from JSj [1841-42], 95 (WR) (*PJS* 2:381; *JSP* 2:55). Cf. *Wasp* 1 (14 May 1842): [18]. Remainder of paragraph is probably WR's expansion in RDft 4:12.

27. DHC 5:4: replaces "concourse" with "congregation"

28. Book C-1, 1329: omits "the"

29. DHC 5:4: "toward"

30. Book C-2, 474: "\the/" (prob. LH)

31. Book C-1, 1329: adds "<See addenda Book page 64.>" (LH). The following introduction and diagram were added by LH in Addenda Book, 64, probably between 24 Apr.-19 June 1855, and incorporated by LH in Book C-2, 474, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: *T&S* 3 (16 May 1842): 783-84.

32. DHC 5:4: replaces "design" with "diagram"

33. *Source*: This paragraph from unused portion of JSj [1841-42], 95 (WR) (*PJS* 2:381; *JSP* 2:55).

34. *Source*: Based on "Awful Destruction of Life—Terrible Earthquake in the Island of St. Domingo," *Wasp* 1 (25 June 1842): [41], [43], or rept. in *T&S* 3 (1 July 1842): 836-38. For Santiago de Cuba, see "Earthquake," *Wasp* 1 (2 July 1842): [45]. Cf. "Calamities of the Year," *T&S* 4 (15 June 1843): 239.

35. Book C-2, 475: adds erasure

36. DHC 5:5: "Santiago"

37. Next sentence added by LH at *coln* and interlinearly in Book C-1, 1330, and incorporated by LH in Book C-2, 475, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology).

38. *Source*: Closely follows with light editing JSj [1841-42], 95 (WR) (*PJS* 2:381; *JSP* 2:55).

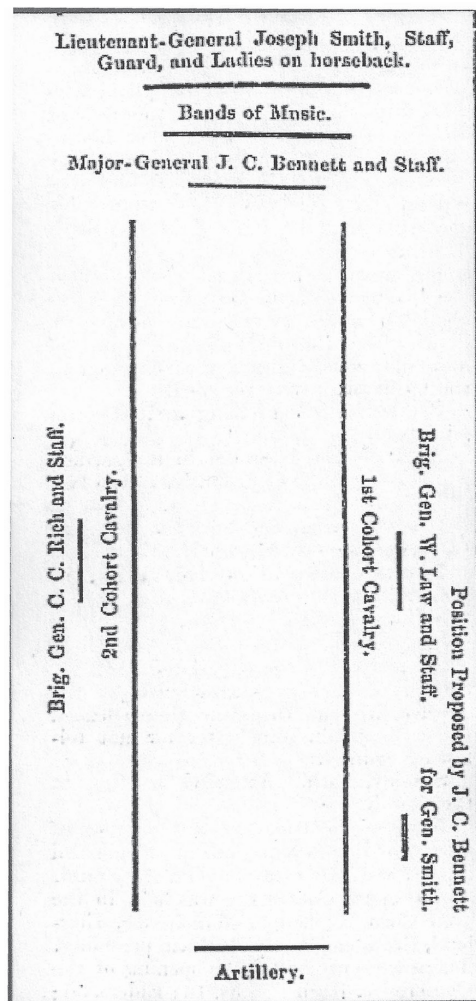


Fig. 1. Positioning of the Nauvoo Legion,  
7 May 1842. *Millennial Star* 19 (27 June 1857): 407.

<sup>39</sup>After meeting many persons were baptized, some in the font, others in the river.

<sup>40</sup>Eighty persons killed and as many wounded, by an accident on the Paris and Versailles Railroad, the carriages being consumed by fire, and their passengers roasted alive.

<sup>41</sup>**The authorities of the Stake at Pleasant Vale were dissolved[,] the Stake discontinued, and the members of that branch attached to the church at Nauvoo, by the High Council of Nauvoo.**

<sup>42</sup>Monday, 9.—Spent the day with my family.

<sup>43</sup>Tuesday, 10.—Transacted a variety of business at the Store, Printing Office, &c.

<sup>44</sup>By letter from Elder Levi Richards, dated at Liverpool, we learn that the work is progressing in the north of England, namely, Carlisle, Brampton, Burnstones, Alston<sup>45</sup>, and Newcastle-upon-Tyne, where he has been laboring for a few weeks.

<sup>46</sup>Wednesday, 11.—Called with my clerk at Brother Joseph W.<sup>47</sup> Coolidge's to examine a new cabinet<sup>48</sup> for the Temple Recorder's Office<sup>49</sup>; also called **a few moments with Recorder [Willard Richards]** at Bishop [Vinson]<sup>50</sup> Knight's; dictated several letters and other items of a business nature.

<sup>51</sup>Thursday, 12.—Dictated a letter to Elder Rigdon, concerning certain difficulties, or surmises which existed, and attended the meeting of the Female Relief

39. This and next paragraph added interlinearly by TB in Book C-1, 1330, and incorporated by LH in Book C-2, 475, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology). *Source*: Based on WWj, vol. 3, 8 May 1842 (WWj 2:175).

40. *Source*: Possibly based on "Calamities of the Year," *T&S* 4 (15 June 1843): 239.

41. This paragraph is canceled in Book C-1, 1330, and was not copied into Book C-2 or printed in *DN* and *DHC*. *Source*: NHCM, Book 2, 43–44 (NHCM [2005], 52–53; *NHCM*, 412–13).

42. *Source*: JSj [1841–42], 95 (WR) (*PJS* 2:381; *JSP* 2:55). Changed to first person.

43. *Source*: Closely follows JSj [1841–42], 95 (WR) (*PJS* 2:381; *JSP* 2:55).

44. *Source*: Based on Levi Richards, Liverpool, Eng., to W. Richards, Nauvoo, IL, 10 May 1842, *T&S* 3 (1 July 1842): 843.

45. *DHC* 5:6: "Alstone"

46. *Source*: Closely follows with light editing JSj [1841–42], 95 (WR) (*PJS* 2:381–82; *JSP* 2:55). Deleted material supplied here in bold type.

47. Book C-1, 1330: "\W./" (RLC); Book C-2, 475: in pencil "<W>" (US)

48. JSj [1841–42], 95: replaces "cabinet" with "new secretary"; Book C-1, 1330: "{\cabinet/}" (US)

49. JSj [1841–42], 95: omits "for the Temple Recorder's Office"

50. Brackets this editor's.

51. *Source*: Closely follows with light editing JSj [1841–42], 95 (WR) (*PJS* 2:382; *JSP* 2:55–56).

Society, the house being filled to overflowing. There was a heavy thunderstorm at the close of the meeting.

<sup>52</sup>Friday, 13.—Received a letter from Sidney Rigdon, in reply to mine of yesterday. Spent most of the day in my garden, and with my family.

Dictated the following letter to Horace R. Hotchkiss, Esq.

<sup>53</sup>**Nauvoo, May 13th 1842.**

**H. R. Hotchkiss, Esq.**

Dear Sir:—I proceed without delay to give a hasty reply to yours of the 12th ultimo,<sup>54</sup> just received. My engagements will not admit of a lengthy detail of events and circumstances which have transpired to bring about that state of things which now exists in this place, as before you receive this you will probably be apprized of the failure of myself and brethren to execute our designs in paying off our contracts, or in other words, that we have been compelled to pay our debts by the most popular method: i.e.<sup>55</sup>, by petitioning for the privilege of General Bankruptcy, a principle so popular at the present moment throughout the Union.

A pressure of business has been sufficient excuse for not giving you earlier notice, although it could have been of no real use<sup>56</sup> to you; yet I wish you to understand our intentions to you and your company, and why we have taken the course we have. You are aware, sir, in some measure of the embarrassments<sup>57</sup> under which we have labored through the influence of mobs and designing men, and the disadvantageous circumstances under which we have been compelled to contract debts in order to our existence, both as individuals, and as a Society, and it is on account of this as well as a pressure on us for debts *absolutely unjust*, in themselves, that we have been compelled to resort to the course we have<sup>58</sup> to make a general settlement, and this we deferred to the *last moment*, hoping that something would turn in our favor, so that we might be saved the *painful necessity* of resorting to *such measures*, to accomplish which, Justice demanded a very different course from those who are justly our debtors, but demanded in vain.

We have been compelled to the course we have pursued, and you are aware, sir, that all have to fare alike in such cases. But, sir, you have one, yea, two things to comfort you; our faith in<sup>59</sup> intention and good feeling remain the same to all our creditors, and to none more than yourself; and secondly, there is property sufficient in the Inventory to pay every debt, and some to spare, according to the testimony of our solicitors, and the good judgment of others; and if the Court will allow us some one for assignee, who will do justice to the cause, we confidently believe that yourself and all others will get their compensation in full, and we have enough left for one loaf more for each of our families. Yes, and I have no doubt you will yet, and in a short time, be enabled to have your pay in full, in the way I have before<sup>60</sup> proposed, or some other equally advantageous, but money is out of sight, it might as well be out of mind, for it cannot be had.

Rest assured, Dear Sir, that no influence or exertion I can yet render<sup>61</sup> shall be wanting to give you satisfaction, and liquidate your claims, but for a little season you are aware

52. Source: Closely follows with light editing JSj [1841-42], 95 (WR) (PJS 2:382; JSP 2:56).

53. Source: RDft 4:13 directs scribe to copy JSLB 2:232-33 (WC). Deleted material supplied here in bold type. Cf. photocopy of original in JSLs, Bx 2, fd 5, 20-27 (WR).

54. See JSLR, Bx 3, fd 2, 167-70.

55. DHC 5:7: replaces “i.e.” with “that is”

56. JSLB 2:232: “~~importance~~ <use>”

57. DHC 5:7: “embarrassment”

58. DHC 5:7: adds “[taken]”

59. DHC 5:7: omits “in”

60. Book C-2, 476: “<before>” (LH)

61. DHC 5:7: replaces “render” with “make”

that all proceedings are staid; but I will seek the earliest moment to acquaint you with anything new on<sup>62</sup> this matter.

I remain, Sir, with sentiments of respect, your friend and well-wisher,

JOSEPH SMITH.

**per Willard Richards, clerk.**

<sup>63</sup>In the evening I walked with Elder Richards to the Post Office, and had an interview with Elder Rigdon, concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family, and others; much apparent satisfaction was manifested at the conversation, by Elder Rigdon; and Elder Richards returned with me to my house.

<sup>64</sup>Saturday, 14.—I attended city council in the morning, and advocated strongly the necessity of some active measures being taken to suppress houses, and acts of infamy in the city; for the protection of the innocent and virtuous, and good of public morals; showing clearly that there were certain characters in the place, who were disposed to corrupt the morals and chastity of our citizens, and that houses of infamy did exist: upon which a City Ordinance concerning brothels and disorderly characters was passed, to prohibit such things, and<sup>65</sup> published in this day's *Wasp*.<sup>66</sup>

I<sup>67</sup> also spoke largely for the repeal of the Ordinance of the City licensing Merchants, Hawkers, Taverns and Ordinaries, desiring that this might be a free people and enjoy equal rights and privileges, and the Ordinances were repealed.

<sup>68</sup>Brother Amos Fielding arrived from Liverpool.

After council I worked in my garden, walked out in the city, and borrowed two sovereigns to make a payment.

It was <sup>69</sup>reported in Nauvoo, that ex-Governor Boggs of Missouri had been shot.<sup>70</sup>

<sup>71</sup>I granted the petition of J. B. Nicholson and about seventy other members of the Church in Philadelphia, for the organization of a branch of the Church in the north part of the city, dated April 22, and my doings were sanctioned by the Twelve, who at the same time silenced Elder Benjamin Winchester for not following counsel.

<sup>72</sup>Sunday, 15.—Attended meeting at the Stand. **Pres[iden]t Rigdon preached.** News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the Stand.

<sup>73</sup>A general Conference was held in the new Corn Exchange, Manchester, England, President

62. DHC 5:7: "in"

63. *Source*: Closely follows JSj [1841-42], 95 (WR) (*PJS* 2:382; *JSP* 2:56), with light editing.

64. *Source*: Following five paragraphs closely follow JSj [1841-42], 95 (WR) (*PJS* 2:382-83; *JSP* 2:56-57), with light editing and change to first person.

65. DHC 5:8: replaces "and" with "It was" and begins new sentence

66. See NCCP, 77-80 (JSn) (*NCHCM*, 80-84); *Wasp* 1 (14 May 1842): [19].

67. JSj [1841-42], 95 (darker ink): "<I>" (US)

68. This and next paragraph reversed in DHC 5:8.

69. Book C-1, 1331: "[*erasure*] {\I/}t was [*oe*]"

70. Book C-1, 1331: adds erasure of one and a half lines with diagonal line

71. *Source*: Based on notice in *T&S* 3 (15 May 1842): 798. Cf. Philadelphia Petitioners to JS, 22 Apr. 1842, JScSup, fd 12, 1-4, and WWj, vol. 3, 14 May 1842 (*WWj* 2:175).

72. *Source*: Closely follows JSj [1841-42], 122 (WR) (*PJS* 2:383; *JSP* 2:57), with light editing. Deleted material supplied here in bold type.

73. *Source*: This paragraph based on "General Conference," *MSt* 3 (June 1842): 28-29.

Parley P. Pratt, presiding. There were present at the opening of the Conference, High Priests 14, Elders 50, Priests 64, Teachers 37, Deacons 8. The representation of the Churches were<sup>74</sup> as follows:—

<sup>75</sup>Manchester Conference represented by Cha[rle]s. Miller, consists of 1,531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the branches of Manchester, Duckinfield, Bolton, and branches<sup>76</sup>, Stockport, Pendlebury, Whitefield, Heaton, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge and Blakely.

Liverpool Conference, represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Elder<sup>77</sup> Struthars, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendall<sup>78</sup>, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference, represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the branches of London, Woolwich, Bedford, Wyboson, Thorncut, Honeydon, Irchester and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich and Plumbley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes the branches of Birmingham, Great's Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddale Edge, Bradley<sup>79</sup> Green, Knutton Heath, Lane End, Audlem, Prees, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcop, and Euyasharrold.

Cheltenham Conference, represented by Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the branches of Newbury Hill, Rock Hill, Earl's Common, Pinvin, Dounton<sup>80</sup>, Beauchamp, Edge Hills, Little Dean, Woodside<sup>81</sup>, Ponsett, Killcott, Frogmarsh, Red Marley, Bran Green, Apperley<sup>82</sup>, Deerhurst, Cheltenham, Norton and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1,101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes the branches of Moor End's Cross<sup>83</sup>,

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74. DHC 5:9: "Church was"

75. *Source*: "General Conference," *MSt* 3 (June 1842): 29. Rept. *T&S* 4 (16 Jan. 1843): 76–80.

76. DHC 5:9: omits "and branches"

77. *MSt* 3:29: omits "Elder"; Book C-1, 1332: replaces "Elder" with a dash; Book C-2, 476: replaces "Elder" with a blank space

78. DHC 5:9: "Kendal"

79. DHC 5:10: "Braddale"

80. *MSt* 3:29: "Nounton"

81. *MSt* 3:29: "Little Dean's Woodside"

82. Book C-2, 477: "Apperley"

83. *MSt* 3:29: "Moran's Cross"



Ridgway Cross, Dun's Close, Old Storridge<sup>84</sup>, Broomyard's Downs, Clifton, Widbourn, Brinstead, Woofren Common, Ashfield, Malvern Hill, Palles<sup>85</sup> House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froome's<sup>86</sup> Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by G[eorge]. D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the branches of Edinburgh, Wemyss and Sterling.

Glasgow Conference, represented by John McAuley, consists of 564 members, 23<sup>87</sup> Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Tollcross<sup>88</sup>, Airdrie<sup>89</sup>, Renfrew, Paisley, Johnston<sup>90</sup>, Bridge of Weir, Kilbirnie<sup>91</sup>, Bonshill<sup>92</sup>, Greenock, Brechenney, Nelson, Campsie and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the branches of Hillsborough and Crawfoot's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests, 2 Teachers, 1 Deacon, <sup>93</sup>**and includes the branches of Bradford and York.**

Total connected with the Church at the present time, in England, Ireland, and Scotland, Members, 7,514, Elders 220, Priests, 421, Teachers 110.

<sup>94</sup>Monday, 16.—I was transacting business at the Store until 10 o'clock, a.m. Then at home. In the afternoon<sup>95</sup>, at the printing office, in council with Brothers Young, Kimball, and Richards, and others.

<sup>96</sup>I published in this day's *Times and Seasons*

## <sup>97</sup>A FACSIMILE FROM<sup>98</sup> THE BOOK OF ABRAHAM. NO. 3<sup>99</sup>.

[See Fig. 2]<sup>100</sup>

84. Book C-1, 1332: "Storadge"; Book C-2, 477: "Stor{\ri/}dge"

85. Book C-1, 1332: "Pale"

86. DHC 5:10: "Froom's"

87. DHC 5:10: "22"

88. *MSt* 3:29, Book C-1, 1333: "Towcross"; Book C-2, 477: "To{\ll/cross}"; "ll" *u.o.* "w"

89. *MSt* 3:29: "Aardrill"; Book C-1, 1333, Book C-2, 477 (darker ink): "A{\i/}rdri{\e/}"

90. DHC 5:10: "Johnson"

91. *MSt* 3:29: "Kilbirney"; Book C-1, 1333, Book C-2, 477 (darker ink): "Kilbirn{\ie/}"

92. *MSt* 3:29: "Bonchill"; Book C-1, 1333, Book C-2, 477 (darker ink): "Bon{\s/}hill"

93. Remainder of paragraph appears only in *MSt* 3:29.

94. *Source*: Closely follows JSj [1841-42], 122 (WR) (*PJS* 2:383; *JSP* 2:57).

95. JSj [1841-42], 122: replaces "afternoon" with "P.M."; Book C-1, 1333: "{\afternoon/}" (LH)

96. *Source*: Based on *T&S* 3 (16 May 1842): 783-84.

97. DHC 5:11: adds "the following"

98. Book C-1, 1333 (darker ink): "{\from/}" (LH); Book C-2, 478: replaces "from" with "of"

99. Book C-1, 1333: adds at *eoln* "the Book of Abraham No 3./" (LH); DHC 5:11: omits "No. 3"

100. At this point in Book C-1, 1333, TB left a blank that was later filled by LH, who inserted the title and pasted a clipping or offprint of R. Hedlock's engraving of Facsimile No. 3 from *T&S* 3 (16 May 1842): 783. After leaving a blank, TB continued by copying the six explanations to various figures. LH copied this into Book C-2, 478, where he also pasted the same clipping. DHC published this facsimile in vol. 4, chap. 30.



Fig. 2. Book of Abraham, Facsimile No. 3. *Times and Seasons* 3 (16 May 1842): 783.

1.—Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood, as emblematical of the grand presidency in heaven, with the sceptre of justice and judgment in his hand.

2.—King Pharaoh; whose name is given in the characters above his head.

3.—Signifies Abraham in Egypt; referring to Abraham, as given in the 9th No. of the *Times and Seasons*.

4.—Prince of Pharaoh, King of Egypt, as written above the hand.

5.—Shulem; one of the king's principal waiters; as represented by the characters above his hand.

6.—Olimlah; a slave belonging to the Prince.

Abraham is reasoning upon the principles of Astronomy, in the King's Court.

<sup>101</sup>Several of the most widely circulated papers are beginning to exhibit Mormonism in its true light. The first cut of a Facsimile from the Book of Abraham, has been republished both in the New York Herald, and in the *Dollar Weekly*<sup>102</sup> *Bostonian*, as well as in the *Boston Daily Ledger*, Edited by Mr. Bartlett; together with the translation from the Book of Abraham.

<sup>103</sup>Tuesday, 17.—I was about home, and at the office through the day. In the evening went to Brother John Snyder's<sup>104</sup> to see Clark Searle<sup>105</sup>, of Fountain Green, concerning a Quarter Section of Land.

101. Source: *T&S* 3 (16 May 1842): 790.

102. DHC 5:11: "Week"

103. Source: Closely follows with light editing JSj [1841-42], 122 (WR) (*PJS* 2:384; *JSP* 2:57).

104. Book C-1, 1334: "Snider's"

105. JSj [1841-42], 122, RDft 4:14, Book C-1, 1334, Book C-2, 478, DHC 5:11: "Leal"

<sup>106</sup>State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an Alderman of <sup>107</sup>said city of Nauvoo, John C. Bennett, who being duly sworn according to law, despoeth and sayeth, that he never was <sup>108</sup>taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was, under any circumstances<sup>109</sup>, justifiable, and that I never knew him so to<sup>110</sup> teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

<sup>111</sup>John C. Bennett resigned the office of Mayor of Nauvoo.

[DN 5 (3 October 1855): 233-34]

<sup>112</sup>Wednesday, 18.—Rode on horseback, accompanied by Dr. Richards and Clark Leal<sup>113</sup>, to John Benbow's, and searched out the N. E. Quarter of section 15, 6 N. 8 W., and contracted for the refusal of the same at three dollars per acre; dined at br[other]. Benbow's, visited br[other]. Sayer's, &c., which with business at the different offices closed the day.

<sup>114</sup>There was a general representation of the branches in the Eastern States, at a Conference of the Church at New York. <sup>115</sup>See *Times and Seasons* 844.

<sup>116</sup>Thursday, 19.—It rained, and I was at home until one o'clock: when I attended a special session of the city council. <sup>117</sup>John C. Bennett having discovered that his whoredoms and abominations were fast coming to light, and that the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent, by resigning his office of Mayor, which the council most gladly accepted; and Joseph Smith was elected mayor of the City of Nauvoo by the council, and Hyrum Smith, Vice-Mayor.

106. *Source*: *Wasp* 1 (25 June 1842): [42].

107. DHC 5:11: adds "the"

108. DHC 5:11: "was never"

109. DHC 5:11: "circumstance"

110. DHC 5:11: "to so"

111. This line added interlinearly by TB in Book C-1, 1334, and incorporated by LH in Book C-2, 479, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: Possibly based on certification of elections results, dated 19 May 1842, in JScSup, fd 14, 5 (US, JSn), which mentions "On the 17th Inst. General John C. Bennett resigned the office of Mayor of the City of Nauvoo." See also below, under 19 May 1842.

112. *Source*: JSj [1841-42], 122 (WR) (PJS 2:384; JSP 2:57-58).

113. RDft 4:14: "Leal"; Book C-1, 1334: "~~Leal~~ <Searle>" in pencil; Book C-2, 479: "Leal", with "L" emended from an "S"

114. *Source*: *T&S* 3 (1 July 1842): 844-45.

115. DHC 5:12: omits next sentence

116. *Source*: This day's entry from JSj [1841-42], 122-23 (WR) (PJS 2:384-85; JSP 2:58-61), with light and heavy editing and supplementary material from NCCP, 80-83 (JSn) (NCHCM, 84-87). Changed to first person.

117. *Source*: Next sentence WR's elaboration in RDft 4:14, with the acceptance of Bennett's resignation probably from NCCP, 80 (NCHCM, 84-85). Cf. certification of elections results, dated 19 May 1842, in JScSup, fd 14, 5 (US, JSn).



While the election was going forward, I received and wrote the following Revelation.

May 19, 1842.<sup>118</sup> Verily thus saith the Lord unto you my servant Joseph, by the voice of my spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others: and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee, Amen.

Which<sup>119</sup> I threw across the room to Hiram Kimball, one of the councilors. After the election, I spoke at some length concerning the evil reports which were abroad in the city concerning myself, and the necessity of counteracting the designs of our enemies, establishing a night watch, &c., whereupon the council resolved that the Mayor be authorized to establish a night watch, and control the same.<sup>120</sup>

<sup>121</sup>William Smith was elected councilor in place of Joseph Smith, elected Mayor; George A. Smith, councilor, in place of Hugh McFall, removed from the city.

On account of the reports in circulation in the city this day, concerning the Ex-Mayor, and to quiet the public mind, before the Council closed, I asked John C. Bennett if he had aught against me, when Dr. Bennett arose, before the council, and a house filled with spectators, and replied,

I know what I am about, and the heads of the church know what they are about, I expect; I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God. Those who have said it are damned liars; they are infernal liars. He never either<sup>122</sup> in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I should<sup>123</sup> become a second [Sampson]<sup>124</sup> Avard, by withdrawing from the church, and that I was at variance with the heads, and should use an influence against them<sup>125</sup>, because I resigned the office of Mayor. This is false, I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a<sup>126</sup> true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not, in all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

I then made some pertinent remarks before the council, concerning those who had been guilty of circulating false reports, &c., and said, <sup>127</sup>"Let one twelve months see if brother Joseph is not called

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118. JSj [1841-42], 122, DHC 5:12: omit date

119. DHC 5:12: replaces "Which" with "This"

120. See NCCP, 82 (JSn) (*NCHCM*, 86); JScSup, fd 7, 56 (JSn).

121. *Source*: This paragraph from NCCP, 81 (JSn) (*NCHCM*, 85).

122. JSj [1841-42], 122: "<either>"

123. DHC 5:13: "would"

124. Brackets this editor's.

125. JSj [1841-42], 122: "<& should use ... them>"

126. DHC 5:13: omits "a"

127. DHC 5:14: deletes quotation marks

for, to go to every part of the city to keep them out of their groves<sup>128</sup>: and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmisings, let God curse them, and let their tongues cleave to<sup>129</sup> the roofs of their mouths.”

<sup>130</sup>Friday, 20.—Charges having been preferred against Robert D. Foster, by Samuel H. Smith before a special council<sup>131</sup>, for abusive language towards said<sup>132</sup> Samuel H. Smith; also for abusing the marshal [Henry G. Sherwood]<sup>133</sup> of the city, I spent the day in council, and such was the proof against Foster, I had considerable labor to get him clear, even after his confession, which I desired to do, hoping he would amend.

<sup>134</sup>Saturday, 21.—I spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee, and others.

<sup>135</sup>Sunday, 22.—I spent <sup>136</sup>mostly at home. In looking at the papers, I discovered the following in the *Quincy Whig*:

<sup>137</sup>Assassination of Ex-Governor Boggs of Missouri.

Lilburn W. Boggs, late governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th instant. He was sitting in a room by himself, when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shot<sup>138</sup> took effect in his head, one of which penetrated the brain. His son, a boy, hearing the report of the pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Footprints were found beneath the window, and the pistol which gave the fatal shot. The Governor was alive on the 7th, but no hopes are entertained of his recovery. A man was suspected, and is probably arrested before this. There are several rumors in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was Governor at the time, and in no small degree instrumental in driving them from the State. Smith too, the Mormon prophet, as we understand, prophesied, a year or so ago, his death by violent means. Hence, there is plenty of foundation for rumor. The citizens of Independence had offered a reward of \$500 for the murderer.

<sup>139</sup>I went to the editor's office, and inserted the following in the *Wasp*:

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128. DHC 5:14: “graves”

129. Book C-1, 1335: “unto”

130. *Source*: Based on JSj [1841-42], 123 (WR) (*PJS* 2:386; *JSP* 2:61), with editing and elaboration. Cf. NHCM, Book 3, 1-2 (*NHCM* [2005], 56-57; *NCHCM*, 413), where Foster was charged on the same day by Nathan K. Knight and ultimately acquitted for passing a counterfeit ten dollar bill.

131. JSj [1841-42], 123: omits “before a special council”, but mentions specifically that “The Masonic Brethren met at 1 o'clock P.M.”

132. DHC 5:14: omits “said”

133. JSj [1841-42], 123, names Sherwood.

134. *Source*: Closely follows JSj [1841-42], 123 (WR) (*PJS* 2:386; *JSP* 2:62). The investigation of C. L. Higbee included taking affidavits of three women whom he had seduced by claiming JS's approval (see DHC 6:407; chap. 19; *NN* 2 (29 May 1844): [227]).

135. *Source*: JSj [1841-42], 123 (WR) (*PJS* 2:386; *JSP* 2:62).

136. DHC 5:14: adds “the day”

137. *Source*: *Wasp* 1 (28 May 1842): [26].

138. DHC 5:14: “shots”

139. *Source*: JSj [1841-42], 123 (WR) (*PJS* 2:386; *JSP* 2:62).

<sup>140</sup>Nauvoo, Ill[inois]., May 22, 1842.

Mr. Bartlett.

Dear Sir:—In your paper (the *Quincy Whig*) of the 21st inst[ant]., you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., Ex-Governor of Missouri, by violent hands. Boggs was a candidate for the State senate, and, I presume, fell by the hand of a political opponent, with “his hands and face<sup>141</sup> yet dripping with the blood of murder”; but he died not through my instrumentality. My hands are clean, and my heart pure, from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim, only those principles guaranteed to all men by the Constitution and Laws of the United States and of Illinois. Will you do me the justice to publish this communication, and oblige, yours respectfully,

[Signed]<sup>142</sup> JOSEPH SMITH.

<sup>143</sup>An Epistle of the High Council of the Church of Jesus Christ of Latter Day Saints in Nauvoo, to the Saints scattered abroad, greeting:—

Dear Brethren, Inasmuch as the Lord hath spoken, and the commandment hath gone forth for the gathering together of his people from Babylon, that “they partake not of her sins, and receive not of her plagues”; it seemeth, “good unto us, and also to the Holy Ghost” to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for <sup>144</sup>yourself know that this is that which was spoken by the Lord, in the parable of the tares of the field, who promised, that in the harvest he would say to the servant “gather the wheat into my barn”; the signs of the times proclaim this; the end of the world; and thus<sup>145</sup> admonish us to the performance of this duty. “Yet notwithstanding the spirit testifieth of these things, and you desire with great anxiety to gather with the saints; yet are many of you hindered even to this day”; so that to will to obey the commandment is present; but how to perform, you find not. Feeling, therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant <sup>146</sup>what the mind of the Lord is concerning his people, and of the things that belong to their peace; we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation “who know not the day of their visitation, [”] nor the dispensation of the fullness of times in which they live, should mock at the gathering together of the saints for salvation, as did the antediluvians at the mighty work of righteous Noah, in building an ark in the midst of the land, for the salvation of his cause<sup>147</sup> by water; seeing then that such “blindness hath happened to the gentile world, which to them is an evident token of perdition, but to you of salvation,” and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the gospel’s sake, is the portion of<sup>148</sup>

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140. *Source: Wasp* 1 (28 May 1842): [26].

141. Book C-2, 480: “<and face>” (LH)

142. DHC 5:15: adds “[Signed]”

143. *Source: T&S* 3 (1 June 1842): 809-10.

144. Book C-1, 1336: adds “you”

145. Book C-2, 481: “<thus>” (LH)

146. DHC 5:16: adds “of”

147. Book C-2, 481 (pencil): “~~cause~~ <house>” (pos. RLC); DHC 5:16: replaces “cause” with “home”

148. DHC 5:16: omits “of”

which all saints have had to partake, who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property, and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the saints pretending to do God's service, "whose judgment now lingereth not, and their damnation slumbereth not."

But, brethren, with all these considerations before you, in relation to your afflictions, we think it expedient to admonish you, that you bear, and forbear, as becometh saints, and having done all that is lawful and right, to obtain justice of those that injure you, wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust of your feet as a testimony of having done so<sup>149</sup>.

Finally, brethren, as it is reported unto us, that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity: let all such be warned and certified, that with them we have no fellowship, when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured. Now therefore, let this epistle be read in all the branches of the church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness<sup>150</sup> for the girdle of our reins, "and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS,	}	Presidents.
AUSTIN COWLES,		
CHARLES C. RICH,		
JAMES ALLRED, <sup>151</sup>		
ELIAS HIGBEE,		
GEORGE W. HARRIS,		
AARON JOHNSON,		
W[ILLIA]M. HUNTINGTON Sen.,		
HENRY G. SHERWOOD,		
SAMUEL [E.] BENT,		
LEWIS D. WILSON,		
DAVID FULMER, <sup>152</sup>		
THOMAS GROVER,		
NEWEL KNIGHT,		
LEONARD SOBY.		

Attest, Hosea Stout, Clerk.

May 22, 1842.

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149. *T&S* 3:809: "so done"

150. Book C-2, 481: "<for the girdle ... faithfulness>" (LH)

151. Book C-1, 1337: "Allredd"

152. DHC 5:17: "FULLMER"

2.

JOSEPH SMITH'S ADDRESS TO  
RELIEF SOCIETY  
May-June 1842

[DN 5 (3 October 1855): 233-34 (cont.)]

<sup>1</sup>Monday, [May] 23 [1842].— **A.M. about home. P.M. walked down the river opposite Bro. [Davidson] Hibbards with Dr. [John F.] Charles. N[ewell]. K. Whitney, W[ilford]. Woodruff and Recorder [Willard Richards] and found a child<sup>2</sup> in the water.**

I called a special session of the city council, at which Dimick B. Huntington was elected coroner of the city of Nauvoo.

<sup>3</sup>Tuesday, 24.—<sup>4</sup>Chauncey L. Higbee was cut off from the church, by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, &c. He<sup>5</sup> was also<sup>6</sup> put under \$200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, Justice of the<sup>7</sup> Peace.

<sup>8</sup>Wednesday, 25.—I spent <sup>9</sup>in counseling the Bishops, and assisting them to expose iniquity.

<sup>10</sup>Notice was this day given to John C. Bennett, that<sup>11</sup> the First Presidency, Twelve, and Bishops

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1. *Source*: This day's entry closely follows JSj [1841-42], 123 (WR) (*PJS* 2:387; *JSP* 2:62-63). On the appointment of a coroner, see NCCP, 83 (*NCHCM*, 87); JS<sup>c</sup>Sup, fd 7, 56 (JSn). Deleted material supplied here in bold type.

2. In JSj [1841-42], 123, "child" is written in shorthand (*JSP* 2:63), which Dean C. Jessee could not decipher (*PJS* 2:387). In RDft 4:15, the first part of this entry originally read: "It was reported that the body of a dead child has been discovered in the river ..." (WR).

3. *Source*: Based on JSj [1841-42], 123 (WR) (*PJS* 2:387; *JSP* 2:63), which also mentions the depositions of Margaret and Miltilda Nyman (see *NN* 1 [29 May 1844]: [227]), and *NHCM*, Book 3, 2 (*NHCM* [2005], 57; *NCHCM*, 415-16).

4. Book C-1, 1338: adds erasure of about two words

5. Book C-1, 1338 (darker ink): "[*oe of about five words*] {\He/}" (LH)

6. Book C-1, 1338 (darker ink): "<also>" (LH)

7. Book C-1, 1338 (darker ink): "<the>" (LH)

8. *Source*: JSj [1841-42], 123 (WR) (*PJS* 2:387; *JSP* 2:63), with light editing

9. DHC 5:18: adds "the day"

10. *Source*: Based on JSj [1841-42], 124 (WR) (*PJS* 2:387-88; *JSP* 2:63), under 26 May 1842. This notice, dated 11 May 1842, was to be published in the 1 June 1842 issue of the *T&S*, but was eventually published in *T&S* 3 (15 June 1842): 830 (see also JS<sup>c</sup>, Bx 5, fd 16, 7). The explanation given here for the delay was also discussed in *T&S* 3 (1 Aug. 1842): 869, 873.

11. Book C-1, 1338 (lighter ink): "{\that/}" (LH)

had withdrawn fellowship from him, and were about to publish him in the paper, but on his humbling himself, and begging we would spare him from the paper, for his mother's sake, the notice was withdrawn from the paper.

<sup>12</sup>Thursday, 26.—This forenoon I attended a meeting of near<sup>13</sup> a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct towards certain females in Nauvoo, and that he was worthy of the severest of<sup>14</sup> chastisements, and cried like a child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unfitness for respectable society; so deeply did he feign, or really feel contrition for the moment, that he was forgiven still. I plead for mercy for him.

<sup>15</sup>At 1 p.m. I attended a large and respectable meeting of the citizens of Nauvoo, near the Temple, and addressed them on the principles of government, at considerable length, showing that I did not intend to vote the Whig or Democratic ticket as such, but would go for those who would support good order, &c.

The meeting nominated candidates for Senate<sup>16</sup>, Representatives, and other officers, and expressed their entire disapprobation of the *Quincy Whig*, relative to my being concerned against Governor Boggs.

<sup>17</sup>I met with the Ladies' Relief Society,<sup>18</sup> and gave them a short address: a synopsis was reported by Miss E. R. Snow.

President Joseph Smith <sup>19</sup>read the 14th chapter of Ezekiel—said the Lord had declared by the prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish Church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ<sup>20</sup> of Latter Day Saints—said if the people departed from the Lord, they must fall—that they were depending on the prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon<sup>21</sup> themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to an<sup>22</sup> overmuch zeal, which must ever

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12. Source: Based on JSj [1841-42], 124 (WR) (*PJS* 2:387; *JSP* 2:63), with editing and elaboration by WR in RDft 4:15.

13. DHC 5:18: "nearly"

14. DHC 5:18: omits "of"

15. Source: This and next paragraph based on "Public Meeting," *Wasp* 1 (28 May 1842): [27].

16. DHC 5:19: "senators"

17. Book C-1, 1338 (darker ink): adds "<See addenda Book page 71.>" (LH). The following introductory paragraph and address of JS to the Female Relief Society were added by LH in Addenda Book, 71-73, probably between 24 Apr.-19 June 1855, and incorporated by LH in Book C-2, 482-83, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). Source: JSAd, Bx 4, fd 4, 6a1-6a8 (LH), which was copied and emended from RSM, 51-53 (ERS) (*WJS*, 120-21). After having read an early draft of JS's 26 May 1842 sermon to BY on 29 Mar. 1855, he referred GAS and TB to Eliza R. Snow, who "delivered [to] them the original Sermon in the Female R S Record" (CHOj 17:361). This sermon necessarily dates to after that date, and possibly between 24 Apr. and 19 June 1855 (CHOj 17:387; 18:43). The 4-page MS draft in JSAd has the introductory paragraph added in pencil by TB at the top of the first page.

18. JSj [1841-42], 124: adds "so full that many could get no admittance"

19. RSM, 51: adds "rose"; MS draft, 1: "~~rose~~"

20. Addenda Book, 71: "<[of] Jesus Christ>" (prob. RLC); Book C-2, 482: omits "of Jesus Christ"

21. RSM, 51: replaces "in consequence ... upon" with "from neglect of"; MS draft, 1: "~~from~~ <in consequence of> neglecting/ ~~of~~ <the duties involved upon>" (TB)

22. DHC 5:19: omits "an"

prove dangerous, and cause them to be rigid in a religious capacity—<sup>23</sup>should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity<sup>24</sup> to light—it was<sup>25</sup> melancholy <sup>26</sup>and awful that so many should place themselves<sup>27</sup> under the condemnation of the devil, and going to perdition—with deep feeling, <sup>28</sup>said that they are fellow mortals<sup>29</sup>, we loved them once, shall we not encourage them to reformation? We have not <sup>30</sup>forgiven them seventy times seven, as our Savior directed<sup>31</sup>; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform—they <sup>32</sup>should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self importance, grieve and oppress needlessly, those unfortunate ones—even these should be encouraged to hereafter live to be honored by this society, who are the best portions of <sup>33</sup>community. Said he had two things to recommend to the members of<sup>34</sup> this society, to put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered<sup>35</sup> with the good, and even hold the<sup>36</sup> keys of power, which will influence to virtue and goodness—should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue and holiness, and the wrath of God will be turned away.

I have<sup>37</sup> one request to make<sup>38</sup> to the President and members of the<sup>39</sup> Society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a gentile world upon us (and, to their imagination justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

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23. DHC 5:19: adds “[they]”

24. RSM, 51: replaces “iniquity” with “it”; MS draft, 1: “~~it~~ <iniquity>” (TB)

25. RSM, 51: omits “it was”; MS draft, 1: “<it was>”

26. DHC 5:19: “a melancholy thought”

27. RSM, 51: replaces “should place themselves” with “are”; MS draft, 1: “~~are~~ <should place themselves>” (TB)

28. DHC 5:20: adds “he”

29. RSM, 51: “are our fellows”; MS draft, 1: “~~our~~ fellows <mortals>” (TB)

30. DHC 5:20: adds “[yet]”

31. RSM, 51: omits “seven ... directed”; MS draft, 2: “<seven ... directed>” (TB); Addenda Book, 72: “<as our Savior directed>” (LH)

32. DHC 5:20: “and they who repent not”

33. DHC 5:20: adds “the”

34. RSM, 52: omits “the members of”; MS draft, 2: “<the members of>” (TB)

35. RSM, 52: replaces “reform ... numbered” with “equal”; MS draft, 2: “~~equal~~ <reform and return to the path of virtue that they may be numbered>” (TB)

36. MS draft, 2: adds “~~the~~”

37. RSM, 52: omits “I have”; MS draft, 2: “<I have>” (TB)

38. RSM, 52: omits “to make”; MS draft, 2: “<to make>” (TB)

39. RSM, 52: omits “members of the”; MS draft, 2: “<members of the>” (TB)



I am advised by some of the heads of the church to tell the Relief Society to be virtuous, but to save the church<sup>40</sup> from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to cloak iniquity—all things contrary to the will of God, should be cast from us, but don't do more hurt than good, with your tongues—be pure in heart. Jesus designs to save the people out of their sins. Said Jesus[,] “Ye shall do the work, which ye see me do.” These are the grand key-words for the society to act upon. If I were not in your midst to aid and counsel you, the devil would overcome you. I want the innocent to go free—rather spare ten iniquitous among<sup>41</sup> you, than condemn one innocent one. “Fret not thyself because of evil doers.” God will see to it.

<sup>42</sup>Friday, 27.—Had an attack of a bilious nature, stayed at home, took some medicine.

<sup>43</sup>Saturday, 28.—Convalescent. Walked to the store with Emma, transacted some business in the city. At 8 in the evening, called at the printing office, with the night watch, to see the *Wasp*.

<sup>44</sup>Violent shocks of earthquakes were experienced in Greece about this time.

<sup>45</sup>The High Council were in session, as they had been from day to day through the week, investigating charges against various individuals for unvirtuous crimes<sup>46</sup>, committed through the teachings and influence<sup>47</sup> of John C. Bennett; several were cut off, and some were forgiven on confession.

<sup>48</sup>Sunday, 29.—I was at home, and about the city engaged in counseling the brethren, &c., <sup>49</sup>on Monday and Tuesday the 30th and 31st.

<sup>50</sup>Wednesday, June 1, 1842<sup>51</sup>.—I attended a political meeting in the Grove, for the nomination of county officers; **S[idney]. Rigdon spoke at length and nominated a general ticket** for the county at large, in which I concurred, with the exception of the candidate for the Sheriffalty, and spoke in favor of the proceedings.

<sup>52</sup>A General Conference was<sup>53</sup> held in the Corn<sup>54</sup> Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 Conferences were represented, comprising 7,514 members, 220 Elders, 421 Priests, and 110 Teachers.

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40. Addenda Book, 73: “<to tell ... the Church>” (LH)

41. Book C-2, 483 (darker ink): “{\among/}” (pos. WB)

42. *Source*: Closely follows with light editing JSj [1841-42], 124 (WR) (*PJS* 2:388; *JSP* 2:64).

43. *Source*: Closely follows with light editing JSj [1841-42], 124 (WR) (*PJS* 2:388; *JSP* 2:64).

44. *Source*: Based on *Wasp* 1 (25 June 1842): [43]; rept. “Earthquake in Greece,” *T&S* 3 (1 July 1842): 838

45. *Source*: Based on NHCM, Book 3, 4-5 (*NHCM* [2005], 59-60; *NCHCM*, 419). Cf. WWj, vol. 3, 27 May 1842 (*WWj* 2:177).

46. DHC 5:21: replaces “crimes” with “conduct”

47. Book C-1, 1338 (darker ink): “<and influence>” (LH)

48. *Source*: Probably WR's guess in RDft 4:16. JSj [1841-42], 124 (WR) (*PJS* 2:388; *JSP* 2:64), simply reads “At home”, and entries for 30th and 31st are blank.

49. Book C-1, 1338: adds “<and also>” (LH); DHC 5:21 adds “and also”

50. *Source*: JSj [1841-42], 124 (WR) (*PJS* 2:388; *JSP* 2:64), with light and heavy editing. Deleted material supplied here in bold type. Cf. “Public Meeting,” *Wasp* 1 (4 June 1843): [31], which lists William Backenstos for county sheriff.

51. DHC 5:21: omits year

52. This paragraph added interlinearly by TB in Book C-1, 1338, and incorporated by LH in Book C-2, 483, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: Based on *MSt* 3 (June 1842): 28-32. Conference report dated 1 June 1842, but held 15-17 May 1842 (cf. DHC 5:9-11).

53. Book C-1, 1338: “<was>” (pos. LH)

54. DHC 5:21: omits “Corn”



<sup>55</sup>Thursday, 2.—Rode out with brother [John]<sup>56</sup> Bowen and my Clerk<sup>57</sup>, and sold lot 1 in Block 143.

<sup>58</sup>The State of Michigan repudiated its debt of \$2,350,000.

<sup>59</sup>Friday, 3.—In the forenoon I rode out in the city, and sold to brother [Elias]<sup>60</sup> Harmer Lot 1 in Block 123, and in the afternoon<sup>61</sup> rode to brother John Benbow's, <sup>62</sup>on horseback, accompanied by Emma and others.

<sup>63</sup>Saturday, 4.—At the printing office in the morning, and heard letters read from Grand Master [Abraham]<sup>64</sup> Jonas, Dr. [Thomas C.] King and Mr. [Meredith] Helme, concerning John C. Bennett's expulsion from the Masonic Lodge in Ohio.

In the afternoon<sup>65</sup> paid E. B. Nourn<sup>66</sup> 505 dollars<sup>67</sup> for land bought of Hugh McFall, and settled with the heirs of Edward Lawrence at my house, assisted by Newel K. Whitney and my clerk.

<sup>68</sup>Sunday 5.—I preached this morning<sup>69</sup> to a large congregation.

<sup>70</sup>The subject matter of my discourse was drawn from <sup>71</sup>32nd and 33rd chapters of Ezekiel, wherein it was shown that old Pharaoh was comforted and greatly rejoiced that he was honored as a kind of king devil over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding his mighty miracles and fighting the saints,—the whole exhibited as a pattern to this generation, and the nations now rolling in splendor over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, saint-killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

<sup>72</sup>Monday, 6.—I rode on the prairie to view some land, accompanied by brother [David D.]<sup>73</sup> Yearsley and my clerk; dined at brother [Cornelius] Lot's, and returned home; <sup>74</sup>when I approved of a series of resolutions passed by a court martial of the Nauvoo Legion.

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55. *Source*: Closely follows JSj [1841-42], 124 (WR) (*PJS* 2:389; *JSP* 2:64).

56. Brackets this editor's.

57. JSj [1841-42], 124: replaces "my Clerk" with "Recorder"

58. Next sentence added at *coln* by LH in Book C-1, 1338, and incorporated by LH in Book C-2, 483, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology).

59. *Source*: Closely follows JSj [1841-42], 124 (WR) (*PJS* 2:389; *JSP* 2:64).

60. Brackets this editor's.

61. Book C-1, 1339: "{\afternoon/}" (LH)

62. JSj [1841-42], 124: adds "on the Prairie"

63. *Source*: This day's entry closely follows JSj [1841-42], 124 (WR) (*PJS* 2:389; *JSP* 2:65).

64. This and next two brackets this editor's.

65. Book C-1, 1339: "{\In the afternoon/}" (LH)

66. JSj [1841-42], 124, RDft 4:17: "Nourse". Possibly Earl. B. Nourse.

67. DHC 5:22: "\$505"

68. *Source*: JSj [1841-42], 124 (WR) (*PJS* 2:389; *JSP* 2:65), which simply states: "Preached in the morning." *Wasp* 1 (11 June 1842): [34], says "to an attentive audience of about 8,000."

69. Book C-1, 1339 (different ink): "{\morning/}" (prob. LH)

70. *Source*: Closely follows "The Prophet," *Wasp* 1 (11 June 1842): [34]. Changed to first person.

71. Book C-1, 1339, Book C-2, 484: add "the"

72. *Source*: JSj [1841-42], 124 (WR) (*PJS* 2:389; *JSP* 2:65).

73. This and next brackets this editor's.

74. Remainder of paragraph added interlinearly by LH in Book C-1, 1339, and incorporated by LH in Book C-2, 484, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: NLM [1841-44], 16-21 (HSt), for 6 June passage of 3 June 1842 resolutions (transcribed in vol. 8, V.2).

<sup>75</sup>Tuesday, 7.—Sold David D. Yearsley a quarter section of land.

<sup>76</sup>Quite a snowstorm is reported in many parts of the New England and<sup>77</sup> middle States.

<sup>78</sup>Wednesday, 8.—I was about home. Sent Dr. Richards to Carthage on business. On his return, old Charley, while on a<sup>79</sup> gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a trick of the devil to kill my clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

<sup>80</sup>Thursday, 9.—At home, and about the neighborhood, attending to domestic affairs, and the business of the church.

<sup>81</sup>Meeting of the Female Relief Society, at the Grove, Nauvoo, June 9, 1842. Reported by Miss E. R. Snow.<sup>82</sup>

President Joseph Smith opened the meeting by prayer, and then addressed<sup>83</sup> the congregation on the design of the institution. Said it is no matter how fast the society increases, if all the members<sup>84</sup> are virtuous; that we must be as particular with regard to the character of members now<sup>85</sup>, as when the society<sup>86</sup> first started; that sometimes persons wish to crowd<sup>87</sup> themselves into a society of this kind when they do not intend to pursue the ways of purity and righteousness, as if the society would be a shelter to them in their iniquity.

He<sup>88</sup> said that henceforth no person shall be admitted, but by presenting regular petitions, signed by two or three members in good standing in the society, and<sup>89</sup> whoever comes in must be of good report.

<sup>90</sup>**Harriet Luce and Mary Luce were received into the Society by recommend.**

Objections having been<sup>91</sup> previously made against Mahala Overton, they<sup>92</sup> were<sup>93</sup> removed; after which President Joseph<sup>94</sup> Smith continued his address; said he was going to preach mercy.

75. Source: JSj [1841–42], 124 (WR) (*PJS* 2:389; *JSP* 2:65), which specifies “N.E. ¼ of Section 15.”

76. Source: Based on “Snow in June,” *Wasp* 1 (16 July 1842): [56].

77. Book C-1, 1339: “<and>” (LH)

78. Source: Based on JSj [1841–42], 124 (WR) (*PJS* 2:390; *JSP* 2:66), with elaboration by WR in RDft 4:17.

79. Book C-2, 484: “\a/” (prob. LH)

80. Source: Probably based on WR’s guess; this date blank in JSj [1841–42], 124 (WR) (*PJS* 2:390; *JSP* 2:66).

81. Book C-1, 1339: adds “<See Addenda Book page 73.>” (LH). The following minutes of the Female Relief Society were added by LH in Addenda Book, 73–75, probably between 24 Apr.–19 June 1855, and incorporated by LH in Book C-2, 484–85, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology). DHC 5:23: adds “Minutes of”. Source: JSAd, Bx 4, fd 4, 7a1–7a10 (JG), which was copied and emended from RSM, 61–64 (ERS). The 5-page MS draft in JSAd includes corrections by TB.

82. MS draft, 1: “<reported by Miss E. R. Snow>” (TB)

83. RSM, 61: replaces “then addressed” with “proceeded to address”; MS draft, 1: “~~proceeded to~~ <then> address\ed/” (TB)

84. RSM, 61: omits “the members”; MS draft, 1: “<the members>” (TB)

85. RSM, 61: omits “now”; MS draft, 1: “<now>” (TB)

86. DHC 5:23: adds “was”

87. RSM, 61: replaces “crowd” with “put”; MS draft, 1: “~~put~~ <crowd>” (TB)

88. RSM, 61: replaces “He” with “Prest. S.”

89. RSM, 61: omits “and”

90. This paragraph appears in RSM, 61, but was canceled in MS draft, 1, and omitted in MSHiJS.

91. RSM, 61: omits “having been”; MS draft, 1: “<having been>” (TB)

92. RSM, 61: omits “they”; MS draft, 1: at *boln* “\they/” (TB)

93. DHC 5:23: adds “now”

94. RSM, 61: omits “Joseph”

Suppose<sup>95</sup> that Jesus Christ and holy<sup>96</sup> angels should object to us on frivolous things, what would become of us? We must be merciful to one another<sup>97</sup>, and overlook small things.

Respecting the reception of sister Overton, President Joseph<sup>98</sup> Smith said<sup>99</sup>: It grieves me that there is no fuller fellowship; if one member suffer all feel it: by union of feeling we obtain power with God. Christ said he came to call sinners to repentance, and<sup>100</sup> save them. Christ was condemned by the self-righteous<sup>101</sup> Jews because he took sinners into his society; he took them upon the principle that they repented of their sins. It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness<sup>102</sup>; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them<sup>103</sup> from all unrighteousness by our influence in watching over them. Nothing will have such influence over people as the fear of being disfellowshipped by so goodly a society as this. Then take sister Overton, as Jesus received sinners into his bosom. Sister Overton, in the name of the Lord, I now make you free,<sup>104</sup> **and from this hour, if anything should be found against you.** Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

It is one evidence that men are unacquainted with the principles<sup>105</sup> of godliness to behold the contraction of affectionate<sup>106</sup> feelings and lack of charity in the world<sup>107</sup>. The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be allowance made for them.

All the religious world is boasting of righteousness: it is<sup>108</sup> the doctrine of the devil to retard the human mind, and hinder<sup>109</sup> our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more are we<sup>110</sup> disposed to look with compassion on perishing souls; we feel that we want<sup>111</sup> to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for<sup>112</sup> all this society; if you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Savior, when he was taken and crucified, &c.

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95. RSM, 61: "Supposing"; MS draft, 1: "Suppos\e/ng"; "e" *u.o.* "i" (TB)

96. RSM, 61: omits "holy"; MS draft, 1: "<Holy>" (TB)

97. RSM, 61: omits "to one another"; MS draft, 2: "<to one another>" (TB)

98. RSM, 61: omits "Joseph"

99. RSM, 61: omits "said"

100. DHC 5:23: replaces "and" with "to"

101. RSM, 61: omits "self"; MS draft, 2: "<self>righteous" (TB)

102. RSM, 62: omits "and foster ... wickedness"; MS draft, 2: "<and foster ... wickedness>" (TB)

103. RSM, 62: omits "them"; MS draft, 2: "<them>" (TB)

104. Remainder of sentence appears in RSM, 62, but was canceled in MS draft, 2, and omitted in MSHiJS.

105. RSM, 62, MS draft, 3: "principle"

106. RSM, 62: omits "affectionate"; MS draft, 3: "<affectionate>" (TB)

107. RSM, 62: omits "in the world"; MS draft, 3: "<in the world>" (TB)

108. RSM, 62, MS draft, 3, Addenda Book, 74: replace "it is" with "tis"

109. RSM, 62: replaces "hinder" with "retard"; MS draft, 3: "retard <hinder>" (TB)

110. Book C-2, 485: "we are" and guideline to reverse word order; DHC 5:24: "we are"

111. RSM, 62: omits "we feel that we want"; MS draft, 3: "<we feel that we want>" (TB)

112. RSM, 62: replaces "My talk ... for" with "I am going to talk to"; MS draft, 3: "I am going to <my> talk <is intended> \for/ ["for" *u.o.* "to"]" (TB)

He then made a promise in the name of the Lord, saying that that soul<sup>113</sup> who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the<sup>114</sup> day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when<sup>115</sup> we are feeding on the faults of others. We can only live by worshiping our God; all must do it for themselves; none can do it for another. How mild the Savior dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, he said to him, "Lovest thou me?" and having received Peter's reply, he said,<sup>116</sup> "Feed my sheep." If the sisters love<sup>117</sup> the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate brother Joseph by saying, "O, if I were brother Joseph, I would do this and that;" but if they were in brother Joseph's shoes they would find that men or women<sup>118</sup> could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the saints together, and keep the work rolling, is to wait with all long-suffering<sup>119</sup>, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of this society, shall there be strife among you? I WILL NOT HAVE IT. You must repent, and get the love of God. Away with self-righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants; the Ladies' Relief<sup>120</sup> Society is not only to relieve the poor, but to save souls.

President Smith then said that<sup>121</sup> he would give a lot of land to the society, by deeding it<sup>122</sup> to the treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that brother Cahoon will move it on to the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.

<sup>123</sup>Friday, 10.—Went to brother Hibbard's with my clerk<sup>124</sup>, to purchase some land.

<sup>125</sup>Saturday, 11.—Presided in city council. Council resolved to publish the city charter, ordinances of the city council and Nauvoo Legion, before the first day of next July. Also resolved that the bond given by William Marks, binding him to make a deed for the land purchased of him for a burying ground, for the use of the city, be put on record in the office for the registry of deeds in the city of Nauvoo.

<sup>126</sup>Riots and mobs are multiplying in the land.

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113. RSM, 63: "that soul that"

114. RSM, 63: omits "the"; MS draft, 4: "<the>" (TB)

115. MS draft, 4: "~~while~~ <when>" (TB)

116. RSM, 63: omits "and having ... said"; MS draft, 4: "<and having received his Peter's reply he said>" (TB)

117. DHC 5:24: "loved"

118. RSM, 63: omits "or women"; MS draft, 4: "<or women>" (TB)

119. Book C-2, 485: "<and at last ... long suffering>" (LH)

120. RSM, 63: omits "Ladies' Relief"; MS draft, 5: "<Ladies relief>" (TB)

121. MS draft, 5: "<that>" (TB)

122. DHC 5:25: omits "it"

123. Source: JSj [1841-42], 124 (WR) (*PJS* 2:390; *JSP* 2:66).

124. JSj [1841-42], 124: omits "with my clerk"

125. Source: Based on JSj [1841-42], 125 (WR) (*PJS* 2:390; *JSP* 2:66), and NCCP, 84-85 (JSn) (*NCHCM*, 88-89). Cf. JScSup, fd 7, 58 (JSn).

126. Source: Possibly based on "Riots in Ireland," *Wasp* 1 (30 July 1842): [63], or rept. in *T&S* 3 (1 Aug. 1842): 867; "Bloody Riot in Cincinnati," and "Great Mob in Philadelphia—A Church, Hall and Houses Burned," *Wasp* 1 (27 Aug. 1842): [73]. "Distress of Nations," *T&S* 3 (1 Sept. 1842): 900.

<sup>127</sup>Sunday, 12.—Mostly at home. Called at the printing office for some papers<sup>128</sup>. **Brought some poetry.**

<sup>129</sup>Monday, 13.—Attended a general council in the lodge room to devise ways and means to furnish the poor with labor. Many of the English saints have gathered to Nauvoo, most of whom are unacquainted with any kind of labor, except spinning, weaving, &c., and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.

<sup>130</sup>Tuesday, 14.—Rode to the big mound on the La Harpe road, accompanied by Emma, Hiram Kimball and Dr. Richards, and purchased a three-quarter section of land of Kimball, including the mound.

<sup>131</sup>The Twelve—namely, President Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor and Willard Richards, bishop George Miller and Hiram Clark, of<sup>132</sup> the high priest's quorum, in council at the printing office. Voted that Hiram Clark go immediately to England, take a letter to gather means of the churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means for building the Temple, purchase goods, &c., and that letters be given him to brother [Parley P.] Pratt to this effect. Voted that brother Fielding come immediately to this place with his family after his return to<sup>133</sup> England.

<sup>134</sup>John C. Bennett's defense of the proceedings<sup>135</sup> at Nauvoo, &c., may be seen on the 37th, 38th and 39th pages of the *Wasp*.

[DN 5 (10 October 1855): 241-42]

<sup>136</sup>Wednesday, 15.—Visited at different places in the city, and my farm on the Prairie, accompanied by my clerk and Orrin Porter Rockwell<sup>137</sup>, and supped at Hiram Kimball's.

Issued an editorial on the gift of the Holy Ghost, as follows<sup>138</sup>.—

<sup>139</sup>Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

127. Source: JSj [1841-42], 125 (WR) (PJS 2:390; JSP 2:66), with editing. Deleted material supplied in bold type.

128. JSj [1841-42], 125: "newspapers"

129. Source: First sentence from JSj [1841-42], 125 (WR) (PJS 2:390; JSP 2:66), with remainder written by WR in RDft 4:18.

130. Source: JSj [1841-42], 125 (WR) (PJS 2:390; JSP 2:67), with elaboration by WR.

131. Source: Closely follows QTAM [1840-44], 14 June 1842 (transcription in vol. 8, V.3), with light editing. Cf. WWj, vol. 3, 14 June 1842 (WWj 2:179).

132. Book C-2, 486 (darker ink): "{\of/}"

133. DHC 5:26: replaces "to" with "from"

134. Source: *Wasp* 1 (18 June 1842): [37]-[39].

135. Book C-1, 1340: "proceeding"

136. Source: JSj [1841-42], 125 (WR) (PJS 2:390; JSP 2:67).

137. JSj [1841-42], 125: replaces "Orrin Porter Rockwell" with "Sister Hyde"

138. Book C-1, 1340: "{\as follows/}" (LH)

139. Book C-1, 1340: adds "{\see addenda book page 64/}" (LH). The following editorial added by LH in Addenda Book, 64-70, probably between 24 Apr.-19 June 1855, and incorporated by LH in Book C-2, 486-90, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). Source: "Gift of the Holy Ghost," *T&S* 3 (15 June 1842): 823-26.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion<sup>140</sup> to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in<sup>141</sup> the gift of the Holy Ghost being enjoyed now, as much as it was in the apostles' days; we believe that it<sup>142</sup> is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that<sup>143</sup> <sup>144</sup>holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come"; we believe that "no man can know that Jesus is the<sup>145</sup> Christ, but by the Holy Ghost." We believe in it<sup>146</sup> in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been<sup>147</sup> previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with<sup>148</sup> tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the apostles' hands* the Holy Ghost was given, he offered them money that he might possess the same power, Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are the<sup>149</sup> gifts of the Spirit, and are

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140. DHC 5:26: adds "[by which]"

141. Book C-2, 487: "{\in/}" (prob. LH)

142. DHC 5:27: adds "[the gift of the Holy Ghost]"

143. Book C-2, 487: "th{\at/}"

144. DHC 5:27: adds "the"

145. Addenda Book, 65: "<the>" (LH)

146. DHC 5:27: adds "[this gift of the Holy Ghost]"

147. Addenda Book, 65: "<been>" (prob. LH)

148. DHC 5:27: replaces "with" with "in"

149. T&S 3:823: omits "the"; Book C-2, 487: replaces "the" with ellipses over erasure



obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, “to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing”; and again, “do all prophesy? do all speak with tongues? do all interpret?” evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles’ days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii, says, “Now concerning spiritual gifts, brethren, I would not have you ignorant”; it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in the xiv. chapter, he says, “Follow after charity and *desire spiritual gifts*, but rather that ye may prophesy.” It is very evident from these scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendence<sup>150</sup> of the apostles, it was necessary for Paul to say, “*follow after charity, and desire spiritual gifts*, but rather that ye may<sup>151</sup> prophesy,” evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing<sup>152</sup> the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that “Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers”; Eph. iv.

The church is a compact body composed of different members, and is strictly analogous to the human system, and Paul after speaking of the different gifts, says, “Now ye are the *body* of Christ and *each one*<sup>153</sup> members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.”<sup>154</sup> **Are all apostles? Are all prophets?** Are all teachers? Are all workers of miracles?<sup>155</sup> **Have all the gifts of healing?** Do all speak with tongues? Do all interpret? [”] It is evident that they do not; yet are they all members of the one body, all members of the<sup>156</sup> natural body, are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it: and if one member rejoice all the rest are honored with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of

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150. DHC 5:28: “superintendency”

151. Book C-2, 488: “<may>” (LH)

152. DHC 5:28: “suppose”

153. DHC 5:29: omits “*each one*”

154. DHC 5:29: omits next sentence

155. DHC 5:29: omits next sentence

156. Addenda Book, 67: “<one body; all members of the>” (LH)

the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in <sup>157</sup>possession the gift of the Holy Ghost. Our Savior was “anointed with the oil of gladness above his fellows,” yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance, yet had they<sup>158</sup> the gift of the Holy Ghost[?]

But to come to the other members of the church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. <sup>159</sup>1 Cor. xii. Paul says, “There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations<sup>160</sup> of the Spirit is given unto *every man* to profit withal. For to one is given, by the Spirit, the *word of wisdom*, to another, the *word of knowledge*, by the same Spirit; to another *faith*, by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles*; to another *prophecy*; to another <sup>161</sup>*discerning of spirits*; to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will.”

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as<sup>162</sup> ignorant of it. Or suppose a man had the<sup>163</sup> gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the<sup>164</sup> most talked about, and yet if a person spoke in an unknown tongue, according to Paul’s testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is <sup>165</sup>one that is the most sought after.

So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the

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157. DHC 5:29: adds “his”

158. Addenda Book, 67: “<had> they [erasure]” (LH)

159. DHC 5:29: adds “In”

160. T&S 3:824, Addenda Book, 67, Book C-2, 489: “manifestation”

161. DHC 5:29: adds “the”

162. Book C-2, 489: “<as>” (LH)

163. Addenda Book, 68: “<the>” (LH)

164. Addenda Book, 68: “<the>” (LH)

165. Addenda Book, 68: adds ellipses over erasure



people—the church—to seek after and to<sup>166</sup> covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it “serveth only to those that believe.” But does not the scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were “drunken with new wine,” and we shall finally have to come to the same conclusion that Paul did, that<sup>167</sup> “no man knows the things of God but by the Spirit of God,” for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprized of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit, on the Lord’s day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has<sup>168</sup> revealed himself, it has been to individuals in private, in their chamber, in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses,<sup>169</sup> it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a<sup>170</sup> rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in<sup>171</sup> the earthquake; and<sup>172</sup> there was a *still small voice*, which was the voice of the Lord, saying “What doest thou here<sup>173</sup>, Elijah?”

The Lord cannot always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say, “Let not the Lord speak any more, lest we his people die.”

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your

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166. Addenda Book, 68: “\to/” (pos. LH)

167. DHC 5:30: omits “that”

168. Addenda Book, 69: “<has>” (LH)

169. Addenda Book, 69: adds erasure

170. Book C-2, 490 (darker ink): “{\a/}” (pos. LH)

171. Book C-2, 490: “\in/” (pos. LH)

172. DHC 5:31: adds “then”

173. Addenda Book, 70: “hear”

cattle, your flocks, your herds, your corn, and all things that<sup>174</sup> you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, “which shineth brighter and brighter unto the perfect day.”

Be not so curious about tongues; do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may at<sup>175</sup> some future time enter more fully into this subject, but shall let this suffice for the present.

Thursday, 16.—The following notice was published by the<sup>176</sup> Nauvoo<sup>177</sup> Lodge<sup>178</sup>:—

<sup>179</sup>Notice to all whom it may concern, greeting:—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett was an expelled mason, we therefore publish to all the masonic world the above facts that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above.

GEORGE MILLER,  
Master of Nauvoo Lodge under Dispensation.

<sup>180</sup>The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday 17.—

<sup>181</sup>What have the Mormons done to Illinois?—is the question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves<sup>182</sup>. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of <sup>183</sup>community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

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174. Book C-2, 490: “<that>” (prob. LH)

175. DHC 5:32: omits “at”

176. Book C-1, 1340: “{ \The following notice was published by/ }”

177. DHC 5:32: adds “[Masonic]”

178. Book C-1, 1340: “<the Nauvoo Lodge>” (LH)

179. *Source: Wasp* 1 (25 June 1842): [43]. Rept. *T&S* 3 (1 July 1842): 342–43.

180. This paragraph added interlinearly by LH in Book C-1, 1340, and added at the bottom of page by LH in Book C-2, 490. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

181. *Source*: “Much Ado About Nothing,” *T&S* 3 (1 July 1842): 831–32.

182. Book C-1, 1340 (different ink): “{ \them/ }selves” (pos. LH)

183. DHC 5:32: adds “the”

In the first place, we would say, that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime committed; if then, our people have broken the law, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe they have been <sup>184</sup>(with very few exceptions)<sup>185</sup>.

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the State. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people[?] None in the State<sup>186</sup>. Where is there a record against any of our people for a penitentiary crime?—not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter Day Saints?—I know of none in the State. If then, they have broken no law, they, consequently, have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state officer<sup>187</sup>. Laws have been administered by those not of our persuasion; administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard. Where is there another community of thirty thousand<sup>188</sup> in any State, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder!! bigamy!!! burglary!!! arson!!!["] and everything that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out "Delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbidden<sup>189</sup> the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high-handed acts. You even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature; none of which doings we, the good mobocrats and anti-Mormon politicians (and some priests as well) are willing to bear."

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184. DHC 5:32: adds "vigilant"

185. DHC 5:32: moves "with very few exceptions" to follow "believe"

186. Book C-2, 491 (darker ink): "{\none in the State/}" (LH)

187. DHC 5:33: "office"

188. DHC 5:33: omits "of thirty thousand"

189. DHC 5:33: "forbidden"

This is the cry of the base and <sup>190</sup>vile, the priest and the speculator, but the noble, the <sup>191</sup>high-minded, the patriotic and the virtuous breathe no such sentiments<sup>192</sup>; neither will those who feel an interest in the welfare of the State, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years), and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the State of Illinois in particular. As to the city ordinances, we have passed all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter Day Saint or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17, 1842.

<sup>193</sup>The above are plain matters of fact, that every one may become acquainted with by a <sup>194</sup>reference to the county and state records. We might add, that in regard to moral<sup>195</sup> principles, there is no city either in this State, or in the United States, that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washingtonian<sup>196</sup> convention passed through our city, a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to; **so that whether as a civil, moral or religious community we think that we can say without vanity that we are as orderly as any other community, in any town or city in this State, or in the United States; and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival if not to exceed, any city in the western country.**

<sup>197</sup>Saturday, 18.—The following brief extract is from the journal of Elder Wilford Woodruff:—

<sup>198</sup>The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled.

Joseph the Seer arose and spoke **upon several subjects. Among other subjects he spoke** his mind in great plainness concerning the iniquity, hypocrisy, wickedness and corruption<sup>199</sup> of General John Cook Bennett, **and exposed him before the public.** He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open

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190. DHC 5:34: adds “the”

191. Book C-2, 492: “\the/” (LH)

192. DHC 5:34: “sentiment”

193. *Source*: Closely follows editorial comments in *T&S* 3 (1 July 1842): 832. JS listed as editor. Deleted material supplied here in bold type.

194. DHC 5:34: omits “a”

195. Book C-2, 492: “{\moral/}” (LH)

196. Book C-1, 1342 (darker ink): “Washington\ian/”; DHC 5:34: “Washington”

197. Book C-1, 1342: adds “{\See addenda book page 71./}” (LH). The entry for 18 June was added by LH in Addenda Book, 71 (LH), probably between 24 Apr.–19 June 1855, and incorporated by LH in Book C-2, 492, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology).

198. *Source*: WWj, vol. 3, 18 June 1842 (*WWj* 2:179–80). Deleted material supplied here in bold type.

199. WWj: omits “hypocrisy” and “corruption”

their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the agricultural and manufacturing society, **i.e. we have a charter granted us by the Legislator of the state for that purpose and the time has come for us to make use of that Charter. It is divided into stock of \$50 dollars each share. Any person owning one share became a member of the society a stockholder. Each share is entitled to one vote. This is established with a view of helping the poor.** Arrangements were entered into to commence operations immediately,<sup>200</sup> under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the church more according to the law of God; that is to require of those that come in to be settled according to their counsel, and also to appoint a committee to wait upon all who arrive, make them welcome, and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith, and Hyrum Smith, were the committee appointed to wait upon emigrants and settle them.

<sup>201</sup>Tuesday, 21.—I attended a large assembly of the saints at the stand, near the Temple, and addressed them on the subject of agriculture, manufacture and trade; and was followed by the Twelve, and others on the same subject.

<sup>202</sup>Wednesday, 22.—<sup>203</sup>Was a special session of the city council<sup>204</sup>, when was passed “An ordinance repealing all ordinances and resolutions relative to the changing of the names<sup>205</sup> of streets,” in the city of Nauvoo.

[DN 5 (17 October 1855): 249-50]

Thursday, 23.—I published the following:—

<sup>206</sup>To the Church of Jesus Christ of Latter Day Saints, and to all the honorable part of the community,—

It becomes my duty to lay before the Church of Jesus Christ of Latter Day Saints<sup>207</sup> and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid church, that the honorable part of<sup>208</sup> community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor and base adulterer.

It is a matter of notoriety that the<sup>209</sup> said Dr. John C. Bennett became favorable to the doctrines taught by the elders of the Church<sup>210</sup> of Latter Day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the church.

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200. Remainder of paragraph omitted in WWj.

201. This paragraph added by LH on two lines over an erasure, with last part (“others ... subject”) added interlinearly in Book C-1, 1342, and incorporated by LH in Book C-2, 493, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: WWj, vol. 3, 21 June 1842 (WWj 2:180), with light editing.

202. *Source*: Based on NCCP, 86 (JSn) (NCHCM, 89).

203. DHC 5:35: adds “There”

204. DHC 5:35: adds “held”

205. Book C-1, 1342 (pencil): “name\s/”

206. *Source*: Wasp 1 (25 June 1842): [42]-[43]. Rept. T&S 3 (1 July 1842): 839-42. DHC 5:35: adds “An Address”

207. Book C-1, 1342: “<and to all the Honorable ... Saints>” (LH)

208. DHC 5:35: adds “the”

209. Wasp 1:[42]: omits “the”; Book C-1, 1342: “<the>” (pos. RLC)

210. DHC 5:35: adds “of Jesus Christ”

Soon after it was known that he had become a member of said church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean<sup>211</sup> man, and had another wife, and two or three children in McConnellsville<sup>212</sup>, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honorable man, and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course, and that was to persuade them, that myself and others of the authorities of the church, not only sanctioned but practiced the same wicked acts, and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge, and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should<sup>213</sup> not make it known. This proceeding on his part answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made the attempt upon others; and, by the same plausible tale, overcame them also, evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Some time about the early part of July, 1841, I received a letter from Elders H[yrum]. Smith and W[illiam].<sup>214</sup> Law, who were then in Pittsburgh, Pennsylvania. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill treatment towards<sup>215</sup> her. This letter was read to Bennett, which he did not attempt to deny, but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide by taking poison, but he being discovered before it had taken<sup>216</sup> effect, and the proper antidotes<sup>217</sup>

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211. Book C-2, 493:“{\mean/}” (LH)

212. DHC 5:36:“McConnellsvill”

213. DHC 5:36: replaces “should” with “did”

214. Book C-1, 1343, Book C-2, 494:“William.”

215. DHC 5:36:“toward”

216. DHC 5:37: replaces “had taken” with “took”

217. DHC 5:37:“antidote”



being administered, he <sup>218</sup>recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances, transpiring in the manner they did, would have produced a thorough reformation in his conduct; but alas! like a being totally destitute of common decency and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers, that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ult[imo]. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation that others had<sup>219</sup> been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestable designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say anything of the kind, but Bennett was one of the heads of the church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case, and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him, because he is a man of better information, and has been held high in the estimation of many. But, when it is considered that his mind was so intent upon his cruel and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must needs make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he willfully and knowingly lied in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:—

State of Illinois,    }  
City of Nauvoo.     }

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith,—that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly, or indirectly, in word or deed,<sup>220</sup> by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach <sup>221</sup>me in private that an illegal, illicit intercourse with females, was, under any circumstances justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

218. *Wasp* 1:[42]: adds “again”; Book C-1, 1343, Book C-2, 494: add ellipses over erasure

219. Book C-2, 494 (darker ink): “{\others had/}” (LH)

220. Book C-2, 495: “<under any ... deed,>” (LH)

221. Book C-1, 1344, Book C-2, 495: add “to”

The following conversation took place in the city council, and was elicited in consequence of its being reported that the doctor had stated that I had acted in an indecorous manner, and given countenance to vices practiced by the doctor and others:—

Dr. John C. Bennett, ex-mayor, was then called upon by the mayor to state if he knew aught against him<sup>222</sup>, when Mr. Bennett replied: I know what I am about, and the heads of the church know what they are about, I expect. I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God; those who have said it, are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it, is a scoundrel and a liar. I have heard it said that I should<sup>223</sup> become a second Avard by withdrawing from the church, and that I was at variance with the heads, and should<sup>224</sup> use an influence against them, because I resigned the office of mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

Joseph Smith then asked: [“]Will you please state definitely whether you know anything against my character either in public or private?[”]

General Bennett answered: [“]I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.[”]

WILSON LAW,  
HIRAM KIMBALL,  
BRIGHAM YOUNG  
WILLARD RICHARDS,  
HEBER C. KIMBALL,  
W[ILFORD]. WOODRUFF,  
GEO. A. SMITH,  
N[EWEL]. K. WHITNEY,  
ORSON SPENCER,  
JOHN TAYLOR,  
JOHN P. GREENE,  
GUSTAVUS<sup>225</sup> HILLS,  
G[EORGE]. W. HARRIS,

JAMES SLOAN, City Recorder.  
May 19, 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established (not only by testimony, but by his own confessions) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the church by the officers; but on account of his earnest requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident that as soon as he perceived that he could no longer maintain his

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222. DHC 5:38: adds “[i.e., Joseph Smith]”

223. DHC 5:38: “would”

224. DHC 5:38: “would”

225. DHC 5:39: “GUSTAVE”



standing as a member of the church, nor his respectability as a citizen, he came to the conclusion to leave the place, which he has done, and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported that he had withdrawn from the church because we were not worthy of his society: thus, instead of manifesting a spirit of repentance, he has to the last proved himself to be unworthy the confidence or regard of any upright person, by lying to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has collocated with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much<sup>226</sup> ashamed of himself at the injury he has already done to those who never injured<sup>227</sup>, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public with the design either to misrepresent or persecute; but, be that as it may, we neither dread him nor his influence, but this much we believe, that unless he is determined to fill up the measure of his iniquity and bring sudden destruction upon himself from the hand of the Almighty, he will be silent, and never more<sup>228</sup> attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter Day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he<sup>229</sup> may be known. What I have stated, I am prepared to prove, having all the documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain, yours respectfully,  
JOSEPH SMITH.

Nauvoo, June 23, 1842.

<sup>230</sup>I have been engaged in domestic affairs and counseling the brethren the last week.

<sup>231</sup>I addressed the following letter to Richmond, Massachusetts:—

<sup>232</sup>Nauvoo, June 23, 1842.

Sister Jennetta Richards,—Agreeably to your request, in the midst of the bustle and business of the day, and the care of all the churches both at home and abroad, I now embrace a moment to address a few words to you, thinking peradventure it may be a consolation to you, to know that you too are remembered by me, as well as all the saints.

My heart's desire and prayer to God is all the day long for all the saints, and in an especial and particular manner for those whom he hath chosen and anointed to bear the heaviest burthens in the heat of the day, among which number is your husband received—a man in whom I have the most implicit confidence and trust. You say I have got him; so I have, in the which I rejoice,

226. Book C-1, 1345: “<much>” (pos. TB)

227. DHC 5:40: adds “him”

228. Book C-2, 496: “<more>” (prob. LH)

229. Book C-1, 1346: “<he>” (prob. LH)

230. *Source*: Apparently based on WR's guess; JSj [1841–42], 125 (WR) (*PJS* 2:391; *JSP* 2:67), skips from 17 to 24 June due to WR's illness.

231. Book C-1, 1346: adds “<(see addenda page 6)>” (LH). From this point to end of letter added by LH in Book C-1, Addenda, 6–7, about 1–2 Sept. 1845, and incorporated by LH in Book C-2, 496, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology).

232. *Source*: JSLS, Bx 2, fd 5, 31–32 (WC; signed by JS) (*PWJS*, 551–52).

for he has done me a great good<sup>233</sup>, and taken a great burthen off my shoulders since his arrival in Nauvoo. Never did I have a greater intimacy with any man than with him. May the blessings of Elijah crown his head for ever and ever. We are about to send him in a few days after his dear family; he shall have our prayers fervently for his safe arrival to their embraces, and may God speed his journey, and return him quickly to our society; and I want you, beloved sister, to be a general in this matter, in helping him along, which I know you will. He will be able to teach you many things which you never have heard; you may have implicit confidence in the same.

I have heard much about you by the Twelve, and in consequence of the great friendship that exists between your husband and me, and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the last days, I have formed a very strong<sup>234</sup> brotherly friendship and attachment for you in the bonds of the gospel. Although I never saw you, I shall be exceedingly glad to see you face to face, and be able to administer, in the name of the Lord, some of the words of life to your consolation, and I hope that you may be kept steadfast in the faith, even unto the end.

I want you should give my love and tender regard to br[other]. Richards' family, and those who are friendly enough to me to inquire after me in that region of <sup>235</sup>country, not having but very<sup>236</sup> little time to apportion to any one, and having stolen this opportunity, I therefore subscribe myself, in haste, your most obedient brother in the fullness of the gospel.

JOSEPH SMITH.

P.S.—Br[other]. Richards having been with me for a long time, can give you any information which you need, and will tell you all about me. I shall be very anxious for his return; he is a great prop to me in my labors.

J.S.<sup>237</sup>

<sup>238</sup>The Afghan war has cost Great Britain \$15,000,000 per annum since its commencement.

<sup>239</sup>Friday, 24.—Called St. John's day. I rode in Masonic procession to the Grove, where a large assembly of masons and others listened to an address from President Rigdon.

Dined at the Masonic Hall Hotel<sup>240</sup>, kept by br[other]. Alexander Mills.

Wrote Governor Carlin as follows:—

<sup>241</sup>Nauvoo, June 24, 1842.

Thomas Carlin, governor of the State of Illinois:

Dear Sir,—It becomes my duty to lay before you some facts relative to the conduct of our Major-General, John C. Bennett, which have been proven beyond the possibility of <sup>242</sup>dispute, and which he himself has admitted to be true in my presence.

233. Book C-2, 496: "<good>" (LH)

234. Book C-2, 497: "<attachment ... strong>" (LH)

235. DHC 5:41: adds "the"

236. MS Letter, 1, Book C-1, Addenda, 6, Book C-2, 497: omit "very"

237. MS Letter, 2, Book C-1, Addenda, 7, Book C-2, 497: omit "J.S."

238. This sentence added interlinearly by LH in Book C-1, 1346, and incorporated by LH in Book C-2, 497, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology). *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

239. *Source*: This and next paragraph closely follow JSj [1841–42], 125 (WR) (*PJS* 2:391; *JSP* 2:68), with light editing. Cf. WWj, vol. 3, 24 June 1842 (*WWj* 2:180).

240. Book C-1, 1346 (darker ink): "<Hotel>" (LH)

241. *Source*: JSLB 2:233–35 (WC).

242. DHC 5:42: adds "a"

It is evident that his general character is that of an adulterer of the worst kind, and although he has a wife and children living, circumstances which have transpired in Nauvoo, have proven to a demonstration that he cares not whose character is disgraced, whose honor is destroyed, nor who suffers, so that his lustful appetite may be gratified; and further, he cares not how many, nor<sup>243</sup> how abominable the falsehoods he has to make use of to accomplish his wicked purposes, even should it be that he brings disgrace upon a whole community.

Some time ago it having been reported to me that some of the most aggravating cases of adultery had been committed upon some previously respectable females in our city, I took proper measures<sup>244</sup> to ascertain the truth of the report, and was soon enabled to bring sufficient witnesses before proper authority to establish the following facts:—

More than 12<sup>245</sup> months ago, Bennett went to a lady in the<sup>246</sup> city and began to teach her that promiscuous intercourse between the sexes was lawful, and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the church.

Finding this argument ineffectual, he told her that men in higher standing in the church than himself not only sanctioned, but practiced the same deeds; and, in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against it, in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and, by using the same language, seduced them also.

About the early part of July, 1841, I received a letter from Pittsburgh, P[ennsylvani]a.; in it was contained information setting forth that said Bennett had a wife and two or three children then living. This I read to him, and he acknowledged it was true.

A very short time after this, he attempted to destroy himself by taking poison; but being discovered before it had taken sufficient effect, and proper antidotes<sup>247</sup> administered, he<sup>248</sup> recovered.

The impression made upon the minds of the public by this event, was, that he was so ashamed of his base conduct, that he took this course to escape the censures<sup>249</sup> of a justly indignant community. It might have been supposed that after this he would have broken off his adulterous proceedings; but to<sup>250</sup> the contrary, the public consternation had scarcely ceased before he was again deeply involved in the same wicked proceedings, and continued until a knowledge of the fact reached my ears. I immediately charged him with the whole circumstance, and he candidly acknowledged the truth of the whole.

The foregoing facts were established on oath before an alderman of the city: the affidavits are now in my possession.

In order that the truth might be fully established, I asked Bennett to testify before an alderman, whether I had given him any cause for such aggravating conduct. He testified that I never taught him that illicit intercourse with females was under any circumstances justifiable,

243. DHC 5:42: “or”

244. DHC 5:42: replaces “measures” with “methods”

245. DHC 5:42: “twenty”

246. Book C-1, 1346 (darker ink): “th\is/”; “i” *u.o.* “e”

247. DHC 5:43: adds “being”

248. JSLB 2:234: adds “again”; Book C-1, 1347: adds ellipses over erasure; Book C-2, 498: adds erasure

249. DHC 5:43: “censure”

250. Book C-2, 498 (darker ink): “{\but to/}” (pos. LH)

neither did he ever hear me teach anything but the strictest principles of righteousness and virtue. This affidavit is also in my possession. I have also a similar affidavit taken before the city council, and signed by the members of the council.

After these things transpired, and finding that I should resist all such wicked conduct, and knowing that he could no longer maintain himself as a respectable citizen, he has seen fit to leave Nauvoo, and that very abruptly.

I have been credibly informed that he is colleaguings with some of our former cruel persecutors, the Missourians, and that he is threatening destruction upon us; and under these circumstance I consider it my duty to give you information on the subject, that a knowledge of his proceedings may be before you in due season.

It can be proven by hundreds of witnesses that he is one of the basest of liars, and that his whole routine of proceedings, while among us, has been of the basest kind.

He also stated here<sup>251</sup> that he had resigned his commission as major-general to the Governor; whether this be true or not, I have no knowledge. I wish to be informed on the subject, that we may know how to act in regard to the Legion.

A short time ago, I was told by a friend of mine (not a member of the Church) that some of the Missourians were conspiring to come up to Nauvoo and kidnap me, and not doubting but that it might be true, I consulted with General Bennett upon the most proper course to be pursued. We concluded to write to you on the subject, and I requested him to do so. I understand he has written to you, but I know not in what manner, and I should be very much pleased if you would write to me on receipt of this, giving me the contents of his communication.

I have also heard that you have<sup>252</sup> entertained of late very unfavorable feelings towards us as a people, and especially so with regard to myself, and that you have said <sup>253</sup>I ought to be shot, &c. If this be true, I should be pleased to know from yourself the reason of such hostile feelings, for I know of no cause which can possibly exist that might produce such feelings in your breast.

It is rumored, and strong evidence exists, that [Dr.]<sup>254</sup> Bennett and David and Edward Kilbourn have posted bills in Galena, calling upon the people to hold meetings, and have themselves in readiness at a moment's warning to assemble<sup>255</sup> and come here, and mob us out of the place, and try to kidnap me; we know not as to the truth of this<sup>256</sup> report, but we have conversed with some transient persons who had the report from a gentleman who lately came from there, and had seen those hand bills posted in Galena.

In case of a mob coming upon us, I wish to be informed by the Governor what will be the best course for us to pursue, and how he wishes us to act in regard to this matter.

JOSEPH SMITH.

Lieutenant-General, Nauvoo Legion.

<sup>257</sup>There was a severe shock of an earthquake at Antigua.

251. DHC 5:43: omits "here"

252. JSLB 2:235: replaces "you have" with "yourself has"

253. DHC 5:44: adds "that"

254. DHC 5:44: adds "Dr."

255. DHC 5:44: "be assembled"

256. Book C-1, 1348: "this" overwrites "the"

257. *Source*: Based on "Earthquake at Antigua," *T&S* 3 (15 Sept. 1842): 925-26. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

<sup>258</sup>Saturday, 25.—Transacted business with br[other]. Hunter, and Mr. [Almon]<sup>259</sup> Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the City of Nauvoo.

<sup>260</sup>Messrs. Stephens and Catherwood have succeeded in collecting in the interior of America, a large amount of relics of the Nephites, or the ancient inhabitants of America, treated of in the Book of Mormon, which <sup>261</sup>have recently been landed in New York.

<sup>262</sup>Sunday, 26.—President Young preached on the law of consecration, and union of action in building up the city, and providing labor and food for the poor.

I attended meeting, and council at my house at 6 o'clock p.m.; present, Hyrum Smith, George Miller, N[ewel]. K. Whitney, William Marks, Brigham Young, Heber C. Kimball and Willard Richards, to take into consideration the situation of the pine country, and lumbering business, and other subjects of importance to the church; after consultation thereon, the brethren united in solemn prayer, that God would make known his will concerning the pine country, and that he would deliver his anointed, his people from all the evil<sup>263</sup> designs of Governor Boggs, and the powers of the State of Missouri, and of Governor Carlin and the authorities of Illinois, and of all Presidents, Governors, Judges, Legislators, and all in authority, and of John C. Bennett and all mobs and evil designing persons, so that His people might continue in peace and build up the City of Nauvoo, and that his chosen might be blessed and live to man's appointed age, and that their households, and the household of faith might continually be blessed<sup>264</sup> with the fostering care of heaven, and enjoy the good things of the earth abundantly. Adjourned to Monday evening.

<sup>265</sup>Monday, 27.—Transacted a variety of business. Borrowed money of brothers [Edwin D.]<sup>266</sup> Woolley, [Daniel?] Spencer, &c., and paid Hiram Kimball for the mound.

When the council assembled in the evening, brothers [Edward] Hunter, Ivins, Woolley, [Robert] Pierce, and others being present, the adjourned council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labor for the poor, &c. Brothers Hunter and Woolley offered their goods towards a general fund, and good feelings were generally manifest<sup>267</sup>.

This morning little Frederick G. W. Smith told his dream to all the house, "that the Missourians had got their heads knocked off."

<sup>268</sup>Tuesday, 28.—Paid brothers Woolley and Spencer. Brother Hunter's goods were received at the store, and brother [Lewis]<sup>269</sup> Robins consecrated his goods and money to the general fund.

The adjourned council of Sunday evening met in my upper room, and were agreed that a

258. *Source*: Closely follows JSj [1841-42], 125 (WR) (*PJS* 2:391; *JSP* 2:68), with light editing.

259. Brackets this editor's.

260. *Source*: This comment written by WR in RDft 4:18.

261. DHC 5:44: adds "relics"

262. *Source*: This day's entry closely follows JSj [1841-42], 125 (WR) (*PJS* 2:391-93; *JSP* 2:68-69). Changed to first person.

263. Book C-1, 1348: "<evil>" (prob. TB)

264. DHC 5:45: "blest"

265. *Source*: This day's entry closely follows JSj [1841-42], 126 (WR) (*PJS* 2:393-94; *JSP* 2:70), with light editing and change to first person.

266. This and next three brackets this editor's.

267. DHC 5:45: "manifested"

268. *Source*: Following three paragraphs closely follow JSj [1841-42], 126 (WR) (*PJS* 2:394-95; *JSP* 2:70-71), with light editing and change to first person.

269. Brackets this editor's.

reinforcement go immediately to the Pine country, led by brother Ezra Chase, and<sup>270</sup> after uniting in solemn prayer to God for a blessing on themselves and families, and the Church in general, and for the building up of the Temple and Nauvoo House and city: for deliverance from their enemies, and the spread of the work of righteousness: and that brother Richards (who was expecting<sup>271</sup> to go east tomorrow for his family) <sup>272</sup>might have a prosperous journey, have power over the winds and elements, and all opposition and dangers, his life and health be preserved, and be speedily returned to this place with his family, that their lives and health might be preserved, and that they might come up in peace to this place, and that brother Richards might be prospered according to the desire of his heart, in all things in relation to his household, and the Church, and that the Spirit of God might rest upon him continually, so that he may act according to the wisdom of Heaven. The council dispersed.<sup>273</sup>

Previous to the council, I, <sup>274</sup>in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth.

<sup>275</sup>Nauvoo, June 28, 1842.<sup>276</sup>

To his Excellency Governor Reynolds, of Missouri:

Dear Sir:—You will permit me to ask you to peruse this letter, and the accompanying newspaper, relative to the character and conduct of John Cook Bennett, who associated himself with our religious community near<sup>277</sup> two years ago, he being a man of respectable talents and moderately good literary attainments.

In the judicial organization of our city under the charter granted by the Legislature of Illinois, said Bennett was elected mayor; and continued to hold said office of mayor until within the last two months or less. He having learned that he could no longer maintain a standing as an honorable man in our society, he tendered his resignation, which was accepted.

The object of this communication is, therefore, to inform you of the true character of said John C. Bennett, that he may not injure the innocent, by gaining credence with you, or those over whom your Excellency is placed to govern.

We have learned from respectable sources that said<sup>278</sup> John Cook Bennett has entered into a conspiracy with some of the citizens of your State, to bring a mob upon us, and thereby disturb our peaceful vocations of life, and destroy, and drive us from our homes and firesides.

Believing that your Excellency cannot be influenced by the popular prejudice, almost everywhere entertained against us, on account of our peculiar religious<sup>279</sup> tenets, I am the more free to write to you without reserve, knowing that the high-toned and honorable men of the earth will not be easily carried away by popular opinion or vulgar prejudice; but will always be found on the side of the law-abiding portion of the community, and will suppress, so far as in

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270. DHC 5:46: replaces “and” with “The council dispersed” and begins new sentence

271. DHC 5:46: “expected”

272. Book C-1, 1349: adds ellipses over erasure

273. DHC 5:46: moves “The council dispersed” to first sentence in paragraph

274. Book C-1, 1349: “[*oe of about two words*] { \I/ } [*oe of about two words*]” (LH)

275. *Source*: JSLB 2:236-37 (WC).

276. DHC 5:46: omits this line

277. DHC 5:46: “nearly”

278. DHC 5:47: omits “said”

279. DHC 5:47: omits “religious”

them lies, every movement that tends to abridge the rights, or mar the peace and happiness of any portion of the citizens of our<sup>280</sup> common country.

I have resided in this city near<sup>281</sup> three years, and <sup>282</sup>attached myself to the Church of Jesus Christ of Latter Day Saints, soon after their location here; and have had a good opportunity of learning the feelings of the leading members of the said church in regard to the citizens of Missouri, which are of the most friendly nature, ever desiring to live in peace, and cultivate friendship with all the citizens of your State, as also all the States, and all mankind generally; it being a principle of our faith to cultivate friendship and live in peace with all mankind; and if Dr. John Cook Bennett, or any other person, may conspire with citizens of your State, to bring upon us mob violence, we confide in you as one who will, under all circumstances, interpose the strong arm of the law, in the suppression of conspiracy or mobs, or any other violation of law, as citizens of the United States we claim the protection of the several States and the United States in all our constitutional rights; and having learned something of your character, we the more confidently expect your protection against all lawless aggressions by any of the citizens of your State.

Whatever may be reported concerning us, we assure your Excellency that our feelings are, as I have before stated, of the most friendly nature, and should Bennett or any other person report anything contrary, your Excellency need pay no attention to it; for it is not the truth, and is only designed by wicked men to cause the overthrow of the innocent.

Should any report have already reached your ears, I would esteem it as a great favor, if you would give me information of the same by letter immediately on receipt of this.

I am, yours respectfully,

GEORGE MILLER.

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280. DHC 5:47: replaces "our" with "the"

281. DHC 5:47: "nearly"

282. DHC 5:47: adds "have"





3.

THE GOVERNMENT OF GOD  
June-July 1842

[DN 5 (24 October 1855): 257-58]

<sup>1</sup>Wednesday, 29.—I held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defense. Francis was, or appeared humble, and promised to reform.

Heard the Recorder read in the Law of the Lord; paid taxes; rode out in the city on business, with Brigham Young.

My clerk, Willard Richards, being about to leave me for a season, committed the business of my office to Elder William Clayton, who had been engaged with him for a few weeks past.<sup>2</sup>

<sup>3</sup>Thursday, 30.—In the forenoon, spent some time with C[alvin].<sup>4</sup> A. Warren, Esq., from Quincy, and others, in the private office; and in the afternoon<sup>5</sup> was in the court martial, giving testimony concerning John C. Bennett, who was cashiered.

<sup>6</sup>Quincy, June 30, 1842.

Dear Sir:—I have<sup>7</sup> received by the last mail, your letter of the 24th instant, in which you have thought proper to give me a statement of charges against the conduct and character of General John C. Bennett; I can say that I regret that any individual should so far disregard his obligations to his God, and to his fellow man, as to condescend to the commission of the crimes alleged in your letter to have been perpetrated by General Bennett. It is, however, in accordance with representations of his character, made to me more than two years since, and which I then felt constrained to believe were true, since which time I have desired to have as

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1. *Source*: This day's entry closely follows JSj [1841-42], 126 (WR) (*PJS* 2:395; JSP 2:71-73), with light editing and change to first person.

2. In JSj [1841-42], 126, last part of paragraph reads: "committed the Law of the Lord To Wm Clayton to continue this Journal &c in his absence. & the Keys &c to the president. & Clayton."

3. *Source*: Closely follows JSj [1841-42], 127 (WC) (*PJS* 2:395-96; JSP 2:73). Detail about Bennett being "cashiered" probably from NLHi, [4] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 3.

4. Brackets this editor's.

5. Book C-1, 1350: "{\afternoon/}" (LH)

6. *Source*: JSLB 2:238-39 (WC).

7. DHC 5:49: adds "have"

little intercourse with him as possible. No resignation of his commission as major-general of the Nauvoo Legion has reached me.

Some weeks since I read a short note from him, stating that you had reason to believe that a conspiracy is getting up in the state of Missouri, for the purpose of mobbing the Mormons at Nauvoo, and kidnapping you, and taking<sup>8</sup> you to that state, and requested to be informed in case of such mob, whether you would be protected by the authorities of this state, &c. To which I replied; that as all men were held amenable to the laws, so in like manner the rights of all would be protected, and the dignity of the state maintained, to the letter of the constitution and laws. The above is, in substance, the contents of his note to me, and my reply to him, having destroyed his letter, as I considered it of no use, should it be retained.

You state that you have heard that I have of late entertained unfavorable feelings towards you (the Mormons) as a people, and especially so with regard<sup>9</sup> to yourself, &c., &c. If this should be true, you would be pleased to know from me the reasons of such hostile feelings.

In reply, I can in *truth* say that I do not entertain or cherish hostile or revengeful feelings towards any man or set of men on earth; but that I may have used strong expressions in reference to yourself, at times when my indignation has been somewhat aroused by repeated admonitions of my friends (both before and since the attempt to assassinate Ex-Governor Boggs) to be upon my guard; that you had prophesied that Boggs should die a violent death, and that I should die in a ditch, all this, however, if true, I looked upon as idle boasting until since the assassination of Boggs, and even since then, in reference to myself, I cannot view it in any other light, because whatever your feelings may have been towards Boggs, the mere discharge of an official duty on my part, enjoined upon me by the constitution and laws of this state, and of the United States, could not possibly engender feelings of such deep malignity. Be assured that this matter gives me no uneasiness, nor would the subject now have been mentioned, had you not requested a reply to your inquiries.

I have seen<sup>10</sup> your denial, published in the *Wasp*, of the prediction, attributed to you, of the death (or assassination) of Governor Boggs: be that true or false, nothing has contributed more towards fixing the belief upon the public mind, that you had made such prediction, than the repeated statements of a portion of your followers, that the manner of his death had been revealed to you, and their exultation that it needs must be fulfilled<sup>11</sup>.

In reference to your request, to be advised how you should act, in case a mob should come upon you, I should feel very much at a loss to recommend any course for you to adopt, other than a<sup>12</sup> resort to the first law of nature, namely, to defend your own rights; because, were I to advise a quiet submission on your part, I could not expect that you would fold your arms, and silently look on, whilst those rights were violated and outraged, as long as you have the power to protect them. I, however, have not the most distant thought that there exists, at present, any real cause for the apprehension of a mob coming upon you, otherwise I should feel it my duty to endeavor to arrest it.

Very respectfully, your obedient servant,

THOMAS CARLIN.

To General Joseph Smith.

<sup>13</sup>I received a letter from Horace R. Hotchkiss, of which the following is a copy:—

8. DHC 5:50: "take"

9. DHC 5:50: "regards"

10. Book C-1, 1351: "<seen>" (pos. LH)

11. Book C-1, 1352: "<and their exultation ... fulfilled>" (LH)

12. DHC 5:51: "the"

13. Next sentence added interlinearly by LH in Book C-1, 1352, followed by "<See addenda book page 70>"

<sup>14</sup>Fair Haven, 27th May<sup>15</sup>, 1842.

Rev. Joseph Smith:

Dear Sir:—Yours, notifying me of your application for the benefit of the bankrupt act, is at hand. I regret very much the step you have taken, as I am fearful it will have a most disastrous influence upon your society<sup>16</sup>, both commercially and religiously: you have, however, probably weighed the subject with sufficient care to arrive at a correct decision.

You will oblige me by stating, immediately on<sup>17</sup> the receipt of this letter, your precise meaning, in saying, that “all your creditors would fare alike.” It is, as you will see, important for me to know the course taken with my notes, and also the position in which we stand to each other.

You have my bond for certain lands, or rather you have my bond that you shall have a deed to certain lands upon the payment of notes specified in said bond. I wish to know exactly how this bond stands in your inventory. Of course, it cannot stand as a title to the property; but I want to know the disposition which<sup>18</sup> is to be made of it.

Possibly some arrangement might be made<sup>19</sup> between us at once; still I do not know how Mr. Tuttle and Mr. Gillet will view the subject.

Yours, &c.,

HORACE R. HOTCHKISS.

<sup>20</sup>To which I wrote the following answer:—

<sup>21</sup>Nauvoo, June 30, 1842.

H. R. Hotchkiss, Esq.:

Dear Sir:—Yours of the 27th May has been received, which I shall now briefly answer. In regard to my application for the benefit of the bankrupt act, there was no other course for me to pursue than the one I have already taken; and, as I have said before, all my creditors will have to fare alike. Your papers are inventoried along with all the other property.

The influence this step may have upon our society, either commercially or religiously, is a matter we cannot stop to consult, as we had no alternative left. We have been compelled to pursue this course on account of the extreme pressure of the times, which continued to bear harder upon us, until we took the step we have.

A great pressure of business prevents my<sup>22</sup> writing more at the present, you will, therefore, excuse a short communication.

I remain yours respectfully,

JOSEPH SMITH.

**by William Clayton Clerk<sup>23</sup>**

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(LH). The following letter added by LH in Addenda Book, 70–71, probably between 24 Apr.–19 June 1855, and incorporated by LH in Book C–2, 502–3, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology).

14. *Source*: Original letter in JSLR, Bx 3, fd 2, 187–90.

15. DHC 5:51: “May 27”

16. JSLB 2:187: “<your society>”

17. DHC 5:51: “upon”

18. Book C–2, 503 (darker ink): “{\which/}” (LH)

19. Addenda Book, 71: “<be made>” (LH)

20. Next sentence added interlinearly by LH in Book C–1, 1352, and incorporated by LH in Book C–2, 503, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology).

21. *Source*: JSLB 2:237 (WC).

22. DHC 5:52: omits “my”

23. Bold text appears only in JSLB 2:187.

<sup>24</sup>Friday, July 1, 1842<sup>25</sup>.—Elder Willard<sup>26</sup> Richards left Nauvoo for New England.

<sup>27</sup>Saturday, 2.—Rode out in the city with my clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's, accompanied by Emma and others.

In this day's *Wasp*, I find the following:

<sup>28</sup>Mr. Editor:

Sir:—I take the liberty to inform you that a large number of persons in different places have manifested a desire to know the phrenological development of Joseph Smith's head. I have examined the prophet's head, and he is perfectly willing to have the chart published. You will please publish in your paper such portions of it as I have marked, showing the development of his much-talked-of brain, and let the public judge for themselves whether Phrenology proves the reports against him true or false. Time will prove all things, and a "word to the wise is sufficient."

Yours respectfully,

A. CRANE.

A PHRENOLOGICAL CHART<sup>29</sup>,  
By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—11, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—9, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to<sup>30</sup> the other sex.

Combativeness.—8, L. Indomitable perseverance, great courage; force, ability to overpower.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—9, L. Strong love of riches, desire to make and save money.

Alimentativeness.—9, L. Strong relish for food; keen and severe appetite.

Vitateness.—4, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

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24. Source: Based on WRj 9:11 (transcription in vol. 8, V.4). See also "To the Eastern Churches," *T&S* 3 (1 June 1842): 814.

25. DHC 5:52: omits year

26. Book C-1, 1352 (darker ink): "<Willard>" (LH)

27. Source: Closely follows JSj [1841-42], 127 (WC) (*PJS* 2:396; *JSP* 2:73), with light editing.

28. Source: *Wasp* 1 (2 July 1842): [46]. Cf. JS's phrenological reading in Philadelphia on 14 Jan. 1840 (*JSc*, Bx 5, fd 19, 1-6).

29. DHC 5:53: adds "of Joseph Smith the Prophet"

30. DHC 5:53: replaces "to" with "for"

Self-esteem.—10, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

## SENTIMENTS.

Benevolence.—10, L. Kindness, goodness, tenderness, sympathy.

Veneration.—6, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—10, L. Cheerfulness; sanguine expectation of success and enjoyment.

Marvelousness.—10, L. Wonder; credulity, belief in the supernatural.

Imitation.—5, M. Inferior imitative powers; failure to copy, describe, relate stories, &c.

Prepossession.—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—9, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

## PERCEPTIVES.

Admonition.—8, F or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—7, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—5, F or M. Love of music, without quickness to catch or learn<sup>31</sup> tunes by the ear.

Time.—11, V. L. or L.<sup>32</sup> Distinct impressions as to the time when, how long, &c.

Locality.—11, V. L. or L. Great memory of place and position.

Eventuality.—11, V. L. Extraordinary recollection of minute circumstances.

Individuality.—10, L. Great desire to see; power of observation.

Form.—10, F. Cognizance, and distinct recollection of shapes, countenances, &c.

Size.—11, V. L., L. or F.<sup>33</sup> Ability to judge of proportionate size, &c.

Weight.—9, V. L., L. or F.<sup>34</sup> Knowledge of gravitation, momentum, &c.

Color.—9, F or M. Moderate skill in judging of colors, comparing and arranging them.

Language.—6, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement; everything in its particular place.

Number.—7. Respectable aptness in arithmetical calculations, without extraordinary talent.

## REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations<sup>35</sup> of cause and effect.

Comparison.—11, V. L. Extraordinary critical acumen; great power of analysis.

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31. Book C-2, 504: "<or learn>" (prob. LH)

32. DHC 5:54: omits "or L."

33. DHC 5:54: "11, N. L., or F"

34. DHC 5:54: omits "or"

35. DHC 5:54: "relation"

There are four temperaments. The Lymphatic or Phlegmatic, in which the *secreting glands* are the most active portion of the system, produces both corporeal and mental languor, dullness, and inactivity. The Sanguine in which the *arterial* portion of the system is most active, gives strong feelings and passions, and more ardor, zeal, and activity, than of strength or power. The Bilious, in which the *muscular* portion predominates in activity, produces strength, power, and endurance of body, with great force and energy of mind and character. The Nervous, in which the *brain* and *nervous system* are most active, gives the highest degree of activity, with clearness of perception and of thought, but less endurance. Sharp and prominent organs denote activity; smooth and broad ones intensity and strength.

EXPLANATION OF THE CHART.—The *written* figures <sup>36</sup>opposite the organs and ranging in a scale from 1 to 12, indicate the various *degrees* in which the respective organs are developed in the head of the individual examined; thus 1, 2, indicate that the organ is *very small* or almost wholly wanting; 3, 4 means *small*, or feeble, and inactive; 5, 6, *moderate* or active only in a subordinate degree; 7, 8, *full* or fair, and a little above par; 9, 10 *large*, or quite energetic, and having a marked influence upon the character; 11, 12, mean *very large*, or giving a controlling influence, and extreme liability to perversion. *The size of the brain, combinations of the faculties and temperament* of the individual, may be indicated in the same manner as the degrees of the faculties or organs.

The initials V. L. denote very large, L. large, F full, M. moderate, S. small, V. S. very small. [...] <sup>37</sup>

<sup>38</sup>I give the foregoing a place in my history for the gratification of the curious, and not for respect to <sup>39</sup>Phrenology.

<sup>40</sup>(For the *Wasp*.) <sup>41</sup>

#### TO THE CITIZENS OF HANCOCK COUNTY.

As a people, the Church of Jesus Christ of Latter Day Saints are found “more sinned against than sinning.” In political affairs we are ever ready to yield to our fellow citizens of the county equal participation in the selection of candidates for office.

We have been disappointed in our hopes of being met with the same disposition on the part of some of the old citizens of the county—they indeed seem to manifest a spirit of intolerance and exclusion incompatible with the liberal doctrines of true republicanism.

At the late <sup>42</sup>Anti-Mormon <sup>43</sup>convention, a complete set of candidates pledged to a man to receive no support from, and to yield no quarters to, Mormons, are commended to *all* the citizens of this county for their <sup>44</sup>suffrages!

36. *Wasp* 1:[46]: adds “in the margin”

37. The *Wasp* included a short article on phrenology titled “Combination of the Faculties” that was not used in MSHiJS.

38. *Source*: Composed by WR in RDft 5:1, but reflects JS’s attitude expressed elsewhere. Cf. JSj [1843], 193, 6 May 1843 (APR, 375–76; DHC 5:383; chap. 19); WCj [1843–44], vol. 3, 14 Oct. 1843 (IC, 121; NTNLF, 407; DMQP, 13; vol. 6, chap. 3, herein).

39. DHC 5:55: “[any] respect [I entertain for]”

40. *Source*: *Wasp* 1 (2 July 1842): [46].

41. DHC 5:55: replaces this line with “The following communication was sent to the *Wasp*”

42. Book C-1, 1354 (darker ink): “la{\te/}”

43. Book C-2, 505: “antimormon{ᄁ}”

44. Book C-2, 505: “the\ir/”

As a portion of the said citizens of Hancock, we embrace the opportunity<sup>45</sup> to decline *this ticket* for the want of *reciprocity* in its terms, and honesty and intelligence in the character of some of its candidates.

If the old citizens of the county are still desirous of equal participations with us in the choice of candidates<sup>46</sup>, we are ready to co-operate with them. If independent gentlemen will announce themselves<sup>47</sup> and possess<sup>48</sup> the requisite qualities, *capacity* and integrity, they *will* receive the united<sup>49</sup> support of our people in the country<sup>50</sup>.

The time for holding a convention seems to have already gone by—there is time enough for the friends of justice and fair play to *elect* a ticket to be announced in the independent manner we have suggested. Let the *gentlemen* who have the *courage* to oppose the spirit of dictation, which governed the Anti-Mormon convention candidates show themselves, and we will exercise enough, on the terms proposed in this article, to ensure complete success.

JOSEPH SMITH.

<sup>51</sup>Sunday, 3.—This morning I preached at the Grove to about 8,000<sup>52</sup> people. The subject matter of my discourse was from the Prophet Daniel's saying, that <sup>53</sup>"In the last days the God of heaven would set up a kingdom," &c.

<sup>54</sup>In the afternoon<sup>55</sup> <sup>56</sup>heard br[other]. Hyrum preach at the Grove.

<sup>57</sup>The steamer *Edna* collapsed her flues at the mouth of the Missouri river; more than 60 persons were badly scalded. A proof among many similar that the waters of the west are cursed, as saith the Lord in a revelation [D&C 61].

<sup>58</sup>Monday, 4.—The Legion appeared on parade under command of Brigadier-General Wilson Law, ranking officer of the line. Lieutenant-General Smith reviewed the Legion at 11 a.m., and continued in command through the day, which was somewhat unpleasant, yet an immense number of spectators were present, including the passengers of 3 steamers from the neighboring cities and villages.

At the close of the day General Smith expressed his entire satisfaction in an animated speech, in which he illustrated the design of the organization of the Legion, viz., to yield obedience to the institutions of our country, and *protect the saints from mobs*, after which leave was given for strangers to address the Legion, when General [Ezekiel]<sup>59</sup> Swazey, of Iowa, expressed his friendly feelings towards Nauvoo, and his gratification at the good discipline of the Legion.

45. *Wasp* 1:[46]: replaces "opportunity" with "occasion"

46. Book C-2, 505: "<If the old ... candidates>" (LH)

47. DHC 5:56: moves "will announce themselves" to follow "integrity"

48. DHC 5:56: omits "and" and replaces "possess" with "possessing"

49. Book C-1, 1354 (darker ink): "<united>" (LH)

50. *Wasp* 1:[46], Book C-1, 1354, Book C-2, 506, DHC 5:56: "county"

51. *Source*: Based on JSj [1841-42], 127 (WC) (*PJS* 2:396; *JSP* 2:73); and "Life in Nauvoo," *Wasp* 1 (9 July 1842): [50]. Cf. *WWj*, vol. 3, 3 July 1842 (*WWj* 2:181).

52. Book C-1, 1354 (darker ink): "{about 8000/}" (LH). *Wasp* 1:[50]: "numbering probably 8 or 10,000."

53. DHC 5:56: omits quotation marks

54. *Source*: Based on *Wasp* 1 (9 July 1842): [50].

55. Book C-1, 1354 (darker ink): "{\afternoon/}" (LH)

56. DHC 5:56: adds "I"

57. *Source*: Based on *Wasp* 1 (16 July 1842): [54].

58. *Source*: This day's entry is an amalgamation of JSj [1841-42], 127 (WC) (*PJS* 2:396-97; *JSP* 2:74); "Life in Nauvoo," *Wasp* 1 (9 July 1842): [50]; and NLHi, [4] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 8.

59. Brackets this editor's.



Mrs. Emma Smith and the ladies of other distinguished officers accompanied their companions on the parade. A few Lamanites were present, and <sup>60</sup>but little drinking. Two individuals were fined \$10.25 for offering whisky for sale.

<sup>61</sup>Tuesday, 5.—Attended court-martial and city council; an ordinance in<sup>62</sup> relation to public shows and exhibitions was passed.

<sup>63</sup>The following was also passed:—

<sup>64</sup>An ordinance in relation to writs of habeas corpus:

Sec. 1. Be it, and it is hereby ordained by the city council of the City of Nauvoo, that no citizen of this city shall be taken out of the city by any writs without the privilege of investigation before the municipal court, and the benefit of a writ of habeas corpus, as granted in the 17th section of the charter of this city. Be it understood that this ordinance is enacted for the protection of the citizens of this city, that they may in all cases have the right of trial in this city, and not be subjected to illegal process by their enemies.

**Sec. 3. This Ordinance to take effect and be in force, from and after its passage.**<sup>65</sup>

JOSEPH SMITH, Mayor.

Passed July 5, 1842.<sup>66</sup>

James Sloan, recorder.

<sup>67</sup>Wednesday, 6.—Transacted business in the city and rode to La Harp with Emma.

<sup>68</sup>Two keel boats sloop-rigged, and laden with provisions and apparatus necessary for the occasion, and manned with 50 of the brethren, started this morning on an expedition to the Upper Mississippi, among the pineries, where they can join those already there, and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, &c., to beautify the city of Nauvoo, according to the prophets.

<sup>69</sup>Thursday, 7.—Weather very cool at Nauvoo; thermometer at 60<sup>70</sup> degrees.

<sup>71</sup>Saturday, 9.—I rode on the prairie with br[other]s. [William]<sup>72</sup> Clayton and [William A.] Gheen to look at some land. Dined on my farm; hoed potatoes, &c., and in the afternoon<sup>73</sup> returned to the city and transacted a variety of business.

60. DHC 5:57: adds “there was”

61. *Source*: Based on JSj [1841–42], 127 (WC) (*PJS* 2:397; *JSP* 2:74), and NCCP, 86–88 (JSn) (*NCHCM*, 89–91).

62. Book C–1, 1355: “<an ordinance in>” (TB)

63. Book C–1, 1355: adds “<(see addenda page 4)>” (TB). The remainder of the entry for 5 July was added by JG in Book C–1, Addenda, 4, about 1–2 Sept. 1845, and incorporated by LH in Book C–2, 506, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology).

64. *Source*: *Wasp* 1 (16 July 1842): [56]. Deleted material supplied here in bold type.

65. Book C–1, Addenda, 4: replaces preceding bolded text with erasure of a sentence

66. *Wasp* 1:[56]: moves this line before JS’s name

67. *Source*: Closely follows JSj [1841–42], 127 (WC) (*PJS* 2:397; *JSP* 2:74).

68. *Source*: Based on “Life in Nauvoo,” *Wasp* 1 (9 July 1842): [50].

69. *Source*: Based on “Life in Nauvoo,” *Wasp* 1 (9 July 1842): [51], which gives 8 July 1842.

70. DHC 5:58: “six”

71. *Source*: Closely follows JSj [1841–42], 127 (WC) (*PJS* 2:397; *JSP* 2:74), with light editing and change to first person.

72. This and next brackets this editor’s.

73. Book C–1, 1355 (darker ink): “{\afternoon/}” (LH)

I find the following phrenological chart of my clerk, Elder Willard Richards, of the quorum of the Twelve, by A. Crane, M.D.:—

<sup>74</sup>PROPENSITIES.

- Amitiveness.—8, F, very partial to the opposite sex; generally reciprocated by them.  
 Philoprogenitiveness.—7, F, interested in the happiness of children; fond of their company.  
 Inhabitiveness.—6<sup>75</sup>, F, attached to place of long residence; no desire to change residence.  
 Adhesiveness.—11, V L, passionately and devotedly attached to lovers and friends.  
 Combativeness.—7, F, great powers of exertion and sustaining under opposition and difficulties.  
 Destructiveness.—6, M, ability to control the passions, and is not disposed to extreme measures.  
 Secretiveness.—10, L, great propensity and ability to conceal feelings, plans, &c.  
 Acquisitiveness.—8, F, frugality and industry, without much of the miserly, penurious, or stingy feeling.  
 Alimentativeness<sup>76</sup>.—8, F, a good appetite, but not excessive; partiality for a variety of rich hearty dishes.  
 Vitativeness.—7, L, strong desire to exist; contemplates death as the greatest misfortune.

FEELINGS.

- Cautiousness.—8, L<sup>77</sup>, discretion, carefulness, anxiety, apprehension, &c.  
 Approbativeness.—10, L, ambition for distinction; sense of character, sensibility to reproach, fear of scandal.  
 Self-esteem.—10, L, high-mindedness, independence, self- confidence, dignity; aspiration for greatness.  
 Concentrativeness.—7, F, can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

- Benevolence.—9, L, kindness, goodness, tenderness, sympathy.  
 Veneration.—7, F, religion without great awe or enthusiasm; reasonable deference to superiority.  
 Firmness.—9, L, stability and decision of character and<sup>78</sup> purpose.  
 Conscientiousness.—8, L, high regard for duty, integrity, moral principle, justice, obligation, truth, &c.  
 Hope.—7, F, reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.  
 Marvelousness.—6, F, openness to conviction without blind credulity; tolerably good degree of faith.  
 Imitation.—10, F, a disposition and respectable ability to imitate, but not to *mimic* or to act out.  
 Prepossession.—8, L or F, attached to certain notions; not disposed to change them, &c.  
 Ideality.—10, L, lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

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74. *Source: Wasp* 1 (9 July 1842): [49].

75. DHC 5:58: replaces “6” with “7”

76. Book C-2, 507: “Aliment{at}iveness”

77. DHC 5:58: omits “8, L”

78. Book C-2, 507: “<and>” (pos. LH)

## PERCEPTIVES.

Admonition.—9, F or M, Desirous to know what others are doing; ready to counsel and give hints of a fault or duty, &c.

Constructiveness.—8, L, great mechanical ingenuity, talent and skill.

Tune.—8, F or M, love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M, indistinct notions of the lapse of time, of ages<sup>79</sup>, dates and events, &c.

Locality.—11, V L or L, great memory of places and position.

Eventuality.—9, L, retentive memory of events and particulars.

Individuality.—10, L, great desire to see; power of observation.

Form.—8, F, cognizance and distinct recollection of shapes; countenances, &c.

Size.—11, V L, L or F, ability to judge of proportionate size, &c.

Weight.—6, M S, or V S, deficient balancing power; failure in equilibrium.

Color.—11, V L, or L, great power of recollecting and comparing colors.

Language.—7, F, freedom of expression, without fluency or verbosity; no great loquacity.

Order.—10, L, love of arrangement; everything in its particular<sup>80</sup> place.

Number.—9, L, quickness, facility, and correctness in calculating figures.

## REFLECTIVES.

Mirthfulness.—10, L, wit, fun, mirth; perception and love of the ludicrous<sup>81</sup>.

Causality.—11, L, ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L, a discrimination; power of illustration, ability to perceive and apply analogies, &c.—(See explanation <sup>82</sup>to my chart.)

<sup>83</sup>Sunday morning<sup>84</sup>, 10.—Attended meeting at the stand. Elder Woodruff preached. My health was not good. At home in the afternoon<sup>85</sup>.

<sup>86</sup>Monday, 11.—In the morning<sup>87</sup>, transacting business with Mr. Hunter. In the afternoon<sup>88</sup>, at the printing office reading the papers, and bought a horse of Harmon T. Wilson, which I named Jo[e]. Duncan.

<sup>89</sup>Tuesday, 12.—At the court room<sup>90</sup> in consultation about Bennett **and taking Esqr. [Daniel H.] Wells' affidavit.**

Bishop Miller and Erastus Derby started for Quincy and Missouri.

79. Book C-2, 508: "ages[*erasure*]"

80. Book C-2, 508: "{\particular/}" (LH)

81. Book C-2, 508: "{\ludicrous/}" (LH)

82. DHC 5:60: adds "of numbers, etc."

83. *Source*: Closely follows JSj [1841-42], 127 (WC) (*PJS* 2:397; *JSP* 2:74), with light editing and change to first person.

84. DHC 5:60: omits "morning"

85. Book C-1, 1356 (darker ink): "{\afternoon/}" (LH)

86. *Source*: JSj [1841-42], 127 (WC) (*PJS* 2:397; *JSP* 2:74), with horse's name added.

87. Book C-1, 1356 (darker ink): "{\In the morning/}" (LH)

88. Book C-1, 1356 (darker ink): "{\In the afternoon/}" (LH)

89. *Source*: This and next paragraph from JSj [1841-42], 127 (WC) (*PJS* 2:397; *JSP* 2:75). Deleted material supplied here in bold type.

90. JSj [1841-42], 127: replaces "court room" with "lodge"; Book C-1, 1356 (darker ink): "{\Court Room/}" (LH).

<sup>91</sup>Attended city council. An ordinance was passed regulating auctions; also, provision was made for publishing the legion laws, &c., &c.

<sup>92</sup>Mobs, riots, earthquakes, tumults, and distress of nations, are common. In England the manufacturers are reducing the wages of the laborers, and turn-outs and starvation follow.

The Asiatic cholera has appeared again in India.

<sup>93</sup>Friday, 15.—It was reported early in the morning that Elder Orson Pratt was missing. **A letter of his writing was found directed to his wife stating to the effect that he was going away.** I caused the Temple hands and the principal men of the city **and workmen on the Temple** to make search for him **lest he should have laid violent hands on himself.** After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct **and especially with regard to Sis[ter] [Sarah] Pratt.**

The people met again in the afternoon<sup>94</sup>, and were addressed on the same subject by br[other]. Hyrum and Elder Kimball. I then stated that I had heard that Edward and D[avid].<sup>95</sup> Kilbourn were engaged<sup>96</sup> with John C. Bennett to bring a mob on the city, from Galena, and asked E[dward]. Kilbourn, who was present, if it was so? To which Mr. Kilbourn replied at some length, and denied the charge.

<sup>97</sup>Question by E. Kilbourn, "Who did Bennett tell that I and my brother were conspiring to bring a mob upon you." Answer by Joseph, "He told me and he told <sup>98</sup>Allred and Orson Pratt's wife and others." Q[uestion] by E. Kilbourn, "Where did he say we were going to bring a mob from." Ans[wer]. by Joseph, "From Galena." Mr. Kilbourn then arose and said, "I was conversing with my brother this morning and he said he had never seen Bennett since he had us before him last year for conspiracy. I have only seen him twice since last fall. I saw him<sup>99</sup> once then. I was going to Galena about 2 weeks ago. The Boat I was on stopped at the upper Landing place and I came ashore a little while. The first person I saw was Bennett; we entered into conversation, but there was no mention made of mobs. I have not seen him since. I always regarded Bennett the same as I regard you (Joseph) and thought you were pretty well matched. If anyone says that I have conspired to bring a mob upon you it is false." The meeting was then peaceably dismissed.

Elder Pratt returned in the evening. **He was seen about 2 miles this side [of] Warsaw, set on a log. He says he has concluded to do right.**

[DN 5 (31 October 1855): 265-66]

Issued<sup>100</sup> an Editorial, in the *Times and Seasons*<sup>101</sup>, on the Government of God as follows:—

91. Source: Based on NCCP, 88-94 (JSn) (NCHCM, 91-96). Cf. NLM [1841-44], 21-22.

92. Source: This and next paragraph based on several items appearing under the title "Distress of the Nations" in *T&S* 3 (1 Sept. 1842): 900-901.

93. Source: Following four paragraphs from JSj [1841-42], 127-28 (WC) (*PJS* 2:398-99; *JSP* 2:75-78), with heavy editing. Deleted material supplied here in bold type.

94. Book C-1, 1356 (darker ink): "{\afternoon/}" (LH)

95. Brackets this editor's.

96. JSj [1841-42], 127: replaces "engaged" with "conspiring"

97. The preceding paragraph from MSHiJS is a summary of the following paragraph from JSj [1841-42], 128.

98. JSj [1841-42], 128: adds a space for first name

99. JSj [1841-42], 128: "<him>"

100. DHC 5:61: replaces "Issued" with "I find"

101. Book C-1, 1356 (darker ink): "<in the Times and Seasons>" (LH)

<sup>102</sup>The government of the Almighty has always been very dissimilar to the government<sup>103</sup> of men, whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each were<sup>104</sup> raised to dignity amid<sup>105</sup> the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to “beat their swords into plowshares, and their spears into pruning hooks,” make the nations of the earth dwell in peace, and to bring about the Millennial glory, when “the earth shall yield its increase, resume its Paradisean glory, and become as the garden of the Lord.”

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, or<sup>106</sup> time-worn monuments have left us but feeble traits<sup>107</sup> of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man’s strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical<sup>108</sup>, aristocratical, and republican forms of government<sup>109</sup>, of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigues, and sectional interest, our counsel-

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102. Book C-1, 1356 (darker ink): adds at *coln* “\as follows:— See addenda book page 32/” (LH). The following editorial was added by RLC in Addenda Book, 32–38, probably 11–14 Apr. 1855, and incorporated by LH in Book C-2, 509–12, between 10 Nov. 1854–2 Oct. 1855 (see MSHi Chronology). *Source*: “The Government of God,” *T&S* 3 (15 July 1842): 855–58. This editorial ends with “Ed[itor].”; JS editor of this issue.

103. DHC 5:61: “governments”

104. DHC 5:61: “was”

105. DHC 5:61: “amidst”

106. DHC 5:62: replaces “or” with “of”

107. DHC 5:62: replaces “traits” with “traces”

108. Addenda Book, 33: “Monarchi<c>al”; Book C-2, 509: “Monarchi\c/al”; DHC 5:62: “Monarchial”

109. DHC 5:62: “republican governments”

ors are panic struck<sup>110</sup>, our legislators are astonished, and our senators are confounded, our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our states overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connellism<sup>111</sup>, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East are threatening her destruction abroad. France is rent to the core, intrigue, treachery and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the dread of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of them opening their jaws to devour her. Spain has been the theater of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has, for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theater of misery, woe, and "distress of nations with perplexity." All, all, speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time, to stand as a head of the universe, and take the reins of government into<sup>112</sup> his own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps"; this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold and precious stones, was taught by revelation, in the wilderness. The Architectural designs of the Temple at Jerusalem, together with its ornament<sup>113</sup> and beauty, was<sup>114</sup> given of God. Wisdom to govern the house of Israel was given to Solomon, and to the Judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If then God puts up one, and

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110. DHC 5:62: "stricken"

111. DHC 5:62: "O'Connellism"

112. DHC 5:63: "in"

113. DHC 5:63: "ornaments"

114. DHC 5:63: "were"



sets down another at his pleasure, and made instruments of kings, unknown to themselves, to fulfill his prophecies, how much more was he able, if man would have been subject to his mandate to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of Government, and tendered his services to the human family. He selected Enoch, whom he directed, and gave his law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord<sup>115</sup>; was told where to go, and when to stop; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place his name; their motto was: "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and He shall reign over us." While in this state, they might truly say, "happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by him to administer them: he was their God, and they were his people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished; when "the Lord shall be king over the whole earth," and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was"—"the dispensation of the fullness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved<sup>116</sup> abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years: the Lord will try the seventh thousand himself; "he whose right it is, will possess the kingdom, and reign until he has put all things under his feet"; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in a city and the Lord hath not done it?"

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of his hiding place, as he said <sup>117</sup>he would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till <sup>118</sup>thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of Man; and all nations, kindreds, tongues and people, did serve and obey him." It is for us to be righteous, that<sup>119</sup> we may be wise and understand; for<sup>120</sup> "none of the wicked shall understand; but the wise shall

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115. *T&S* 3:857: reverses order of preceding sentence and following sentence; Addenda Book, 35: "<was conversed ... Lord>" (LH)

116. *T&S* 3:857, Addenda Book, 36, Book C-2, 511: "proven"

117. Addenda Book, 36, Book C-2, 512: add "that"

118. DHC 5:65: reads "beheld till the"

119. Book C-2, 512: "{\that/}" (LH)

120. Book C-2, 512: "{\for/}" (LH)



understand, and they that turn many to righteousness shall shine as the stars for ever and ever.”

As a church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for “blessed is he that heareth the word of the Lord, and keepeth it,” say<sup>121</sup> the scriptures. “Watch and pray always,” says our Savior, “that ye may be accounted worthy to escape the things that are coming<sup>122</sup> on the earth, and to stand before the Son of Man.” If Enoch, Abraham, Moses,<sup>123</sup> the children of Israel, and all God’s people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac, and Jacob as families, and the children of Israel, as a nation; so we, as a church, must be under his guidance if we are prospered, preserved and sustained. Our only confidence can be in God; our only wisdom obtained from him: and he alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore, for not obeying his commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod, let us be wise in time to come, and ever remember that “to obey is better than sacrifice, and to hearken than the fat of rams.” The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other commandment—he is not a doer of God’s will, not<sup>124</sup> a fulfiller of his laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say, “if the Lord go not with us, carry us not up hence.” We would say to the saints that come here we have laid the foundation for the gathering of God’s people to this place, and expect that when the saints do come, they will be under the counsel of those<sup>125</sup> that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that<sup>126</sup> God has given, or they cannot receive an inheritance among the saints, or be considered as God’s people, and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that “Zion may be built up in righteousness; and all nations flock to her standard”; that as God’s people, under his direction, and obedient to his law, we may grow up in righteousness and truth; that when his purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

<sup>127</sup>Saturday, 16.—Rode on the prairie with my clerk [William Clayton]<sup>128</sup>, to show some land to brother [Jonathan?]<sup>129</sup> Russell from **Genesee**, New York, dined with my farmer, brother Cornelius P. Lott, and hoed potatoes.

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121. *T&S* 3:857, Addenda Book, 36: “says”; Book C-2, 512: “say{s}”

122. DHC 5:65: replaces “coming” with “to come”

123. DHC 5:65: adds “and”

124. *T&S* 3:858, Addenda Book, 36, Book C-2, 512: replace “not” with “nor”

125. DHC 5:66: omits “of those”

126. Book C-2, 512: “th\at/” (pos. LH)

127. *Source*: Closely follows JSj [1841–42], 128 (WC) (*PJS* 2:400; *JSP* 2:78), with light editing. Deleted material supplied here in bold type.

128. Brackets this editor’s.

129. Dean C. Jessee suggests possibly Jonathan Russell (*PJS* 2:400n10).

<sup>130</sup>The following is a Phrenological Chart of Elder Brigham Young, the President of the Quorum of the Twelve<sup>131</sup>; <sup>132</sup>of whom Elder Willard Richards, whose chart was given in last week's *Wasp*, was also a member.

**A PHRENOLOGICAL CHART.**  
By A. Crane, M.D., Professor of Phrenology.

**PROPENSITIES.**

Amativeness.—7, F, very partial to the opposite sex; generally reciprocated by them.  
Philoprogenitiveness.—10, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—9, L, Love of homestead very strong; extremely fond of early reminiscences of birthplace, &c.

Adhesiveness.—10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitateness.—6, M. or S. Indifference to life; views the approach of death without fear.

**FEELINGS.**

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F. or M. Decent regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

**SENTIMENTS.**

Benevolence.—11, V. L. An overflowing of kind, humane and tender feelings.

Veneration.—10, L. Worship of the supreme being; reverence.

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130. Book C-1, 1356: adds "<(Addenda<s> page 4) <also 5>>" (TB); additions to this insertion are in lighter ink and also by TB. The phrenological charts of Brigham Young and Heber C. Kimball that follow were added by TB in Book C-1, Addenda, 4-6, about 1-2 Sept. 1845, and incorporated by LH in Book C-2, 513-16, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology), but omitted in DHC 5:66. *Source: Wasp* 1 (16 July 1842): [53], for BY; HCK's chart is located in the HCK Collection (MS 627), Bx 4, fd 10.

131. Book C-2, 513 (darker ink): "<Apostles>" (LH)

132. Remainder of paragraph canceled in Book C-2, 513.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes; a fine flow of spirits; anticipation of what is to be realized.

Marvelousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to preconceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

#### PERCEPTIVES.

Admonition.—5, S. or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—9, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F. or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V. L. or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. with very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, V. L., L. or F. Ability to judge of proportionate size, &c.

Weight.—11, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Color.—8, F. or M. Moderate skill in judging of colors, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—8, L. Love of arrangement; every thing in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

#### REFLECTIVES.

Mirthfulness.—6, F. Pleasantry and humor, without facetiousness; fair perception of the ludicrous.

Causality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison.—9, L. A discrimination; power of illustration; ability to perceive and apply analogies, &c.

#### PHRENOLOGICAL CHART, of Elder Heber C. Kimball.

#### PROPENSITIES.

Amativeness.—10, L. Extreme susceptibility; passionately fond of the company of the other sex.

**Philoprogenitiveness.**—7, F. Interested in the happiness of children; fond of their company.

**Inhabitiveness.**—4, M. or S. Somewhat indifferent to places as such; easily changes location.

**Adhesiveness.**—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

**Combateness.**—7, F. Great powers of exertion and sustaining under opposition and difficulties.

**Destructiveness.**—6, M. Ability to control the passions, and is not disposed to extreme measures.

**Secretiveness.**—9, L. Great propensity and ability to conceal feelings, plans, &c.

**Acquisitiveness.**—6, M. Freeness to spend money; love of it chiefly for its uses and<sup>133</sup> what it will buy.

**Alimentativeness**<sup>134</sup>.—7, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

**Vitateness.**—6, M. or S. Indifferent to life; views the approach of death without fear.

#### FEELINGS.

**Cautiousness.**—8, F. Provision against prospective dangers and ills, without hesitation or irresolution.

**Approbativeness.**—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

**Self-esteem.**—9, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

**Concentrativeness.**—7, F. Can dwell on a subject without fatigue, and control the imagination.

#### SENTIMENTS.

**Benevolence.**—9, L. Kindness, goodness, tenderness, sympathy.

**Veneration.**—8, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

**Firmness.**—10, L. Stability and decision of character and purpose.

**Conscientiousness.**—9, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

**Hope.**—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

**Marvelousness.**—7, F. Openness to conviction without blind credulity; tolerably good degree of faith.

**Imitation.**—10, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

**Prepossession.**—7, L. or F. Attached to certain notions; not disposed to change them, &c.<sup>135</sup>

**Ideality.**—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

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133. Book C-2, 515 (different ink): “<its uses, and>” (LH)

134. Book C-2, 515: “Aliment{at}iveness”

135. Book C-2, 515: “<&c.>” (LH)

## PERCEPTIVES.

Admonition.—7, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—9, L. Great mechanical ingenuity, talent and skill.

Tune.—9, V. L. or L. Great musical taste and talent; conception of melody.

Time.—4, S. or V. S. Forgetfulness of dates, ages, appointments, day of the month, &c.

Locality.—11, V. L. or L. Great memory of places and position.

Eventuality.—10, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large causality, and comparison, great observation, with deep thought, &c.

Form.—8, F. Cognizance, and distinct recollection of shapes.

Size.—5, M. S. or V. S. Inaccurate measurement of magnitude, distance, &c.

Weight.—11, V. L., L.<sup>136</sup> or F. Knowledge of gravitation, momentum, &c.

Color.—9, F. or M. Moderate skill in judging of colors, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement; everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

## REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous<sup>137</sup>.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration; ability to perceive and apply analogies.

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136. Book C-2, 515:“\L./” (LH)

137. Book C-2, 516:“{\ludicrous/}” (LH)



4.

JOSEPH SMITH  
CHARGED WITH ASSAULT  
July-August 1842

[DN 5 (31 October 1855): 265-66 (cont.)]

<sup>1</sup>Sunday morning, [July] 17 [1842].—Attended meeting at the Grove; was sick, and tarried at home the remainder of the day.

<sup>2</sup>Monday, 18.—Rode out to br[other]. [Hamilton Henry]<sup>3</sup> Kearns and the farm.

<sup>4</sup>Tuesday 19.—Rode with Dr. Foster, Henry Kearns and others to examine some timber lands, &c. Wednesday, 20.—

<sup>5</sup>State of Missouri, county of Jackson.—This day personally appeared before me, Samuel Weston, a justice of the peace within and for the county of Jackson, the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say that on the night of the sixth day of May<sup>6</sup>, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes and has good *to*<sup>7</sup> reason to believe from evidence and information now in his possession, that O. P. Rockwell, a citizen or resident of the State of Illinois, is the person who shot him on the night aforesaid, and the said deponent hereby applies to the Governor of the State of **Missouri, to make a demand on the Governor of the State of**<sup>8</sup> Illinois, to deliver the said O. P. Rockwell to some person authorized to receive him and convey him to the county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me this 20th day of July, 1842.

SAMUEL WESTON, J.P.

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1. Source: JSj [1841-42], 128 (WC) (PJS 2:400; JSP 2:78), with light editing.

2. Source: JSj [1841-42], 128 (WC) (PJS 2:400; JSP 2:78), with light editing.

3. Brackets this editor's.

4. Source: JSj [1841-42], 128 (WC) (PJS 2:400; JSP 2:78), with light editing.

5. Source: RDft 5:3 directs scribe to copy from "L. W. Boggs Affidavit," which is located in JSHD, Bx 2 (US).

6. MS copy, Book C-1, 1357, Book C-2, 516: add "1842"

7. Book C-2, 516 (darker ink): "\to/"; MS copy, DHC 5:67: omit "to"

8. DHC 5:67: omits "Missouri ... of"



<sup>9</sup>State of Missouri, }  
County of Jackson. } ss.

This day personally appeared before me, Samuel Weston, a Justice of the Peace within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the 6th day of May 1842, while sitting in his dwelling in the town of Independence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessary before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois; and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois, to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J.P.

<sup>10</sup>Affidavit of the City Council<sup>11</sup>.

We, the undersigned, members of the city council of the city of Nauvoo, testify that John C. Bennett was not under duress at the time he testified before the city council, May 19, 1842, concerning Joseph Smith's innocence, virtue, and pure teaching. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced or intimidated. His appearance at the city council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord, as free as any member of the council. We do further testify that there is no such thing as a Danite Society in this<sup>12</sup> city, nor any combination, other than the masonic lodge of which we have any knowledge.

WILSON LAW,  
JOHN TAYLOR,  
W[ILFORD]. WOODRUFFE,  
VINSON KNIGHT,  
H[EBER]. C. KIMBALL,  
JOHN P. GREENE,  
WILLIAM MARKS,  
GEO. A. SMITH,  
GEO. W. HARRIS,  
N[EWEL]. K. WHITNEY,

9. Oddly, MSHiJS neglects to include Boggs's affidavit for the arrest and extradition of JS to Missouri, which accompanied the above affidavit dealing with Rockwell. This editor has supplied it here. *Source*: MS copy in JSLP, Bx 4, fd 13, 80 (WC). Cf. two other copies in JSj [1841-42], 213 (*PJS* 2:499-500; *JSP* 2:176); and *T&S* 4 (16 Jan. 1843): 65.

10. *Source*: RDft 5:3 instructs scribe to copy *T&S* 3 (1 Aug. 1842): 869-70. See also *Wasp* "Extra" 1 (27 July 1842): [2].

11. DHC 5:67: adds "anent John C. Bennett"

12. DHC 5:68: replaces "this" with "the"

BRIGHAM YOUNG,  
CHARLES C. RICH,  
ORSON SPENCER.

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, this<sup>13</sup> 20th day of July, A.D. 1842, except N[ewel]. K. Whitney, who subscribed and affirmed to the foregoing this day<sup>14</sup>, before me.

DANIEL H. WELLS,  
Justice of the peace within and for Hancock county, Illinois.

Friday, 22.—A special session of the city council was called at 8 o'clock this morning; the vice-mayor presiding, when the following petition was written:—

<sup>15</sup>To His Excellency, Thomas Carlin, Governor of the State of Illinois.

We, the undersigned citizens of the State of Illinois, having heard that many reports are in circulation prejudicial to the interest, happiness, peace, well being and safety of the inhabitants of the city of Nauvoo and vicinity, have thought proper to lay before your excellency the following statements<sup>16</sup>:—

Whereas, the Latter Day Saints, having suffered much in the State of Missouri, in time past, through the hand of oppression, brought upon them by the falsehoods and misrepresentations of wicked and designing men, whose hands are yet dripping with the blood of the innocent, and whose fiendish rage has sent many a patriot to his long home, leaving in our midst many widows and orphans, whose sorrows and tears even<sup>17</sup> time cannot wipe away.

We would respectfully<sup>18</sup> represent to your excellency that we broke no law, violated no constitutional rights, nor trampled upon the privileges of any other people in Missouri; yet we had to suffer banishment, exile, the confiscation of our properties, and have diseases, distress and misery entailed upon us and our children, the effects of which we bear about in our bodies, and are indelibly engraven on our minds, and we appeal to your excellency at the present time that you will not suffer an occurrence of such heart-rending scenes to take place under your administration.

Whilst we have been in this State, we have behaved as good, peaceable citizens; we have availed ourselves of no privileges but what are strictly constitutional, and such as have been guaranteed by the authority of this State; we have always held ourselves amenable to the laws of the land; we have not violated any law, nor taken from any their rights.

Your excellency must be acquainted with the false statements and seditious designs of John Cook Bennett, with other political demagogues, pertaining to us as a people. We presume, sir, that you are acquainted with the infamous character of that individual from certain statements made to us by yourself pertaining to him, but lest you should not be, we forward to you documents pertaining to this<sup>19</sup> affair, which will fully show the darkness of his character, and the infamous course that he has taken.

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13. DHC 5:68: replaces “this” with “the”

14. DHC 5:68: adds “[July 21st]”

15. *Source*: RDft 5:3 instructs scribe to copy NCCP, 95-97 (JSn) (*NCHCM*, 97-100). Cf. another copy in WRc, Bx 4, fd 20, 7-9 (WR). Deleted material supplied here in bold type.

16. DHC 5:68: “statement”

17. Book C-2, 517: “<even>” (pos. LH)

18. DHC 5:69: omits “respectfully”

19. DHC 5:69: replaces “this” with “the”

Concerning those statements made by him against Joseph Smith, we know that they are false. Joseph Smith has our entire confidence; we know that he has violated no law, nor has he in anywise promoted sedition or rebellion; nor has he sought the injury of any citizen of this or any other place. We are perfectly assured that he is as loyal, patriotic and virtuous a man as there is in the State of Illinois, and we appeal to your excellency if, in three years acquaintance with him, you have seen anything to the contrary?

Inasmuch as this is the case, we, your petitioners, knowing that Joseph Smith could not have justice done him in the State of Missouri; that he has suffered enough in that State unjustly already, and that if he goes there, it is only to be murdered,—pray your excellency not to issue a writ for him to be given up to the authorities of Missouri; but if your excellency thinks that he has violated any law, we request that he may be tried by the authorities of this State, for he shrinks not from investigation.

We furthermore pray that our lives and the lives of our wives and children may be precious in your sight and that we may have the privilege of following our avocations, of living on our farms, and by our own firesides in peace, and that neither<sup>20</sup> said John C. Bennett, nor any other person, may<sup>21</sup> be able to influence your excellency, either by intrigue or falsehood, to suffer us as a people to be injured by mob<sup>22</sup> violence, but if, in the estimation of your excellency, we have done wrong, we appeal to the laws of this State.

Having heard a report that your excellency had called upon several companies of militia to prepare themselves and be in readiness, in case of emergency, we would further ask of your excellency, that if the State or country should be in danger, that the Nauvoo Legion may have the privilege of showing their loyalty in the defense thereof.

We have the fullest confidence in the honor, justice and integrity of your excellency, and feel confidence<sup>23</sup> that we have only to present our case before you to insure protection, believing that the cries of so many peaceable and patriotic citizens will not be disregarded by your excellency.

We therefore ask you, as the chief magistrate of this State, to grant us our requests, and we, as in duty bound, will ever pray.

Signed by the vice-mayor and **the Majority of the**<sup>24</sup>city council **to wit: all who were present, unless Orson Pratt, and also signed by about eight hundred, or upwards, of the Inhabitants**<sup>25</sup>.

<sup>26</sup>This forenoon I attended a general meeting of the citizens at the stand; Orson Spencer, Esq., presiding. The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, and General Wilson Law presented the following resolution<sup>27</sup>:—

<sup>28</sup>“Resolved, that having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor,

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20. NCCP, 97: omits “neither”; Book C-1, 1358 (pencil): “<neither>” (JG); Book C-2, 518 (darker ink): “{\neither/}” (prob. LH)

21. NCCP, 97: adds “not”; Book C-1, 1358 (pencil): “~~not~~”; Book C-2, 518: adds ellipses over erasure

22. NCCP, 97: adds “or”

23. DHC 5:70: “confident”

24. Book C-1, 1359: replaces preceding bolded text with ellipses over erasure

25. Book C-1, 1359: replaces preceding bolded text with erasure of complete line with a diagonal line running through it

26. Source: Based on JSj [1841–42], 128 (WC) (*PJS* 2:400; *JSP* 2:78–79), and *T&S* 3 (1 Aug. 1842): 869.

27. DHC 5:70: omits “resolution”

28. Source: *T&S* 3 (1 Aug. 1842): 869.

Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice, and equal rights; that he at all times upholds and keeps inviolate the constitution of this State, and of<sup>29</sup> the United States,” which<sup>30</sup> resolution was adopted<sup>31</sup> by the numerous assembly.

<sup>32</sup>**Two or three, voted in the negative.**

**Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply—**

**Question to Elder Pratt, “Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?” Answer, by Elder O. Pratt, “Personally, toward the female sex, I have not.”**

**Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by Elders Wm. Law, H. C. Kimball and Pres. H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated Pres. J[oseph]. Smith’s character.**

**Meeting adjourned for one hour.**

<sup>33</sup>The assembly came together in the afternoon<sup>34</sup>, and about 800 signed the foregoing petition presented by the city council to Governor Carlin.

<sup>35</sup>The [“]Ladies’ Relief Society” also drew up a petition signed by about 1000 ladies, speaking in the highest terms of the virtue, philanthropy and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights.

A petition was also drawn up by many citizens in and near Nauvoo, who were not Mormons setting forth the same things.

<sup>36</sup>State of Illinois,        }  
County of Hancock.       }

I hereby certify that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the *Wasp*, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open, and free for all or any person to pass or repass. After signing, and being qualified to the affidavit aforesaid, he requested to speak with<sup>37</sup> me at the door. I followed him out; he told me some persons had been lying about him and showed me a writing granting him the privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church; and that he had resigned the mayor’s office,

29. DHC 5:70: omits “of”

30. DHC 5:70: replaces “which” with “This” and begins new sentence

31. DHC 5:70: adds “unanimously”

32. JSj [1841–42], 128, adds that the meeting included “conflicting with O[rson]. P[ratt].” The nature of this conflict was elaborated in *T&S* 3:869, which has been inserted here in bold type. In RDft 5:3, WR originally considered including a long extract from *T&S* that would have included the following exchange between JS and OP, but this instruction was canceled and replaced with a shorter excerpt.

33. Source: Based on JSj [1841–42], 128 (WC) (*PJS* 2:400; *JSP* 2:79); *T&S* 3 (1 Aug. 1842): 869; and NCCP, 97 (JSn) (*NCHCM*, 100).

34. Book C-1, 1359 (darker ink): “{ \afternoon/ }” (LH).

35. Source: This and next paragraph closely follow *T&S* 3 (1 Aug. 1842): 869.

36. DHC moves the following affidavit of Daniel H. Wells to location indicated below (from p. 71 to pp. 80–82). Source: *T&S* 3 (1 Aug. 1842): 873–74.

37. DHC 5:81: replaces “with” with “to”

and should resign the office he<sup>38</sup> held in the Legion; *but* as there was a court-martial to be held in a few days, Joseph Smith desired that he would wait until that was over.

I was in the city council on the 19th day of May last. I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col[onel]. Francis M. Higbee. He then stated that he was going to be the candidate, (meaning the<sup>39</sup> candidate for the Legislature) and Joseph and Hyrum Smith were going in for him. Said, “You know it will be better for me not to be bothered with <sup>40</sup>mayor’s office, Legion, Mormon, or anything else.”

During all this time, if he was under duress or fear, he must have had<sup>41</sup> a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging.

I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor’s office; and I think did attend to work on the streets.

I was always personally friendly<sup>42</sup> with him, after I became acquainted with him. I never heard him say anything derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand, in Nauvoo.

DANIEL H. WELLS.

July 22, A.D. 1842.

Sworn to and subscribed before me, a justice of the peace in, and for the city of Nauvoo, in said county, this 22nd day of July, 1842.

GUSTAVUS HILLS,

[L.S.]

J.P. and Alderman.

<sup>43</sup>Daniel H. Wells, Esq., is an old resident in this place, and not a Mormon.

See affidavits of Hyrum Smith and William Law, *Times and Seasons*, [vol. 3] page 870, &c. Also certificates of Elias Higbee and Francis M. Higbee, *Times and Seasons*, [vol. 3] page 874.

<sup>44</sup>[*Affidavit of Hyrum Smith.*]

**On the seventeenth day of May, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony, under oath before Alderman G. W. Harris, by several females who testified that John C. Bennett endeavored to seduce them, and accomplished his designs by saying it was right; that it was one of the**

38. Book C-2, 519: “\he/” (LH)

39. *T&S* 3:874, Book C-1, 1360, Book C-2, 519: omit “the”

40. DHC 5:81: adds “the”

41. DHC 5:81: omits “had”

42. Book C-2, 519: “{\friendly/}” (LH)

43. This paragraph is also from *T&S* 3 (1 Aug. 1842): 874. To avoid confusion, DHC 5:82 adds the following introduction: “*Times and Seasons* Editor’s Note.”

44. The following bolded text containing the affidavits of Hyrum Smith and William Law, the certificates of Elias and Francis Higbee, and statement of John C. Bennett appears only in DHC 5:71–79, which includes the following explanation: “The matters of which these affidavits treat are of such importance in the CHURCH HISTORY, since they establish the villainy of John C. Bennett and prove the Prophet to be innocent of those things charged against him by Bennett that it is thought proper to give them here *in extenso*, as also an extract from an editorial from the *Times and Seasons*, explaining the long forbearance with this arch apostate and traitor.” In RDft 5:3, WR originally considered including a long extract from *T&S* that would have included the following affidavits, but this instruction was canceled. Source: *T&S* 3 (1 Aug. 1842): 870–72, for affidavit of Hyrum Smith. See also *Wasp* “Extra” 1 (27 July 1842): [2]–[3].

mysteries of God, which was to be revealed when the people was strong enough in faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that there were such revelations and such commandments, and that they were of God; also stating that he would be responsible for their sins, if there were any, and that he would give them medicine to produce abortions, provided they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead, he would marry her and clear out with her; he also begged her permission to give him [her husband]<sup>45</sup> medicine to that effect; he did try to give him medicine, but he would not take it. On interrogating her what she thought of such teaching, she replied she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice. Some person knowing my determination, having informed him of it, he sent to me William Law and Brigham Young, to request an interview with me, and to see if there could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him this once, and not prosecute him and expose him; he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much and desired that it might not be made public for it would ruin him forever; he wished me to wait, but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the Masonic fraternity; he also wanted an interview with Brother Joseph; he wished to know of me if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro tem* at that time; he also wished an interview first with Brother Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately came to the store and met Dr. Bennett on the way; he reached out his hand to Brother Joseph and said, Will you forgive me? weeping at the time; he said, Brother Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery were right, or polygamy or any such practice<sup>46</sup>? He said, You never did. Did I ever teach you anything that was not virtuous—that was iniquitous, either in public or private? He said, You never did. Did you ever know anything unvirtuous or unrighteous in my conduct or action<sup>47</sup> at any time, either in public or private? He said, I did not. Are you willing to make oath to this before an alderman of the city? He said I am willing to do so. Joseph said, Doctor, go into my office and write what you can in conscience subscribe your name to, and I will be satisfied. I will, he said, and went into the office, and I went with him, and he requested pen, ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro tem*, for the Nauvoo Lodge, U. D. William Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article which was published in the 11th No. of the *Wasp*; sworn to and subscribed before Daniel H. Wells, Alderman,

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45. T&S 3:870: omits brackets

46. T&S 3:871: “practices”

47. T&S 3:871: “actions”



17th day of May, A.D. 1842. He called in Brother Joseph and read it to him, and asked him if that would do; he said it would; he then swore to it as before mentioned, the article was as follows:

STATE OF ILLINOIS, CITY OF NAUVOO.

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn, according to law, depose and saith: that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any occasion, either directly or indirectly, in word or deed by Joseph Smith: and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, 1842.

DANIEL H. WELLS,  
Alderman.

During all this intercourse I was present with him, and there was no threats used nor harshness, everything was as pacific as could be under existing circumstances. I then immediately convened the Masonic Lodge, it being about 4 o'clock p.m. He then came into the lodge and charges of a similar nature were preferred against him. He admitted they were true, in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness; and begged for the brethren to forgive him still longer, and he called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the Bible and swear that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being until he could be heard on other charges which had been preferred against him by members of the Pickaway Lodge of Ohio, through the communications of the Grand Master, A. Jones. After this we found him to be an expelled Mason, in consequence of his rascally conduct, from the Pickaway Lodge, in Ohio; the circumstances and documents were mentioned in the 11th number of the *Wasp*, signed by George Miller, Master of Nauvoo Lodge, under dispensation, and reads as follows:

NOTICE.

To All Whom it May Concern, Greeting:

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular Mason in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he, the said Bennett may not impose himself upon the fraterns<sup>48</sup> of Masons.

All editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER,  
Master of Nauvoo Lodge under dispensation.

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48. T&S 3:871: "fraternity"



Still after all this we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state—after learning these facts we exposed him to the public; he then immediately left the place abruptly; threatening to drink the hearts blood of many citizens of this place. Previous to this last disclosure, the hand of fellowship was withdrawn from him, May 11, 1842, by the First Presidency, six days previous to the time he pretended to withdraw from the Church, which you will see published in the *Times and Seasons*, June 15, 1842. I was also present at the time when he gave this testimony before the city council, as printed in the *Times and Seasons*, July 1, 1842, on page 841, which reads as follows:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: “I know what I am about, and the heads of the Church know what they are about, I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avar by withdrawing from the Church, and that I was at variance with the heads and should use an influence against them because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have an opportunity to test my faith, it will then be known whether I am a traitor or a true man.”

Joseph Smith then asked: “Will you please state definitely whether you know anything against my character either in public or private?”

General Bennett answered: “I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous.”

ALDERMEN.  
NEWEL K. WHITNEY,  
HIRAM KIMBALL,  
ORSON SPENCER,  
GUST. HILLS,  
G. W. HARRIS,

COUNCILORS.  
WILLARD RICHARDS,  
WILSON LAW,  
JOHN TAYLOR,  
BRIGHAM YOUNG,  
JOHN P. GREENE,  
HEBER C. KIMBALL,  
WILFORD WOODRUFF,  
GEORGE A. SMITH.

JAMES SLOAN, recorder.  
MAY 19th, 1842.

I know he was not under duress at the time, for his testimony was given free and voluntarily, after requesting the privilege of the council to speak (which was granted him) on matters pertaining to the city ordinances, while speaking, or before he took his seat, he was requested by the mayor of the city, Joseph Smith, to state to the council if he knew aught against him, and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the *Sangamo Journal*, for the lodge was convened on that day, and I had the keys of the doors in my possession from 7 o'clock a.m. until 6 o'clock p.m., and it was when the lodge called off for refreshment during recess,

that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence, and I was with him during the whole time from his first coming to me, until he signed it and until the lodge convened again at 4 o'clock.

HYRUM SMITH.

Sworn to and subscribed before me, July 23, 1842.

GEORGE W. HARRIS,

Alderman of the city of Nauvoo.

<sup>49</sup>[*Affidavit of Wm. Law.*]

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it a duty to make the following statement of facts:

John C. Bennett states in the *Sangamo Journal* that the withdrawal of the hand of fellowship by the First Presidency, and the Twelve was after he had withdrawn from the Church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May, some four or five days afterwards I had some conversation with John C. Bennett and intimated to him that such a thing was concluded upon, which intimation, I presume led him to withdraw immediately. I told him we could not bear with his conduct any longer—that there were many witnesses against him, and that they stated that he gave Joseph Smith as authority for his illicit intercourse with females. John C. Bennett declared to me before God that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless he said he had done wrong, that he would not deny, but he would deny that he had used Joseph Smith's name to accomplish his designs on any one; stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He plead with me to intercede for him, assuring me that he would turn from his iniquity, and never would be guilty of such crimes again. He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and plead with him to spare Bennett from public exposure, on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, so "help him God." From such promises and oaths I was induced to bear with him longer than I should have done.

On one occasion I heard him state before the city council that Joseph Smith had never taught him any unrighteous principles, of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily; he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the High Council, for the crime of adultery, and that he feared his name would be brought into question. He entreated me to go to the council and prevent his name from

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49. Source: *T&S* 3 (1 Aug. 1842): 872-73. See also *Wasp* "Extra" 1 (27 July 1842): [3].

being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know from the amount of evidence which stands against John C. Bennett, and from his own acknowledgments, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic Lodge he came to me and desired that I would go in company with Brigham Young to Hyrum Smith, and entreat of him to spare him—that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, etc. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on Brigham Young and myself to intercede for him.

WILLIAM LAW.

Sworn to, and subscribed before me a justice of the peace, within and for the county of Hancock, state of Illinois, July 20th, 1842.

DANIEL H. WELLS.

<sup>50</sup> [*Certificate of Elias and Francis M. Higbee.*]

Mr. Editor:

Sir, from a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies—as a matter of course, then, I must be one, for I am, and have been for a long time the personal friend of Joseph Smith; and I will here say that I have never yet seen or known anything against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun, vanish away, because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances, and matters of fact which were developed both here and from abroad, respecting his conduct and character, previous to his leaving this place, for one moment to believe him—I answer, *No!* he could not. And all his affidavits, that came from any person entitled to credit, (I say entitled to credit, because some there are who are not entitled to credit; as Dr. Bennett very well knows) are in amount nothing at all, when summed up, and render no person worthy of death or bonds.

Francis M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say, by Francis M. Higbee that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection.

ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to.

FRANCIS M. HIGBEE.

July 22, 1842.

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50. Source: *T&S* 3 (1 Aug. 1842): 874. See also *Wasp* "Extra" 1 (27 July 1842): [3].

<sup>51</sup>[*Excerpt from the Times and Seasons*]

JOHN C. BENNETT.

[...] In the state of Missouri we had our Hinckle, our Avard, Marsh, McLellin, and others who were the first to flee in time of danger—the first to tell of things that they never knew, and swear to things that they never before had heard of. They were more violent in their persecutions, more relentless and sanguinary in their proceedings, and sought with greater fury the destruction and overthrow of the Saints of God who had never injured them, but whose virtue made them blush for their crimes. All that were there remember that they were the stoutest and the loudest in proclaiming against oppression; they protested vehemently against mob and misrule, but were the first in robbing, spoiling, and plundering their brethren. Such things we have always expected; we know that the “net will gather together of every kind, good and bad,” that “the wheat and tares must grow together until the harvest,” and that even at the last there will be five foolish as well as five wise virgins. Daniel, in referring to the last days says, in speaking concerning the “Holy Covenant,” that many shall have indignation against it, and shall obtain information from those that forsake the Holy Covenant, “and the robbers of thy people shall seek to exalt themselves, but they shall fall.” This we have fully proven—we have seen them try to exalt themselves, and we have seen their fall. He goes on further to state, that “many shall cleave unto them by flatteries.” Such was Dr. Avard, and John C. Bennett—with the latter we have to do at the present time, and in many of the foregoing statements and prophecies we shall see his character and conduct exemplified. He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy into families, reveled in voluptuousness and crime, and led the youth that he had influence over to tread in his unhallowed steps; he professed to fear God, yet did he desecrate His name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor’s bed. He professed indignation against Missouri, saying, “My hand shall avenge the blood of the innocent”; yet now he calls upon Missouri to come out against the Saints, and he “will lead them on to glory and to victory.”

It may be asked why it was that we would countenance him so long after being apprized of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue, and then the First Presidency, the Twelve, and the Bishops withdrew their fellowship from him, as published in the 16th number of this paper. The Church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, murderers, etc., that there was a secret band of men that would kill people, etc., called Danites—that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man—that we believed in and

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51. Source: *T&S* 3 (1 Aug. 1842): 868–69. At this time, JS was editor.

practiced polygamy, that we believed in secret murders, and aimed to destroy the government, etc., etc. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public is generally acquainted with them already.

[...] <sup>52</sup>

<sup>53</sup>Sunday, 24.—This morning <sup>54</sup> at home sick. Attended meeting at the Grove in the afternoon <sup>55</sup>, and spoke of br[other]. [George] <sup>56</sup> Miller's having returned with the good news that Bennett would not be able to accomplish his designs.

<sup>57</sup>Tuesday, 26.—Sick this morning. Rode to my farm in the afternoon <sup>58</sup>.

<sup>59</sup>Wednesday, 27.—Attended meeting at the Grove and listened to the electioneering candidates, and spoke at the close of the meeting.

<sup>60</sup>Quincy, July 27, 1842.

Dear Sir,—Your communication of the 25th instant, together with the petitions of the citizens of the city of Nauvoo, both male and female, were delivered to me last evening by Brevet-Major-General Wilson Law; also a report of James Sloan, Esq., secretary of the <sup>61</sup> Nauvoo Legion, of the proceedings of a court martial of brevet-major-general, had upon charges preferred against Major-General John C. Bennett, upon which trial the court found the defendant guilty, and sentenced him to be cashiered; all of which have been considered.

In reply to your expressed apprehensions of “the possibility of an attack upon the peaceable inhabitants of the city of Nauvoo and vicinity, through the intrigues and false representations of John C. Bennett and others,” and your request that I would issue official orders to you to have the Nauvoo Legion in <sup>62</sup> readiness, to be called out at a moment's warning in defense of the peaceable citizens, &c., I must say that I cannot conceive of the least probability, or scarcely possibility, of an attack of violence upon the citizens of Nauvoo from any quarter whatever, and as utterly impossible that such attack is contemplated by any sufficient number of persons to excite the least apprehension of danger or injury, and whilst I should consider it my imperative duty to promptly take measures to suppress and repel any invasion, by violence, of the people's rights, I nevertheless think that it is not in my province to interpose my official authority gratuitously when no such exigency exists.

From the late disclosures <sup>63</sup>, as made by General Bennett, it is not strange that the <sup>64</sup>apprehensions of the citizens of Nauvoo are excited, but so far as I can learn, from the expression of

52. DHC moves the affidavit of Daniel H. Wells from above to this location (from p. 71 to pp. 80–82).

53. Source: Based on JSj [1841–42], 128 (WC) (*PJS* 2:401; *JSP* 2:79).

54. Book C-1, 1360 (darker ink): “{\morning/}” (LH)

55. Book C-1, 1360 (darker ink): “{\afternoon/}” (LH)

56. Brackets this editor's.

57. Source: Based on JSj [1841–42], 128 (WC) (*PJS* 2:401; *JSP* 2:80).

58. Book C-1, 1360 (darker ink): “{\afternoon/}” (LH)

59. Source: Based on JSj [1841–42], 128 (WC) (*PJS* 2:401; *JSP* 2:80).

60. Source: RDft 5:3 directs scribe to copy JSj [1841–42], 169–70 (US) (*PJS* 2:424–25; *JSP* 2:80). Cf. JSLB 2:240–41 (WC).

61. DHC 5:82: omits “the”

62. JSj [1841–42], 169: “<in>”

63. DHC 5:83: replaces “disclosures” with “exposure”

64. JSj [1841–42], 170: adds “citizens”

public opinion, the excitement is confined to the Mormons themselves, and only extends to the community at large as a matter of curiosity and wonder.—

Very respectfully,

your obedient servant,

THOMAS CARLIN.

To<sup>65</sup> General Joseph Smith, jun.<sup>66</sup>

<sup>67</sup>Elder W. Woodruff started for St. Louis to procure printing paper for the *Times and Seasons*. Saturday, 30.—I wrote<sup>68</sup>

<sup>69</sup>Thomas Carlin, governor of the State of Illinois<sup>70</sup>.

Nauvoo, July 30, 1842.

Esteemed Sir,—Your favor of the 27th inst[ant]. per Brevet Major-General Wilson Law is before me. I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit, and also for the friendly feelings breathed forth in your letter. Your excellency may be assured that they are duly appreciated by me, and shall ever<sup>71</sup> be reciprocated.

I am perfectly satisfied with regard to the subject under consideration, and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public.

Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country.

With sentiments of respect and esteem, I remain your humble servant,

JOSEPH SMITH.

**His Excellency Gov. Carlin.**<sup>72</sup>

<sup>73</sup>My wife's nephew, L. D. Wasson, who had gone out on a preaching mission, wrote us this day from Philadelphia.—See *Times and Seasons*, [vol. 3, pages] 891 and 892.

<sup>74</sup>Sunday, 31.—In council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Br[other]. Knight has been sick about a week, and this morning he began to sink very fast until 12 o'clock when death put a period to his sufferings.

<sup>75</sup>The high priests' quorum met in council and instructed their clerk to publish in the *Times and*

65. JSj [1841-42], 170, JSLB 2:241: omit "To"

66. DHC 5:83: omits "jun."

67. This sentence added interlinearly by LH in darker ink in Book C-1, 1361, and incorporated by LH in Book C-2, 520, between 10 Nov. 1854-2 Oct. 1855 (see MSHi Chronology). *Source*: Based on WWj, vol. 3, 23-27 July 1842 (WWj 2:183).

68. DHC 5:83: adds "to"

69. *Source*: JSLB 2:239-40 (WC).

70. DHC 5:83: adds "as follows"

71. DHC 5:83: omits "ever"

72. This line only in JSLB 2:240.

73. *Source*: Based on "Letter from L. D. Watson," T&S 3 (15 Aug. 1842): 891-92.

74. *Source*: Closely follows JSj [1841-42], 128 (WC) (PJS 2:401; JSP 2:80).

75. *Source*: Based on "Notice," T&S 3 (15 Aug. 1842): 894.



*Seasons*, that it is the duty of the high priests to have their names enrolled on the records of the quorum<sup>76</sup>, when they arrive at Nauvoo. The members, were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayer, &c., when they spoke in turns<sup>77</sup>.

[DN 5 (7 November 1855): 273-74]

<sup>78</sup>An earthquake was recently felt in Dumblane Cathedral, near Comrie Scotland.

<sup>79</sup>Monday, August 1 [1842]<sup>80</sup>.—A most disgraceful riot is reported to have commenced in Philadelphia, between the colored and white people, which continued three or four days.

<sup>81</sup>Wednesday, 3.—In the city, transacting a variety of business in company with General James Adams and others.

<sup>82</sup>Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J[ohn]. C. Bennett cashiered.

<sup>83</sup>Thursday, 4.—In company with 15 others<sup>84</sup> learning sword exercise with Colonel Brewer, and attending to a variety of business.

<sup>85</sup>Friday, 5.—Engaged in a variety of business, and at 6 in the evening<sup>86</sup> presided in the city council; <sup>87</sup>councilor Taylor brought forward a bill to regulate proceedings in the Municipal Court under Habeas Corpus—the bill was read the first time, and upon motion for a second reading, it was referred to a select committee, namely, Alderman Spencer and Councilors Taylor and William Law, to report thereon at the next sitting of council.

<sup>88</sup>Saturday, 6.—Passed over the river to Montrose, Iowa, in company with General Adams, <sup>89</sup>Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of<sup>90</sup> Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois.

<sup>91</sup>While the Deputy Grand-Master was engaged in giving the requisite instructions to the

76. DHC 5:84: “quorums”

77. DHC 5:84: moves “when they spoke in turns” to follow “members”

78. Handwriting of LH ends in Book C-2, 520, and TB’s begins in Book D-2, 1, and continues to p. 11 (chap. 5). *Source*: “Earthquake in Scotland,” MSt 3 (Aug. 1842): 80.

79. *Source*: Based on “Great Mob in Philadelphia—A Church Hall and Houses Burned,” *Wasp* 1 (27 Aug. 1842): [73]. See also “Distress of the Nations,” *T&S* 3 (1 Sept. 1842): 900.

80. Book D-1, 1362, DHC 5:84: add “1842”; Book D-2, 1: adds ellipses over erasure

81. *Source*: Closely follows JSj [1841-42], 128 (WC) (*PJS* 2:401; *JSP* 2:80).

82. Remainder of paragraph added interlinearly by TB in darker ink in Book D-1, 1362, and at *coln* and interlinearly by LH in Book D-2, 1. *Source*: Without parenthetical, closely follows NLHi, [5] (HSt). Cf. NLHi Dft, 3.

83. *Source*: Excluding interlinear insertion, based on JSj [1841-42], 128 (WC) (*PJS* 2:401; *JSP* 2:80).

84. Book D-1, 1362 (darker ink): “<In company with fifteen others>” (TB); Book D-2, 1: “<In company with 15 others>” (LH)

85. *Source*: Likely based on missing NCCM [1842].

86. Book D-1, 1362: replaces “in the evening” with “P.M.”

87. Remainder of paragraph added interlinearly by TB in Book D-1, 1362, and incorporated by TB in Book D-2, 1, about 24-27 Nov. 1845 (see MSHi Chronology). *Source*: probably based on missing NCCM [1842]; NCCP, 98-99 (JSn) (*NCHCM*, 100), apparently has only a partial report.

88. *Source*: JSj [1841-42], 129 (WC) (*PJS* 2:401; *JSP* 2:80), with editing and elaboration possibly from “Installation,” *Wasp* 1 (13 Aug. 1842): [66].

89. Book D-1, 1362: ellipses over erasure

90. DHC 5:85: omits “of”

91. This paragraph added interlinearly by TB in darker ink in Book D-1, 1362, and interlinearly by TB in Book D-2, 2. This would date the insertion of this prophecy to after Nov. 1845, when TB first wrote page 2 of Book



Master-elect, I had a conversation with a number of brethren in the shade of the building<sup>92</sup> on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains.

<sup>93</sup>Sunday, 7.—At home through the day.

<sup>94</sup>Monday, 8—This forenoon<sup>95</sup> I was arrested by the Deputy Sheriff of Adams county and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds<sup>96</sup> of Missouri, upon the affidavit of Ex-Governor Boggs, complaining of the said Smith as “being an accessory before the fact, to an assault with intent to kill, made by one O[rin]. P. Rockwell on Lilburn W. Boggs,” on the night of the sixth of May, A.D. 1842. Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, though the Municipal Court issued a writ of Habeas Corpus according to the constitution of the State, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid Court; but these officers refused to do so, and finally without complying, they left them<sup>97</sup> in the care of the Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back<sup>98</sup> to Governor Carlin for further instructions<sup>99</sup>, and Messrs. Smith<sup>100</sup> and Rockwell went about their<sup>101</sup> business.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. “An accessory to an assault with intent to kill,” does not come under the provision<sup>102</sup> of the *fugitive* act, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly. The isolated affidavit of Ex-Governor Boggs is no more than any other man’s, and the Constitution says, “that no person shall be liable to be transported out of the State, for an offense committed within the same.” The whole is <sup>103</sup>another Missouri farce. In fact, implied power, and constructive guilt, as a *dernier resort*, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on <sup>104</sup>our judicial escutcheon.

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D-2 (see MSHi Chronology), and before Nov. 1855, when it was published in *DN*. Source: AC [ca. 1854]. Includes additional notation on verso in handwriting of TB with text of following paragraph. Transcription in vol. 8, V.22. See also Anson Call’s reminiscence reported by BHR in a long footnote in DHC 5:85–86.

92. TB notation: replaces “building” with “Hall”

93. Source: JSj [1841–42], 129 (WC) (*PJS* 2:402; *JSP* 2:80).

94. Source: This and next paragraph closely follow “The Arrest,” *Wasp* 1 (13 Aug. 1842): [66], with part of first sentence possibly from JSj [1841–42], 129 (WC) (*PJS* 2:402; *JSP* 2:81). Cf. JSLP, Bx 4, fd 12.

95. Book D-1, 1363: “{\forenoon/}” (TB)

96. Book D-2, 2 (darker ink): “{\Reynolds/}” (TB)

97. DHC 5:87: replaces “them” with “us”

98. DHC 5:87: omits “back”

99. Book D-2, 2: “instruction”

100. DHC 5:87: replaces “Messrs. Smith” with “myself”

101. DHC 5:87: replaces “their” with “our”

102. Book D-1, 1363, Book D-2, 2: replace “provision” with “purview”

103. Book D-1, 1363 (in darker ink), Book D-2, 2: “[*oe*] is [*oe*]”

104. Book D-1, 1363: adds erasure

<sup>105</sup>I received a letter from the postoffice, which had been broken open, and I was grieved at the meanness of its contents.

The city council passed the following “Ordinance regulating the mode of proceeding in cases of Habeas Corpus before the Municipal Court.”

<sup>106</sup>Sec. 1. Be it ordained by the city council of the city of Nauvoo, that in all cases where any person or persons, shall at any time hereafter, be arrested or under arrest in this city, under any writ or process, and shall be brought before the Municipal Court of this city, by virtue of a writ of Habeas Corpus, the Court shall in every such case have power and authority, and are hereby required to examine into the origin, validity and legality of the writ of process, under which such arrest was made, and if it shall appear to the Court, upon sufficient testimony that said writ or process was illegal, or not legally issued, or did not proceed from proper authority, then the Court shall discharge the prisoner from under said<sup>107</sup> arrest; but if it shall appear to the Court that said writ or process had issued from proper authority, and was a legal process, the Court shall then proceed and fully hear the merits of the case, upon which said arrest was made, upon such evidence as may be produced and sworn before said Court, and shall have power to adjourn the hearing, and also issue process from time to time, in their discretion, in order to procure the attendance of witnesses, so that a fair and impartial trial and decision may be obtained in every such case.

Sec. 2. And be it further ordained that if upon investigation it shall be proven before the Municipal Court, that the writ or process has been issued, either through private pique, malicious intent, or religious or other persecution, falsehood or misrepresentation, contrary to the constitution of this State, or the constitution of the United States, the said writ or process shall be quashed and considered of no force or effect, and the prisoner or prisoners shall be released and discharged therefrom.

Sec. 3. And be it also further ordained that in the absence, sickness, debility, or other circumstances disqualifying or preventing the Mayor from officiating in his office<sup>108</sup>, as Chief Justice of the Municipal Court, the Aldermen present shall appoint one from amongst them to act as Chief Justice, or President pro tempore.

Sec. 4. This ordinance to take effect and be in force from and after its passage.

Passed August 8, 1842.

HYRUM SMITH,  
Vice-Mayor and President pro tempore.

JAMES SLOAN, Recorder.

<sup>109</sup>A disgraceful and bloody mob<sup>110</sup> occurred at<sup>111</sup> Cincinnati this evening, in and about the “Sans Souci House.”

105. Source: Closely follows JSj [1841-42], 129 (WC) (*PJS* 2:403; *JSP* 2:81).

106. Source: RDft 5:5 instructs scribe to copy NCCP, 98-99 (JSn) (*NCHCM*, 101-2). Cf. *Wasp* 1 (13 Aug. 1842): [67].

107. NCCP, 98: “<said>”

108. DHC 5:88: replaces “office” with “court”

109. Source: Based on “Bloody Riot in Cincinnati,” *Wasp* 1 (27 Aug. 1842): [73].

110. Book D-1, 1364 (darker ink): replaces “mob” with “{\riot/}” (prob. RLC); DHC 5:88: “riot”

111. DHC 5:88: “in”



## 5.

# JOSEPH SMITH IN SECLUSION

August 1842

[DN 5 (7 November 1855): 273-74 (cont.)]

<sup>1</sup>Tuesday, [August] 9.—In company with Judge [James H.]<sup>2</sup> Ralston and Lawyer [Stephen] Powers **from Keokuk**, preparing for the return of the Sheriff; prepared a writ of Habeas Corpus for the Master in Chancery.

<sup>3</sup>Wednesday, 10.—The Deputy Sheriff returned to Nauvoo, but I was absent, and he did not see me, or<sup>4</sup> brother Rockwell. He endeavored to alarm my wife and the brethren with his threats, if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.

<sup>5</sup>Thursday, 11.—This forenoon<sup>6</sup> brother William Law entered into conversation with the Sheriff<sup>7</sup> upon<sup>8</sup> the illegality of the whole proceedings in reference to the arrest, when **after some remarks from both parties**, the Sheriff acknowledged that he believed Joseph was innocent, and that Governor Carlin's course which he had pursued, was unjustifiable and illegal.

I spent the day at Uncle John Smith's in Zarahemla, and sent word that I wished to see <sup>9</sup>Emma, brothers Hyrum Smith, William Law and others, with instructions to meet me on the island between Nauvoo and Montrose. After dark, Emma, Hyrum, William Law, N[ewel]. K. Whitney, George Miller, William Clayton, and Dimick B.<sup>10</sup> Huntington, met at the waterside near the Brick Store, and pro-

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1. *Source*: Closely follows JSj [1841-42], 129 (WC) (*PJS* 2:403; *JSP* 2:83). Deleted material supplied here in bold type.

2. This and next brackets this editor's.

3. *Source*: Closely follows JSj [1841-42], 129 (WC) (*PJS* 2:403; *JSP* 2:83), with some elaboration and change to first person.

4. DHC 5:89: "nor"

5. *Source*: This day's entry closely follows JSj [1841-42], 129-30 (WC) (*PJS* 2:403-5; *JSP* 2:83-85), with light editing and change to first person. Deleted material supplied here in bold type.

6. Book D-1, 1364 (darker ink): "{\forenoon/}" (TB)

7. JSj [1841-42], 129: replaces "Sheriff" with "Deputy"; Book D-1, 1364 (darker ink): replaces "the Sheriff" with "{\Sheriff King/}" (LH); Book D-2, 3 (darker ink): "{\Sheriff/}" (LH)

8. DHC 5:89: replaces "upon" with "on"

9. Book D-1, 1364: adds ellipses over erasure

10. DHC 5:89: omits "B."

ceeded in a skiff between the islands, until they<sup>11</sup> arrived near the lower end; and then hailed<sup>12</sup> to shore. After waiting a very little while, the skiff arrived from the opposite shore, and in it were myself<sup>13</sup>, and brother Erastus H.<sup>14</sup> Derby. A council was then held in the skiffs, and various statements set forth in regard to the state of things. It was reported<sup>15</sup> that the Governor of Iowa had issued a warrant for my<sup>16</sup> apprehension,<sup>17</sup> and that of<sup>18</sup> O[rin]. P. Rockwell, and that the Sheriff of Lee county was expected down immediately; very strong evidence was also manifested that Governor Reynolds of Missouri was not acquainted with these proceedings. That Ex-Governor Boggs had made oath before a Justice of the Peace, or a Judge, and that the Judge had made the requisition, and not Governor Reynolds, also that the writ issued by Carlin was illegal and unjustifiable. It is absolutely certain<sup>19</sup> that the whole business is<sup>20</sup> another glaring instance<sup>21</sup> of the effects of prejudice against me as a religious teacher<sup>22</sup>, and that it proceeds from a persecuting spirit, the parties having<sup>23</sup> signified their determination to have me taken to Missouri, whether by legal or illegal means. It was finally concluded that I should be taken up the river in a skiff, and be landed below [Ebenezer]<sup>24</sup> Wiggan's farm, so called, and that I should proceed from thence to brother Edward<sup>25</sup> Sayers and there abide for a season.

This being concluded upon, we separated, myself and brother Derby being rowed up the river by brother [Jonathan] Dunham, and the remainder crossed over to Nauvoo. It was agreed that brother Albert<sup>26</sup> P. Rockwood should proceed up the river on shore unto<sup>27</sup> the place where the skiff should stop, and there light up two fires as a signal for a<sup>28</sup> stopping place. After the boat had proceeded some distance above the city, a fire was discovered on shore, we concluded that it was the signal and immediately rowed towards shore. When near the shore one of the company hailed a person on the banks<sup>29</sup>, but received a very unsatisfactory answer, whereupon we turned about and put to the channel, and

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11. JSj [1841-42], 129: replaces "they" with "we", because WC was both scribe and participant; Book D-1, 1364 (darker ink): "{\they/}" (TB)

12. JSj [1841-42], 129: "hailed"

13. Book D-1, 1364 (darker ink): "{\myself/}" (TB)

14. Book D-1, 1364 (darker ink), Book D-2, 3 (darker ink): "<Erastus H.>" (TB/TB)

15. JSj [1841-42], 129: replaces "reported" with "ascertained"; Book D-1, 1364 (darker ink): "{\reported/}" (LH); Book D-2, 3 (darker ink): "{\reported/} [coe]" (LH)

16. JSj [1841-42], 129: omits "my"; Book D-1, 1364 (darker ink): "{\my/}" (TB)

17. JSj [1841-42], 129, adds "of Joseph"; Book D-1, 1364: adds ellipses over erasure

18. JSj [1841-42], 129: omits "that of"; Book D-1, 1364 (darker ink): "<that of>" (LH); Book D-2, 3 (darker ink): at *coln* "\that of/" (TB)

19. JSj [1841-42], 130: replaces "absolutely certain" with "very evident"; Book D-1, 1364 (darker ink), Book D-2, 3 (darker ink): "{\absolutely certain/}" (LH/LH)

20. JSj [1841-42], 130: adds "but"; Book D-1, 1364, Book D-2, 3: add ellipses over erasure

21. JSj [1841-42], 130: replaces "glaring instance" with "evidence"; Book D-1, 1364 (darker ink), Book D-2, 3 (darker ink): "{\glaring/} <instance>" (LH/LH)

22. JSj [1841-42], 130: omits "against ... teacher"; Book D-1, 1364 (darker ink), Book D-2, 3 (darker ink): "<against ... teacher>" (TB/TB)

23. DHC 5:90: "have"

24. This and next brackets this editor's.

25. JSj [1841-42], 130: omits "Edward"; Book D-1, 1364 (darker ink), Book D-2, 3 (darker ink): "<Edward>" (TB/TB)

26. Book D-1, 1364: "A."

27. DHC 5:90: replaces "unto" with "to"

28. Book D-1, 1364 (darker ink): "\a/" (prob. TB); Book D-2, 3 (darker ink): "<a>" (prob. TB)

29. JSj [1841-42], 130: replaces "banks" with "shore"; Book D-1, 1365 (darker ink): "{\bank/}" (prob. LH); Book D-2, 3 (darker ink): "{\banks/}" (JG)

upon coming near the middle of the river, discovered two fires a little higher<sup>30</sup>. We immediately steered towards the fires and were happy to find brother Rockwood awaiting our arrival. We then proceeded through the timber to brother Sayers' house, where we were very kindly received and made welcome.

Judge Ralston and Lawyer Powers departed each for home, expressing their perfect willingness to aid us in every possible manner. Judge Ralston also promised to ascertain the state of affairs in Quincy, and give us the earliest information.

<sup>31</sup>Friday, 12.—This forenoon<sup>32</sup> it appeared still more evident that the whole course of proceedings by Governor Carlin and others were<sup>33</sup> illegal. After some consultation with brother William Law, Emma concluded to dispatch a messenger with a letter to Lawyer Powers of Keokuk, to request him to go to Burlington, Iowa Territory, and there see the Governor of Iowa, and endeavor to ascertain whether Governor Reynolds had made any requisition on him, for myself and Rockwell. William Walker proceeded to cross the river, on my horse, "Jo[e]. Duncan," in sight of a number of persons—one chief design in this movement, was, to draw the attention of the Sheriffs and public from all idea that I was on the Nauvoo side of the river.

At night William Clayton and John D. Parker, left Nauvoo after dark and came<sup>34</sup> to see me, and found me cheerful and in good spirits.

<sup>35</sup>Saturday, 13.—This forenoon<sup>36</sup> brother Hyrum received a letter from Elder [David S.]<sup>37</sup> Hollister at Quincy, stating that Governor Carlin had said that his proceedings were illegal, and he should not pursue the subject any further. The letter also stated that [Edward R.] Ford (the agent to receive me<sup>38</sup> from the hands of the Sheriff, and carry me<sup>39</sup> to Missouri) had concluded to take the first boat and start home: and that he was going to fetch a force from Missouri. All this my friends thought was only a scheme got up for the purpose of throwing us off our guard, that they might come unexpectedly, <sup>40</sup>kidnap, and carry me to Missouri.

I had sent a request to Emma to<sup>41</sup> come to see me, and she had concluded to start in the carriage, but while it was preparing, it attracted the attention of the Sheriff who kept a close watch of all movements. To avoid suspicion, Emma walked to Sister [Elizabeth] Durphy's and waited the arrival of the carriage which passed off down the river with William Clayton and Lorin Walker, with<sup>42</sup> raised curtains<sup>43</sup>, receiving Emma by the way, without any discovery by the Sheriff; when about four miles down the river, the carriage turned on to<sup>44</sup> the prairie and passing around the city, turned into the

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30. DHC 5:91: adds "up the stream"

31. *Source*: This day's entry closely follows with light editing JSj [1841-42], 130 (WC) (*PJS* 2:405; *JSP* 2:85).

32. Book D-1, 1365 (darker ink): "{\forenoon/}" (TB)

33. Book D-1, 1365 (darker ink): "{\were/}" (TB); Book D-2, 4 (darker ink): "w{\ere/}" (pos. TB); DHC 5:91: "was"

34. JSj [1841-42], 130: replaces "came" with "went"; Book D-1, 1365 (darker ink): "{\came/}" (TB)

35. *Source*: This day's entry (except last paragraph) closely follows JSj [1841-42], 130-31 (WC) (*PJS* 2:405-7; *JSP* 2:85-86), with light and heavy editing and change to first person.

36. Book D-1, 1365 (darker ink): "{\forenoon/}" (TB)

37. This and next brackets this editor's.

38. JSj [1841-42], 130: replaces "me" with "Joseph"; Book D-1, 1365 (darker ink): "{\me/}" (prob. TB)

39. JSj [1841-42], 130: replaces "me" with "him"; Book D-1, 1365 (darker ink): "{\me/}" (prob. TB)

40. JSj [1841-42], 131, adds "and"; Book D-1, 1365: adds ellipses over erasure

41. Book D-1, 1365 (darker ink): "{\to/}" (prob. TB)

42. Book D-1, 1365 (darker ink): "{\with/}" (TB)

43. JSj [1841-42], 131: "the cover of the carriage being folded up"

44. DHC 5:92: omits "to"

timber opposite Wiggan's farm, when Emma alighted and walked to brother Sayers'<sup>45</sup>, and the carriage returned. I was in good spirits, although somewhat afflicted in body<sup>46</sup>, and was much rejoiced to meet my dear wife once more.

A report came over the river that<sup>47</sup> "there are several small companies of men in Montrose, Nashville, Keokuk, &c. in search of Joseph, they saw his horse go down the river yesterday and were confident he was on that side. They swear they will have him. It is said there is a reward of thirteen hundred dollars offered for the apprehension and delivery of Joseph and Rockwell, and this is supposed to have induced them to make search. The Sheriff and Deputy have uttered heavy threats several times; saying that if they could not find Joseph they would lay the city in ashes. They say they will tarry in the city a month, but they will find him."

<sup>48</sup>Great Freshet in Virginia, Indian murders in Florida, and riots in Canada, are reported in this day's *Wasp*.

<sup>49</sup>Sunday, 14.—Spent the forenoon chiefly in conversation with Emma on various subjects, and in reading my<sup>50</sup> history with her—both felt in good spirits and very cheerful. Wrote the following letter to Wilson Law (who was officially<sup>51</sup> reported to have been duly elected to the office of Major-General of the Nauvoo Legion)<sup>52</sup> as follows:

<sup>53</sup>Headquarters of Nauvoo Legion, Aug[ust]. 14,<sup>54</sup> 1842.

Major-General Law:—

Dear General:—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you, is the result of a long series of contemplations since I saw you. I have come fully to the conclusion both since this last difficulty commenced, as well as before, that I never would suffer myself to go into the hands of the Missourians alive, and to go into the hands of the officers of this State is nothing more or<sup>55</sup> less, than to go into the hands of the Missourians; for the whole farce has been gotten up, unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob intolerance in a religious persecution. I am determined therefore to keep out of their hands, and thwart their designs if possible, that perhaps they may not urge the necessity of force and blood<sup>56</sup> against their own fellow citizens, and loyal subjects<sup>57</sup>; and become ashamed and withdraw their pur-

45. JSj [1841-42], 131: "After we got within about a mile from brother Sayers sister Emma left the carriage and proceeded on foot"

46. JSj [1841-42], 131: "although somewhat sick"; remainder of paragraph omitted in JSj.

47. DHC 5:92: replaces "that" with "to the following effect"

48. *Source*: *Wasp* 1 (13 Aug. 1842): [66]–[67].

49. *Source*: JSj [1841-42], 131 (WC) (*PJS* 2:407; *JSP* 2:86–87).

50. JSj [1841-42], 131: replaces "my" with "this"; Book D-1, 1366 (darker ink), Book D-2, 4: "{\my/}" (TB/TB)

51. JSj [1841-42], 131: omits "officially"; Book D-1, 1366 (darker ink), Book D-2, 4: "<officially>" (LH/TB)

52. Book D-1, 1366 (darker ink): "{\of the Nauvoo Legion/}" (LH); Book D-2, 4 (darker ink): "{\of the <Nauvoo> Legion/}" (LH)

53. *Source*: JSj [1841-42], 131-33 (WC) (*PJS* 2:407-10; *JSP* 2:87-89). Deleted material supplied here in bold type.

54. JSj [1841-42], 131: replaces "14" with "15"

55. JSj [1841-42], 131: "nor"; Book D-1, 1366: "{\n}or"

56. DHC 5:93: "bloodshed"

57. DHC 5:93: adds "[of the state]"



suits. But if they should not do this and shall urge the necessity of force; and if <sup>58</sup>by any means should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further to treat any pretensions to the contrary, unlawful and unconstitutional, and as a mob got up for the purpose of a religious persecution to take away the rights of men.

And further, that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained. Nothing short of the Supreme Court of this State having authority to disannul them; and the Municipal Court having jurisdiction in my case. You will see therefore that the peace of the city of Nauvoo is kept, let who will endeavor to disturb it. You will also see<sup>59</sup>, that whenever any mob, force, or violence is used, on any citizen thereof, or that belongeth thereunto, you will see that that force or violence is immediately dispersed and brought to punishment; or meet it, and<sup>60</sup> contest it, at the point of the sword, with firm, <sup>61</sup>undaunted and unyielding valor; and let them know that the <sup>62</sup>spirit of old<sup>63</sup> Seventy-Six, and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof<sup>64</sup>. If there are any threats in the city, let legal steps be taken against them<sup>65</sup> **on the part of those that make the threats**; and let no man, woman, or child be intimidated, nor<sup>66</sup> suffer it to be done. Nevertheless as I said in the first place, we will take every measure that lays in our power, and make every sacrifice that God or man could require at our hands, to preserve the peace and safety of the people without collision. And if sacrificing my own liberty for months and years without stooping to the disgrace of Missouri persecution<sup>67</sup> and violence, and Carlin's misrule and corruption, I bow to my fate with cheerfulness, and all due deference in consideration of the lives, safety, and welfare of others. But if this policy cannot accomplish the desired object, let our charter and <sup>68</sup>municipality, free trade, and sailor's rights be our motto, and go-ahead David Crocket like, and lay down our lives like men, and defend ourselves to the best advantage we can to the very last. You are therefore hereby authorized and commanded, by virtue of the authority which I hold, and commission granted me by<sup>69</sup> the Executive of this State, to maintain the very letter, and spirit of the above contents of this letter to the very best of your ability; to the extent of our lives, and our fortunes, and to the lives and <sup>70</sup>fortunes of the Legion; as also all those who may volunteer their lives and <sup>71</sup>fortunes with ours; for the defense of our wives and children, our fathers, and our mothers; our homes, our grave yards, and our tombs; and our dead and their tombstones, and our dear bought American liberties, with the blood of our Fathers, and all that is dear and sacred to man<sup>72</sup>.

Shall we shrink at the onset? No! Let every man's brow be as the face of a Lion; let his

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58. JSj [1841-42], 132, Book D-2, 5, DHC 5:93: add "I"

59. JSj [1841-42], 132: "see also"; Book D-1, 1366 (darker ink): "{\also see/}" (LH)

60. DHC 5:93: "or"

61. JSj [1841-42], 132, adds "and"; Book D-1, 1366: adds ellipses over erasure

62. Book D-2, 5: adds ellipses over erasure

63. Book D-2, 5: "<old>"

64. DHC 5:93: omits "thereof"

65. JSj [1841-42], 132: omits "against them"

66. DHC 5:93: "or"

67. DHC 5:94: "persecutions"

68. JSj [1841-42], 132: adds "our"; Book D-1, 1367: adds ellipses over erasure

69. Book D-1, 1367: "\by/" (TB)

70. JSj [1841-42], 132, Book D-1, 1367: add "the"

71. JSj [1841-42], 132: adds "their"

72. DHC 5:94: "men"

breast<sup>73</sup> be as unshaken as the mighty oak, and his knee confirmed as the sapling of the forest; and by the voice and loud roar of the cannon; and the loud peals and thundering of artillery; and by the voice of the thunderings of heaven as upon Mount Sinai; and by the voice of the heavenly hosts; and by the voice of the eternal God; and by the voice of innocent blood; and by the voice of innocence; and by the voice of all that is sacred and dear to man, let us plead the justice of our cause; trusting in the arm of Jehovah, the Eloheim, who sits enthroned in the heavens; that peradventure he may give us the victory; and if we bleed, we shall bleed in a good cause, in the cause of innocence and truth; and from henceforth will there not be a crown of glory for us? And will not those who come after us<sup>74</sup>, hold our names in sacred remembrance? And will our enemies dare to brand us with cowardly reproach?

With these considerations, I subscribe myself, yours most faithfully and respectfully, with acknowledgments of your high and honored trusts as Major-General of the Nauvoo Legion.

JOSEPH SMITH,

Mayor of the City of Nauvoo,

and Lieutenant-General of the Nauvoo Legion of Illinois Militia.

**Wilson Law.**

P.S.—I want you to communicate all the information to me, of all the transactions, as they are going on daily, in writing, by the hand of my aides-de-camp. As I am not willing that anything that goes from my hands to you should be made a public matter, I enjoin upon you to keep all things in your own bosom; and I want everything that comes from you to come through my aides. The bearer of this will be able to pilot them in a way that will not be prejudicial to my safety.

JOSEPH SMITH.

<sup>75</sup>I gave the foregoing letter to Emma with a charge to deliver it to General Law tomorrow. After considerable conversation on various subjects and partaking of dinner, Emma accompanied by brothers Derby and Clayton started for Nauvoo. The morning had been very wet and the roads were very muddy. It was difficult walking—they<sup>76</sup> proceeded to the river and entered a skiff in which they<sup>77</sup> proceeded across the river, and then down the side of the islands—soon after they<sup>78</sup> got on the water, the wind began to blow very hard, and it was with<sup>79</sup> much difficulty and apparent danger that they<sup>80</sup> could proceed; but they continued on, and after considerable toil arrived opposite the city of Nauvoo—they went between the islands and crossed over the river to Montrose. As soon as they landed the wind abated, and was nearly calm. Brother Derby wanted to return up the river without the additional toil of crossing to Nauvoo—they met with br[other]. Ivins's skiff just about to go over to Nauvoo, they got into that skiff and left brother Derby to return at his own leisure. Before they could get over, the wind arose again considerably<sup>81</sup>, but they arrived safe home about six o'clock in the evening<sup>82</sup>, where

73. JSj [1841-42], 132, Book D-1, 1367, Book D-2, 5: replace "breast" with "heart"

74. DHC 5:94: omits "us"

75. *Source*: This and next paragraph closely follow JSj [1841-42], 133 (WC) (*PJS* 2:410-11; *JSP* 2:89-90). Deleted material supplied here in bold type.

76. JSj [1841-42], 133 (pencil): "They" overwrites "We" (US)

77. JSj [1841-42], 133 (pencil): "they" overwrites "we" (US)

78. JSj [1841-42], 133 (pencil): "they" overwrites "we" (US)

79. Book D-2, 6 (darker ink): "{\with/}" (TB)

80. JSj [1841-42], 133 (pencil): "they" overwrites "we" (US)

81. JSj [1841-42], 133: "considerable"; Book D-1, 1368, Book D-2, 6: "considerably", with "y" in darker ink over "e"

82. Book D-1, 1368 (darker ink): "{\in the evening/}", probably over "{p.m.}" (TB)

they found Mr. Powers from Keokuk who had just returned from Burlington. While there he ascertained that there was no writ issued<sup>83</sup> in Iowa for me. **The report had evidently originated from the fact of a writ being issued for the apprehension of some horse thieves.**<sup>84</sup>

The people inquired “if it was not true that Joseph had been commissioned by the United States to visit the Indians and negotiate with them for a tract of land,” such being the report in circulation. Mr. Powers answered that he “was not authorized to assert that the report was true, but he thought that it was not only possible but probable”:<sup>85</sup> but in this Mr. Powers was mistaken.

[DN 5 (14 November 1855): 281]

<sup>86</sup>Aug[ust].<sup>87</sup>—Monday, 15.—This forenoon<sup>88</sup> several reports were in circulation in the city, that the militia are on their way here, and the same is said to have been stated by the stage driver, but it is supposed that it is only a scheme to alarm the citizens. Emma presented the foregoing letter to Major-General Law, to which he responded as follows:—

Nauvoo City, Illinois, August 15, }  
afternoon, 1842.

Lieutenant-General Joseph Smith:—

<sup>89</sup>Dear Friend. I this morning received a line from you, by the young man ([Lorin]<sup>90</sup> Walker)—respecting the guns, &c. One of them is in the Stone shop by the Nauvoo House. One I expect to get put into Mr. Ivins’ barn, and the other I cannot get under lock and key in<sup>91</sup> any place I know of yet, but I will have them taken the best care of that I can.

I have also received from the hand of your lady *your orders* at length, respecting matters and things and I am happy indeed to receive such orders from you, for your views on these subjects are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes, is able to draw<sup>92</sup> and wield a sword, you may depend on it being at your service in the glorious cause of Liberty and Truth, ready in a moment’s warning to defend the rights of man, both civil and religious. Our *common rights* and *peace* is all we ask, and we will use every peaceable means in our power to enjoy them<sup>93</sup>, but<sup>94</sup> our *rights we must have*, peace we must have, if we have to *fight* for them<sup>95</sup>.

There has nothing worthy of notice come to my knowledge today, the gentlemen officers are seemingly very unhappy and out of humor with themselves more than with anybody else, they see we have the advantage of them and that they cannot provoke us to break the law;

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83. Book D-1, 1368 (darker ink): “issue\d/”

84. Book D-1, 1368, Book D-2, 6: replace preceding bolded text with ellipses over erasure of about one and a half lines

85. Remainder of paragraph omitted in JSj [1841-42], 133.

86. *Source*: This paragraph and following letter from JSj [1841-42], 134 (WC) (*PJS* 2:411-13; *JSP* 2:90-91).

87. Book D-1, 1368, Book D-2, 6, DHC 5:96: omit month

88. Book D-1, 1368 (darker ink): “{\forenoon/}” (TB)

89. JSj [1841-42], 134: adds “My”

90. Brackets this editor’s.

91. JSj [1841-42], 134: omits “in”

92. DHC 5:96: replaces “draw” with “write”

93. Book D-1, 1368, DHC 5:96: replace “them” with “these”; Book D-2, 7 (darker ink): “th{\em/}”

94. DHC 5:96: omits “but”

95. DHC 5:96: replaces “them” with “it”

and I think they know if they do that, we will use them up the right way. I guess they see that in our patience we possess our souls, and I know that if they shed, or cause to be shed, a drop of <sup>96</sup>blood, of one of the least amongst us, that the lives of the transgressors shall atone for it, with the help of *our God*.

I send you the Ordinance that was passed by the Court Martial on Saturday last, for your approval or otherwise, as it cannot become a law without your approbation. I also send you the returns of the election for Major-General, as you ordered the election, you will please order the War Secretary of the Legion (Colonel [James]<sup>97</sup> Sloan) to send for a commission.

With the warmest feelings of my heart, I remain most respectfully yours,

WILSON LAW.

P.S.—Afternoon, 6 o'clock, I have just learned that Mr. [James M.]<sup>98</sup> Pitman<sup>99</sup> got a letter about noon and got ready immediately, and started off as he said for Carthage, but I think for Quincy, giving it up for a bad job.

W.L.

<sup>100</sup>About dark brother [Edwin]<sup>101</sup> Woolley returned from Carthage and stated that he had conversed with Chauncey Robinson, who informed him that he had ascertained, that the Sheriffs were determined to have me<sup>102</sup>, and if they could not succeed themselves, they would bring a force sufficient to search every house in the city, and if they could not find me<sup>103</sup> there, they would search the State, &c.

As before stated the Sheriffs left the city, about four o'clock, saying they were going to Carthage but brother Woolley did not meet them on the road. It is believed they are gone to Quincy.

In consequence of these reports it was considered wisdom that some of the brethren should go and inform me<sup>104</sup>, accordingly about nine o'clock Hyrum Smith, George Miller, William Law, Amasa Lyman, John D. Parker, Newel K. Whitney and William Clayton started by different routes on foot, and came to the place where I was—when the statement was made to me I proposed<sup>105</sup> to leave the city, expecting<sup>106</sup> I was no longer safe, but upon hearing the whole statement from those present, I said I should not leave my present retreat yet, I did not think I was discovered, neither did I think I was any more unsafe than before. I discovered a degree of excitement and agitation manifest<sup>107</sup> in those who brought the report, and I took occasion to gently reprove all present for letting report excite them, and advised them not to suffer themselves to be wrought upon by any report, but to maintain an even, undaunted mind—each one began to gather courage, and all fears were soon subsided, and the greatest union and good feeling prevailed amongst all present. Various subjects then were conversed upon,

96. Book D-1, 1368: adds erasure

97. Brackets this editor's.

98. Brackets this editor's.

99. JSj [1841-42], 134, Book D-1, 1368, Book D-2, 7: "Pittman"

100. *Source*: Following three paragraphs closely follow JSj [1841-42], 134-35 (WC) (*PJS* 2:413-14; *JSP* 2:92). Changed to first person.

101. Brackets this editor's.

102. JSj [1841-42], 134: replaces "me" with "Joseph"; Book D-1, 1369 (darker ink): "{\me/}" (pos. LH)

103. JSj [1841-42], 135: replaces "me" with "him"; Book D-1, 1369 (darker ink), Book D-2, 7: "{\me/}" (pos. LH)

104. JSj [1841-42], 135: replaces "me" with "Joseph"; Book D-1, 1369 (darker ink), Book D-2, 7: "{\me/}" (pos. LH)

105. JSj [1841-42], 135: replaces "to me I proposed" with "the president prepared"

106. DHC 5:97: "suspecting"

107. DHC 5:97-98: "manifested"

and counsel given which was felt to be both<sup>108</sup> seasonable and salutary, after conversing awhile in the grove, the company retired into the house, and sat and conversed until about two o'clock, at which time they departed, evidently satisfied and much encouraged by the interview.

<sup>109</sup>**It was considered wisdom that the president [Smith] should have all things in readiness so that if it was necessary he could start immediately for the Pine Country where he would be beyond the reach of his pursuers.**

<sup>110</sup>**A great whirlwind at Chauffailes, France. Thirty houses were carried away, and over twenty persons killed. Six hundred houses with all they contained were burned at Ursel, <sup>111</sup>Russia.**

<sup>112</sup>Issued<sup>113</sup> the following editorial for<sup>114</sup> the *Times and Seasons*:—

#### <sup>115</sup>PERSECUTION.

“If ye will live godly in Christ Jesus, ye shall suffer persecution,” was the solemn proclamation made by one of the ancient servants of God; a prophecy that has received its fulfillment in all ages, that has been known and understood by all saints, and that has been engraven upon the memories of all the faithful: for while blood, and fire, and sword, and torture, have been brought into requisition against the saints; whilst chains, and fetters and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has re-echoed in their ears; it has touched their inmost soul; it<sup>116</sup> has been written on the tablet of their hearts—“if ye will live godly in Christ Jesus, ye shall suffer persecution.”

Ever since the formation of the Church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution have flown plentifully into their lap—detraction, slander, falsehood, and misrepresentation have been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile and death for their religion.

Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound<sup>117</sup>, the sleeping dead shall arise, the books be

108. DHC 5:98: replaces “both” with “most”

109. *Source*: This paragraph added here from omitted portion of JSj [1841–42], 135.

110. This paragraph does not appear in *DN*, but appears here in DHC 5:98. It was added interlinearly by TB in darker ink in Book D-1, 1369, but follows the editorial from the *T&S* below, and was not copied into Book D-2. *Source*: Based on “Extraordinary Whirlwind,” *T&S* 3 (15 Aug. 1842): 893.

111. Book D-1, 1369: adds “in”

112. Book D-1, 1369 (darker ink): “\(/<Issued the following editorial> See Times and Seasons page 886 &c on persecution\)/ [erasure of about fourteen words]” (TB). Book D-2, 7: “{\I issued the following Editorial for the Times and Seasons:— [See Addenda, page 1.]/}” (JG)

113. DHC 5:98: omits “Issued”

114. DHC 5:98: replaces “for” with “appeared in”

115. Book D-1, 1369, references but does not quote the following editorial; it was added by LH to Book D-2, Addenda, 1–4, between 28 June–23 July 1855 (see MSHi Chronology). *Source*: *T&S* 3 (15 Aug. 1842): 886–90. JS editor at this time.

116. DHC 5:98: omits “it”

117. Book D-2, Addenda, 1: “<sound>” (LH)

opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery and oppression, and deeds of inhumanity and blood that the most eloquent cannot depict<sup>118</sup>; the pencil of the limner portray<sup>119</sup>, and, that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been wrung out, and they have drunk it to the very dregs.

Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheon, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she<sup>120</sup> may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her<sup>121</sup> character. We have already to blush for the gullibility of many of her<sup>122</sup> editors who feel desirous to fan the deadly flame, and stain their hands with her<sup>123</sup> foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you<sup>124</sup> not witnessed their<sup>125</sup> wanton persecution? their<sup>126</sup> cruel oppression? their<sup>127</sup> deadly hate? Have you<sup>128</sup> not loudly exclaimed against such proceedings? Stood forth in defense of republicanism—and as true patriots defended the rights of man? And can you<sup>129</sup> now advocate a cause that would attempt to, or even moot the question of making<sup>130</sup> an *innocent, virtuous* people “*tremble at the sight of gathering hosts?*”<sup>131</sup>

Who is it that has made his affidavit that Joseph Smith has been accessory to shooting him? Governor Boggs of Missouri, a man, who, three years ago issued an order to *exterminate* fifteen thousand men, women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath; we would<sup>132</sup> deprecate at all times the commission of so diabolical a crime as that of murder, if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into his own hands; yet<sup>133</sup> we would seriously ask if his<sup>134</sup> statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Governor Boggs swear that Joseph Smith was accessory before the fact, when he has not seen him for three years? And when Joseph Smith has not been in the State of Missouri for that<sup>135</sup> time? Whatever his belief might be about his being engaged in the plot, he could not swear to it. Concerning Rockwell, he was

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118. DHC 5:99: replaces “depict” with “portray”

119. DHC 5:99: replaces “portray” with “depict”

120. DHC 5:99: replaces “she” with “they”

121. DHC 5:99: replaces “her” with “their”

122. DHC 5:99: adds “[Illinois]”

123. DHC 5:99: adds “[Missouri’s]”

124. DHC 5:99: replaces “you” with “they”

125. DHC 5:99: replaces “their” with “Missouri’s”

126. DHC 5:99: replaces “their” with “her”

127. DHC 5:99: replaces “their” with “her”

128. DHC 5:99: replaces “you” with “they”

129. DHC 5:99: replaces “you” with “they”

130. DHC 5:99: replaces “or even moot the question of making” with “make”

131. DHC 5:99: adds “or even moot the question”

132. DHC 5:99: omits “would”

133. DHC 5:100: replaces “yet” with “Moreover”

134. DHC 5:100: adds “[Governor Boggs]”

135. DHC 5:100: adds “length of”



in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go for JUSTICE; we don't think that she is capable of administering it to the Mormons; she must, however, first atone for her bloody deeds, and refund to them what she has robbed them of, before their confidence can be restored in her justice, or righteousness; but we would ask, is there no one to murder men, but Mormons? Are not assassins stalking through her streets daily? Let the history of the frequent murders committed<sup>136</sup> in St. Louis and other places in Missouri answer. But again who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of dueling with Senators, and that his life has been frequently threatened, and that not by Mormons: this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th instant General Smith was arrested upon a warrant under the signature of Governor Carlin, in accordance as stated with a call from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs. Mr. Rockwell was arrested at the same time as the principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal Court, however, issued a writ of Habeas Corpus, according to the constitution and city charter; this writ demanded the bodies of Smith and Rockwell to be brought before the said court, but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the City Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instruction; thus Messrs. Smith and Rockwell were free from the arrest, as the Marshal had no authority to hold them in custody; some two or three days after, the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of Habeas Corpus issued by the Municipal Court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extra-judicial act be required; justice, like her representative goddess, is blind to *appearances*, and favors no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with “shooting Lilburn W. Boggs with intent to kill,” on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it may be set down as insufficient grounds for writ from the Governor of one State, to demand a person as a fugitive from justice in an other State; for aught that appears to the contrary, he might have shot in his own defense and be<sup>137</sup> justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder; the affidavit is therefore not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O[rrin]. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being “accessory before the fact to an assault with intent to kill,” on the night of the sixth of May, 1842. This must allude to some other *Joseph Smith*, as the Joseph Smith of this city, was in Nauvoo on the aforesaid sixth of May, 1842, and on the next day he was at his post as Lieut. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the State of Missouri for the last three years.

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136. DHC 5:100: omits “committed”

137. DHC 5:101: replaces “be” with “been”



But for the sake of argument admit the language of the writ, and Joseph Smith as an accessory before the fact, with intent to kill, must have aided or abetted by *words*, or by *means*, while in the State of Illinois, and cannot come under the purview of the *fugitive act*. Having not fled from justice from another State; and, according to the express language of the constitution; “*he could not be liable to be transported out of the State for an offense committed within the same.*”

An accessory before the fact in man-slaughter is an anomaly—and now if *the* Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should be held amenable to the laws of Illinois, and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have a “*speedy public trial by an impartial jury of the vicinage.*”

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important *counts* which constitute a fair case.

As to the writ of Habeas Corpus, issued by the Municipal Court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the City Charter, having these express privileges, in words as follows: “to make, ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city”—and “the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinances<sup>138</sup> of the City Council.”

Now, it is well known that if this Court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of Habeas Corpus can only test the *validity*, not the virtue of a process (as testimony to prove the *guilt* or *innocence* of a person—under an investigation by Habeas Corpus, is inadmissible), we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer* violence on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the Church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: “That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly.”

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alleged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some, if they are innocent, why did they not apply to the master in chancery for a writ of Habeas Corpus, present themselves before the Judge of the District Court, and prove themselves clear?

First, we would answer, that the writ of our Municipal Court was treated with contempt by the officers, and it would have been dishonoring our Municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the District Court it might have availed<sup>139</sup> them

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138. DHC 5:102:“ordinance”

139. Book D-2, Addenda, 4: “{\availed/}” (LH)

nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismissal would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt or innocence of the persons charged, could not be admitted on the investigation on a writ of Habeas Corpus, the question not being whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

[DN 5 (21 November 1855): 289-90]

Aug[ust].<sup>140</sup>—Tuesday, 16—Wrote as follows:—

<sup>141</sup>Nauvoo, August 16, 1842.

My dear Emma:—I embrace this opportunity to express to you some of my feelings this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true-hearted friendship you have manifested in these things toward<sup>142</sup> me. The time has passed away since you left me very agreeably, thus far; my mind being perfectly<sup>143</sup> reconciled to my fate, let it be what it may. I have been kept from melancholy and dumps, by the kind-heartedness of brother [Erastus]<sup>144</sup> Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects, that would have preyed more earnestly upon my feelings.

Last night <sup>145</sup>brother<sup>146</sup> Hyrum, [George]<sup>147</sup> Miller, Law, and others came to see us. They seemed much agitated and expressed some fears in consequence of some maneuverings and some flying reports which they had heard in relation to our safety; but after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city, and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken<sup>148</sup> by the governor, that Judge [James H.] Ralston or brother [David S.] Hollister would have notified us; and cannot believe that anything very serious is to be apprehended, until we obtain information from a source that can be relied upon.

I have consulted whether it is best for you to go to Quincy and see the Governor; but on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will

140. Book D-1, 1369, Book D-2, 7: omit month; DHC 5:103: reverses month and day

141. *Source*: JSj [1841-42], 173-75 (WC) (*PJS* 2:429-32; *JSP* 2:107-10; *PWJS*, 553-56).

142. DHC 5:103: “towards”

143. Book D-2, 8: “<perfectly>” (TB)

144. Brackets this editor’s.

145. JSj [1841-42], 173: adds “in the night”

146. DHC 5:103: “Brothers”

147. This and next two brackets this editor’s.

148. Book D-2, 8: “taking”

be of no use; and the more we notice him, and flatter him, the more eager he will be for our destruction. You may write to him, whatever you see proper, but to go and see him, I do not give my consent at present.

Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own<sup>149</sup> life, I would rather fight it out. It is for your sakes therefore, that I would do such a thing: I will go with you then in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country anyhow; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless if it were possible I would like to live here in peace and wind up my business; but if it should be ascertained to a dead certainty that there is no other<sup>150</sup> remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan. Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let brothers Derby and Miller take a horse and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots, &c., and let brother [John]<sup>151</sup> Taylor accompany us to his Father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let brother Hyrum bring you. Let Lorin<sup>152</sup> [Walker]<sup>153</sup> and brother [William] Clayton come along and bring all the writings, and papers, books and histories, for we shall want a scribe in order that we may pour upon the world, the truth, like the lava from<sup>154</sup> Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we can find be put on board to man it, and let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks, shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motly clan, that follow in their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice and dread thunders and trump of the Eternal God, then in that day will we not shout in the victory? and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world.

Tell the children it is well with their father, as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

Tell mother Smith that it shall be well with her son, whether in life or in death, for thus saith the Lord God; tell her that I remember her all the while, as well as Lucy, and all the rest, they all must be of good cheer.

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149. Book D-2, 8: "<own>" (TB)

150. Book D-2, 8: "<other>" (TB)

151. This and next two brackets this editor's.

152. JSj [1841-42], 174, Book D-1, 1370, Book D-2, 9: "Lorain"

153. DHC 5:104: "Lorin Farr"

154. JSj [1841-42], 174: replaces "from" with "of"

Tell Hyrum to be sure and not fail to carry out my instructions, but at the same time if the militia does not come, and we should get any favorable information all may be well yet.

Yours in haste, your affectionate husband until death, through all eternity, for evermore.

JOSEPH SMITH.

P.S.—I want you to write to Lorenzo D.<sup>155</sup> Wasson and get him to make affidavit to all he knows about Bennett and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested, and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J.S.

I also wrote General Law as follows:—

<sup>156</sup>Headquarters, Nauvoo Legion, }  
August 16, 1842.

Major-General Law:—

Beloved brother and friend. Those few lines which I received from you, written on the 15th, were to me, like apples of gold in pictures of silver. I rejoice with exceeding great joy to be associated in the high and responsible stations which we hold, <sup>157</sup>whose mind and feelings and heart are so congenial with my own. I love that soul that is so nobly entabernacled in that clay of yours, may God Almighty grant that it may be satiated with seeing a fulfillment of every virtuous <sup>158</sup>and manly desire that you possess, may we be able to triumph gloriously over those who seek our destruction and overthrow, which I believe we shall.

The news you wrote me was <sup>159</sup>more favorable than that which was communicated by the brethren, they seemed a little agitated for my safety, and advised me for the Pine Woods<sup>160</sup>, but I succeeded admirably in calming all their fears; but, nevertheless, as I said in my former letter, I was willing to exile myself for months and years, if it would be for the welfare and safety<sup>161</sup> of the people, and I do not know but it would be as well for me to take a trip to the Pine countries and remain until arrangements can be made for my most perfect safety when I returned<sup>162</sup>, these are therefore to confer with you on this subject, as I want to have a concert of action in everything <sup>163</sup>I do. If I knew that they would oppress me alone, and let the rest of you dwell peaceably and quietly, I think it would be the wisest plan to absent myself for a little season, if by that means we could<sup>164</sup> prevent the effusion<sup>165</sup> of blood.

Please write and give me your mind<sup>166</sup> on that<sup>167</sup> subject, and all other information that

155. JSj [1841-42], 174 (pencil): "<D.>"

156. Source: RDft 5:7 instructs scribe to copy JSj [1841-42], 170-71 (ED) (*PJS* 2:425-26; *JSP* 2:103-4). Cf. MS copy in JSLs, Bx 2, fd 5, 38-39 (WC) (*PWJS*, 557-58).

157. DHC 5:105: adds "[with one]"

158. MS copy, 1: adds "~~desire~~"

159. DHC 5:106: "is"

160. JSj [1841-42], 170: "pine c[o]untry"; Book D-1, 1371: "Pine Country"; Book D-2, 9: "Pine {\Woods/}" (RLC); DHC 5:106: "Pine Woods country"

161. MS copy, 1, JSj [1841-42], 170: "safety and welfare"

162. MS copy, 1, DHC 5:106: "return"

163. MS copy, 1, Book D-1, 1371: add "that"

164. MS copy, 1: replaces "could" with "can"

165. MS copy, 1: "profusion"

166. JSj [1841-42], 170: "~~views~~ <mind>"

167. JSj [1841-42], 170: "that" overwrites "this"

has come to hand today, and what are the signs of the times. I have no news, for I am where I cannot get much<sup>168</sup>. All is quiet and peaceable around. I therefore wait with earnest expectation for your advices. I am anxious to know your opinion on any course that<sup>169</sup> I may see proper to take, for in the multitude of counsel there is safety.

I add no more but subscribe myself your faithful and most obedient servant, friend and brother,

<sup>170</sup>JOSEPH SMITH,  
Lieutenant-General of the Nauvoo Legion  
of Illinois Militia.

<sup>171</sup>The foregoing letters were delivered to brother [Erastus H.]<sup>172</sup> Derby who proceeded immediately to the city.

Brother Derby has taken the greatest interest in my welfare, and I feel to bless him, “Blessed is brother Erastus H. Derby and he shall be blessed of the Lord, he possesses a sober mind, and a faithful heart: the snares therefore that are subsequent to befall<sup>173</sup> other men, who are treacherous and rotten hearted, shall not come nigh unto his doors, but shall be far from the path of his feet. He loveth wisdom and shall be found<sup>174</sup> possessed of her. Let there be a crown of glory and a diadem upon his head. Let the light of eternal truth shine forth upon his understanding, let his name be had in everlasting remembrance, let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me, to find pure and holy friends, who are faithful, just and true, and whose hearts fail not; and whose knees are confirmed and do not falter, while they wait upon the Lord, in administering to my necessities, in the day when the wrath of mine enemies was poured out upon me.

In the name of the Lord I feel in my heart to bless them and to say in the name of Jesus Christ of Nazareth, that these are the ones that shall inherit eternal life, I say it by virtue of the Holy Priesthood, and by the ministering of Holy Angels, and by the gift and power of the Holy Ghost.

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma, she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many<sup>175</sup> scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations from time to time which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm and unwavering, unchangeable affectionate Emma.

There was brother Hyrum who next took me by the hand, a natural brother, thought I to myself

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168. JSj [1841–42], 170: “~~any news~~ <much>”

169. JSj [1841–42], 171: “<that>”

170. JSj [1841–42], 171: adds “~~Lieutenant~~”

171. *Source*: Remainder of this chapter closely follows JSj [1841–42], 135, 164–65 (WC) (*PJS* 2:414–18; *JSP* 2:93–96).

172. Brackets this editor’s.

173. DHC 5:106: “will subsequently befall”

174. Book D-1, 1372 (darker ink), Book D-2, 10: “<found>” (JG/TB)

175. JSj [1841–42], 164: adds “~~passt~~”

brother Hyrum, what a faithful heart you have got, Oh may the eternal Jehovah crown eternal blessings upon your head as a reward for the care you have had for my soul. O how many are the sorrows we have shared together, and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works.

Said I to myself here is brother Newel K. Whitney also, how many scenes of sorrow<sup>176</sup> have strewed our paths together; and yet we meet once more to share again. Thou art a faithful friend in whom the afflicted sons of men can confide, with the most perfect safety. Let the blessings of the Eternal also be crowned<sup>177</sup> upon his head; how warm that heart! how anxious that soul! for the welfare of one who has been cast out, and hated of almost all men. Brother Whitney thou knowest not how strong those ties are, that bind my soul and heart to thee.

My heart was overjoyed as I took the faithful band by<sup>178</sup> hand, that stood upon the shore, one by one, William Law, William Clayton, Dimick B. Huntington, George Miller were there. The above names constituted the little group.

I do not think to mention the particulars of the history of that sacred night, which shall forever be remembered by me, but the names of the faithful are what I wish to record in this place. These I have met in prosperity and they were my friends,<sup>179</sup> I now meet them in adversity and they are still my warmer friends. These love the God that<sup>180</sup> I serve; they love the truths that I promulgate; they love those virtuous, and those holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob, and they are my brethren, and I shall live; and because I live they shall live also. These are not the only ones who have administered to my necessity;<sup>181</sup> whom the Lord will bless. There is brother John D. Parker and brother Amasa Lyman, and brother Wilson Law, and brother Henry G. Sherwood, my heart feels to reciprocate the unwearied kindnesses that have been bestowed upon me by these men. They are men of noble stature, of noble hands, and of noble deeds; possessing noble and daring, and giant hearts and souls; there is brother Joseph B. Noble<sup>182</sup> also, I would call up in remembrance before the Lord. There is brother Samuel H.<sup>183</sup> Smith, a natural brother, he is even as Hyrum. There is brother Arthur Millikin also, who married my youngest Sister, Lucy, he is a faithful, an honest and an upright man.

/<sup>184</sup>While I call up in remembrance before the Lord these men, I would be doing injustice to those who rowed me in the skiff up the river that night, after I parted with the lovely group; who brought me to this my safe, and lonely, and private retreat, brother Jonathan Dunham, and the other whose name I do not know. Many were<sup>185</sup> the thoughts that swelled my aching heart, while they were

176. DHC 5:108: "sorrows"

177. JSj [1841-42], 164: adds "also"

178. DHC 5:108: adds "the"

179. DHC 5:108: adds "and"

180. Book D-2, 11: "<that>" (TB)

181. DHC 5:109: adds "and"

182. DN: "Noble's"; JSj [1841-42], 165, Book D-1, 1373: "Nobles"; Book D-2, 11: "Noble\'s"; DHC 5:109: "Noble"

183. JSj [1841-42], 165: omits "H."; Book D-1, 1373 (darker ink): "<H.>" (JG)

184. Handwriting of TB ends and WB begins in Book D-2, 11, and continues to p. 25 (chap. 7).

185. Book D-2, 11: adds erasure

toiling faithfully with their oars. They complained not at<sup>186</sup> hardship and fatigue to secure my safety, my heart would have been harder than an adamant stone, if I had not have<sup>187</sup> prayed for them with anxious and fervent desire. I did so, and the still small voice whispered to my soul, these that share your toils with such faithful hearts, shall reign with you in the kingdom of their God; but I parted with them in silence, and came to my retreat. I hope I shall see them again, that I may toil for them and administer to their comfort also. They shall not want a friend while I live, my heart shall love those, and my hands shall toil for those, who love and toil for me, and shall ever be found faithful to my friends. Shall I be ungrateful? Verily no! God forbid![""]

<sup>188</sup>I design to continue this subject at a future time.

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186. JSj [1841-42], 165, DHC 5:109: replace "at" with "of"

187. DHC 5:109: omits "have"

188. At this point, JSj [1841-42], 165, reads: "The above are the words, and sentiments, that escaped the lips of President Joseph Smith on this the 16th day of August A.D 1842, in relation to his friends; and has now quit speaking for the moment, but will continue the subject again. Wm Clayton, Clerk." JS continued the subject on 23 Aug. (see JSj [1841-42], 179-81; DHC 5:124-29; chap. 6).



6.

## JOSEPH SMITH BLESSES FRIENDS

August 1842

[DN 5 (21 November 1855): 289-90 (cont.)]

<sup>1</sup>[Tuesday, August 16, 1842.] Brother Derby returned in the evening bringing the following letters<sup>2</sup>:—

Dear Husband—I am ready to go with you if you are obliged to leave, and Hyrum says he will go with me. I shall make the best arrangements I can, and be as well prepared as possible. But still I feel good confidence that you can be protected without leaving this country. There are more ways than one to take care of you, and I believe that you can still direct in your business concerns, if we are all of us prudent in the matter. If it was pleasant weather I should contrive to see you this evening, but I dare not run too much of a risk, on account of so many going to see you.

General [James]<sup>3</sup> Adams sends the propositions concerning his land, two dollars an acre, payments as follows, assumption of mortgage, say about fourteen hundred, interest included. Taxes due, supposed about thirty dollars. Town property, one thousand dollars. Balance, money payable in one, two, <sup>4</sup>three, <sup>5</sup>and <sup>6</sup>four years.

Brother Derby will tell you all the information we have on hand. I think we will have news from Quincy as soon as tomorrow.

Yours affectionately, forever,

EMMA SMITH.

Joseph Smith.<sup>7</sup>

<sup>8</sup>Nauvoo City, Ill[inois]. one o'clock, afternoon, }  
Aug[ust]. 16, 1842.

Lieut[enant].-Gen[eral]. J[oseph]. Smith—

My Dear Friend—I have just received and read yours of today, and hasten to reply.

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1. *Source*: This paragraph and following letter from JSj [1841-42], 175 (WC) (*PJS* 2:432-33; *JSP* 2:110-11).

2. DHC 5:110: “letter”

3. Brackets this editor’s.

4. Book D-2, 11: adds ellipses over erasure

5. Book D-2, 11: adds ellipses over erasure

6. DHC 5:110: “or”

7. This line only in JSj [1841-42], 175.

8. *Source*: JSj [1841-42], 172-73 (WC) (*PJS* 2:427-29; *JSP* 2:106-7).

There is no movement of any kind going on today amongst the enemy as far as I can see, which helps to strengthen me in my opinion of yesterday; but still it might be a calm before a storm, and if so we will meet it when it comes. You wish my opinion respecting your absenting yourself for some time from those friends, that are dear to you as life, and to whom you are also as dear, and from the place and station to which you are called by *Him* who ruleth in the armies of heaven, and amongst the inhabitants of the earth.

I must confess that I feel almost unworthy to give an opinion on the subject, knowing that your own judgment is far superior to mine, but nevertheless you shall have it freely, it is this, I think that if they cannot get you peaceably<sup>9</sup> according to the forms of law, that they will not dare to attempt violence of any kind upon the inhabitants of the city, for they are well aware that they cannot insult us with impunity, neither use violence, only at the risk of their lives; and there are but few men who are willing to risk their lives in a bad cause, it is the principles and spirit of liberty, of truth, of virtue, and of religion, and equal rights, that make men courageous, and valiant, and fearless in the day of battle, and of strife; and just the contrary with the oppressor, for nine times out of ten a bad cause will make a man a coward and he will flee when no man pursueth.

Now if I am right in thinking that it is you alone they seek to destroy, as soon as they find they cannot get you, they will cease to trouble the city, except with spies; and if we knew that you were completely out of their reach, we could either laugh at their folly, or whip them for impertinence or anything else, as the case may be, for we would feel so happy in your safety that we could meet them<sup>10</sup> in any shape.

On the whole, I think it would be better for you to absent yourself till the next Governor takes the *chair*, for I do think if you are not here they will not attempt any violence on the city, and if they should, they will disgrace themselves in the eyes of the world, and the world will justify us in fighting<sup>11</sup> for our rights, and then you can come out like a Lion and lead your people to victory and to glory<sup>12</sup> in the name of the *Lord of Hosts*.

I know the sacrifice you must make in taking this course. I know it will grieve your noble<sup>13</sup> spirit to do so, for when I think of it myself, I feel no desire in life, but to fight, and to cut off from the earth all who oppress, and to establish that true form of government<sup>14</sup> at once which would guarantee to every man *equal rights*. I know we have justice on our side in respect of city laws, and that the acts of the Municipal Court are legal; but the question is, are we *now* able to *assert* them, or had we better wait till we are more able[?] The latter course will give us peace a *little* while, by sacrificing *your liberty*, and the feelings of your family and friends, and depriving us<sup>15</sup> all of your society and *governing wisdom*.

I will only add I am ready for either course, and may God direct us to do that, that is best. If you should conclude to go for awhile I must see you before you go, and for the present I will bid you be cheerful and make yourself as happy as you can, for the right side of the wheel will soon be up again.

And till then and ever<sup>16</sup>, I remain, under every circumstance, your friend and obedient servant,

WILSON LAW.

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9. Book D-2, 12 (darker ink): “peace{\ably/}” (prob. TB)

10. Book D-2, 12: “<them>” (TB)

11. Book D-2, 12 (darker ink): “{\fighting/}” (TB)

12. JSj [1841-42], 172: “to glory and to victory”; Book D-1, 1374 (darker ink): “to {\victory/} and to {\glory/}” (TB)

13. Book D-1, 1374: “{\noble/}” (TB)

14. Book D-1, 1374: “{\government/}” (TB)

15. Book D-1, 1374: adds ellipses over erasure

16. DHC 5:112: “forever”

General [James Arlington]<sup>17</sup> Bennett<sup>18</sup> wrote me from New York as follows:—

<sup>19</sup>Arlington House, Aug[ust]. 16, 1842.

Dear Sir:—Your polite and friendly note was handed to me a few days since, by Dr. Willard Richards, who I must say is a very fine specimen of the Mormon people, if they are all like him, and indeed I think him a very excellent representative of yourself, as I find he is your most devoted admirer and true disciple. He spent two days with me, and from his arguments and from his mild and gentlemanly demeanor, almost made me a Mormon.

You have another representative here (who spent a day with me some time since,) of the name of [Lucien R.]<sup>20</sup> Foster, who is, I think, President of the Church in New York, and most unquestionably a most excellent and good man, and would be so if he were Turk, Jew, or Saint. He is *ab initio* a good man, and to you a most true, enthusiastic, and devoted disciple. He has no guile. Dr. [John M.] Bernhisel, of New York, too, is a most excellent man and true Christian. These are men with whom I could associate forever, even if I never joined their church, or acknowledged their faith.

General John C. Bennett called on me last Friday and spent just two hours, when he left,<sup>21</sup> he said, for the Eastern States. Being aware that Elder Richards is here, he had very little to say. He, however, proposed to me to aid him, whether serious or not, in arranging materials for publishing “An Exposition of Mormon Secrets and Practices,” which I promptly refused, on two grounds.

1st. That I had nothing to do with any quarrel that might arise between you and him, as I could not be a judge of the merits or demerits of the matter; and

2d. That inasmuch as he himself had proposed to you and your council to confer on me honors which I never sought, yet which I highly prize; it would be the height of ingratitude, as well as inconsistent with every principle of common honesty and propriety, for me to join him in an effort to lower *my own honors* by attempting to lower in public estimation the people from whom those honors emanated.

He gave Bennett of the *Herald* his commission, which I opposed from the very first, and you now see by that paper the sport which that man has made of it. I tell you there is no dependence on the friendship of that Editor, when his interest is at issue, I am assured that James Gordon Bennett is going to publish conjointly with John C. Bennett, on half profit, the exposition against you, and your people, which is going to contain a great number of scandalous cuts and plates. But don't be concerned, you will receive no injury whatever from any thing that any man or set of men may say against you. The whole of this *muss* is only extending your fame, and will increase your numbers tenfold.

You have nothing to expect from that part of the community who are bigotedly attached to other churches. They have always believed and still believe everything said to your disadvantage; and what General John C. Bennett is now saying in the papers is nothing more than what was common report before, throughout this whole community, insomuch that I had to contradict it in the *Herald*, under the signature of “Cincinnatus,”<sup>22</sup> and even requested the Elders of<sup>23</sup> the Mormon church to do so long ago. You therefore have lost not a whit of ground by it. I must in charity forbear commenting on the course of General Bennett in this matter, considering all things, delicacy forbids such a course.

17. Book D-1, 1375: “<{Jas Arlington}>”

18. Book D-1, 1375, Book D-2, 12: “Bennet{t}”

19. Source: JSj [1841-42], 190-92 (WC) (*PJS* 2:458-61; *JSP* 2:135-37).

20. This and next brackets this editor's.

21. JSj [1841-42], 191, Book D-1, 1375, Book D-2, 13: add “as”

22. See *New York Herald*, 16 May 1842.

23. Book D-1, 1375: replaces “of” with “at”

There are some things, however, I feel very sorely and could wish they had not transpired. He and the *Herald* will make money out of the Book, and there the matter will end, as you will find that the *Herald* will puff it to the skies.

The books which I sent you, you will retain in your hands for the present.

My respects to your amiable lady and all friends, and believe me as ever, though not a Mormon, your sincere friend,

JAMES ARLINGTON BENNETT.

P.S.—I know of no reason why the *Wasp* was not continued to be sent to me. *I don't like the name.* Mildness should characterize everything that comes from Nauvoo, and even a name, as Peleg says in his *Ethics*<sup>24</sup> has much influence on one side or the other. My respects to your brother, its Editor. I would just say that General John C. Bennett appeared to me to be in very low spirits, and I find that many communications intended for you from me have never reached you. Those books were made over to John C. Bennett on the presumption that he would in his own name, present them for the benefit of the Temple.

J.A.B.

[DN 5 (28 November 1855): 297]

<sup>25</sup>Aug[ust].<sup>26</sup>—Wednesday, 17.—I walked out into the woods, for exercise, in company with brother Derby, where we were accidentally discovered by a young man<sup>27</sup>; we asked him various questions concerning the public feeling, and situation of matters around, to all which he answered promptly; on being requested not to make it known where we were, he promised faithfully he would not, and said time would tell whether he did or no.

<sup>28</sup>Nauvoo City, Illinois, August 17, 1842.

Lieutenant-General Joseph Smith—

Dear Friend—Everything is moving along in the city in the usual tranquil and industrious manner, there is no change in the appearance of things that a common observer could see, although to one who knows, and is acquainted<sup>29</sup> with the countenances of the thinking few, it is evident that their minds are troubled more than common, and I know by myself that they cannot help it, and why should it be otherwise when the Lord's anointed is hunted like a Lion of the Forest, by the most wicked and oppressive generation that has ever been since the days of our Savior<sup>30</sup>. Indeed, every movement of this generation reminds me of the history of the people who crucified Christ, it was nothing but mob law, mob rule, and mob violence all the time, the only difference is that the *Governors* then, were more just than the *Governors* now, they were willing to acquit innocent men, but our *Governors* now, despise justice, garble and pervert<sup>31</sup> the law, and join in with the mob in pursuit of *innocent blood*.

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24. Probably a reference to William Paley, *The Principles of Moral and Political Philosophy* (London: Printed for Baldwyn by J. Haddon, 1821).

25. Source: JSj [1841–42], 165 (WC) (*PJS* 2:418; *JSP* 2:96), with light editing.

26. Book D-1, 1376: omits month; DHC 5:114: reverses month and day

27. This was Martin Henderson Harris (1820–89), son of Emer Harris and nephew of Martin Harris (*PJS* 2:418n2).

28. Source: JSj [1841–42], 171 (WC) (*PJS* 2:426–27; *JSP* 2:105).

29. Book D-1, 1376 (darker ink): “acquaint\ed/”

30. JSj [1841–42], 171: adds “of the world”

31. JSj [1841–42], 171: replaces “pervert” with “prevent”; Book D-1, 1376 (darker ink): “{\pervert/}” (pos.

I have been meditating on your communication of yesterday and will just add a thought or <sup>32</sup>so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time if at all. I do not believe that an armed force will come upon us at all, unless they get hold of you first, and then<sup>33</sup> we<sup>34</sup> rescue you, which we would do under any circumstances, with the help of God, but I would rather do it within the limits of the city, under the laws of the city, therefore I would think it better to quarter in the city and not long in one place at once. I see no reason why you might not stay in safety within the city for months without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever your affectionate friend and obedient servant,

WILSON LAW.

<sup>35</sup>NAUVOO, August 17, 1842.

To His Excellency Governor Carlin—

Sir—It is with feelings of no ordinary cast<sup>36</sup> that I have retired after the business of the day and evening too, to address your honor, I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in one letter. I find myself almost destitute of that confidence, necessary to address a <sup>37</sup>person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause.

Was my cause the interest of an individual, or of a number of individuals: then perhaps I might be justified in remaining silent. But it is not! Nor is it the pecuniary interest of a whole community alone that prompts me again to appeal to your Excellency. But, dear Sir, it is for the peace and safety of hundreds<sup>38</sup>, I may safely say of this community, who are not guilty of any offense against the laws of the country; and also the life of my husband; who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs[?] Indeed it does seem entirely superfluous for me, or any one of his friends in this place, to testify his innocence of that crime; when so many of the citizens of your place, and of many other places in this State, as well as in the Territory<sup>39</sup>, do know positively, that the statement<sup>40</sup> of Governor Boggs is without the least shadow of truth; and we do know, and so do many others, that<sup>41</sup> the prosecution against him, has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of the prosecution is, to throw him into the power of his enemies; without the least ray of hope, that he would ever be allowed to obtain a fair trial, and that he would be inhumanly and ferociously mur-

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LH); Book D-2, 14: “p{\ervert/}” in darker ink (US)

32. Book D-2, 14: adds erasure

33. JSj [1841-42], 171: replaces “then” with “that”; Book D-1, 1376 (darker ink): “th{\en/}”; Book D-2, 14 (darker ink): “the{\n/}”

34. Book D-2, 14 (darker ink): “\we/” (US)

35. *Source*: RDft 5:7 instructs scribe to copy JSj [1841-42], 176-78 (WC) (*PJS* 2:433-37; *JSP* 2:111-14). Cf. *T&S* 5 (1 July 1844): 568-70.

36. Book D-2, 14 (darker ink): “{\cast/}” (TB)

37. Book D-2, 14: adds erasure

38. Book D-2, 15 (darker ink): “{\hundreds/}” (pos. LH)

39. DHC 5:116: adds “[of Iowa]”

40. Book D-2, 15 (darker ink): “{\as well as ... statement/} [eoe]” (LH)

41. DHC 5:116: replaces “that” with “this”

dered; no person having a knowledge of the existing circumstances has one remaining doubt, and your honor will recollect that you said to me that you would not advise Mr. Smith ever to trust himself in Missouri.

And dear Sir, you cannot for one moment indulge one unfriendly feeling towards him, if he abides by your counsel. Then Sir, why is it that he should be thus cruelly pursued? Why not give him the privilege of the laws of this State[?] When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent suffering of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost; all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny, my bosom heaves with unutterable anguish, and who that is as well acquainted with the facts as the people at the city of Quincy, would <sup>42</sup>censure me, if I should say that my heart burned with just indignation, towards our calumniators as well as the perpetrators of those horrid crimes[?]

But how<sup>43</sup> happy would I now be to pour out my heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the State, and put down every illegal transaction, and protected the peaceable citizens<sup>44</sup> and enterprising immigrants from the violence of plundering outlaws, who have ever been a disgrace to the State, and always will, so long as they go unpunished. Yes, I say, how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions <sup>45</sup>of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans who<sup>46</sup> he might have saved by such a course, from now drooping under the withering<sup>47</sup> hand of adversity, brought upon them by the persecutions of wicked and corrupt men.

And now may I entreat your Excellency to lighten the hand of oppression and persecution which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for let me assure you that there are many whole families that are entirely dependent upon the prosecution and success of Mr. Smith's temporal business for their support and if he is prevented from attending to the common avocations<sup>48</sup> of life, who will employ those innocent, industrious, poor people and provide for their wants?

But my dear Sir when I recollect the interesting interview I and my friends had with you when at your place, and the warm assurances you gave us of your friendship and legal protection, I cannot doubt for a moment your honorable sincerity; but do still expect you to consider our claims upon your protection from every <sup>49</sup>encroachment upon our legal rights as loyal citizens as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that when you are fully acquainted with the<sup>50</sup> illegal proceedings practiced against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations which if duly considered will justify Mr. Smith in the course he has taken.

And now I appeal to your Excellency as I would unto a Father, who is not only able

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42. JSj [1841-42], 177: adds "they"

43. DHC 5:116: omits "how"

44. Book D-2, 15 (darker ink): "{\citizens/}" (TB)

45. Book D-2, 15: adds ellipses over erasure

46. DHC 5:116: "whom"

47. Book D-1, 1377 (darker ink): "{\wither/}ing" (TB)

48. DHC 5:117: "vocations"

49. Book D-2, 16: adds ellipses over erasure

50. JSj [1841-42], 177: omits "the"; Book D-2, 16: "<the>" (TB)

but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies and beg you to spare me and my helpless children. I beg you to spare my innocent children the heart-rending sorrow of again seeing their father unjustly dragged to prison or to death. I appeal to your affections as a son and beg you to spare our aged mother—the only surviving parent we have left—the unsupportable affliction of seeing her son, who<sup>51</sup> she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your Excellency to spare us these afflictions and many sufferings which cannot be uttered; and secure to yourself the pleasure of doing good, and vastly increasing human happiness; secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and <sup>52</sup>veneration of the rising generation.

Respectfully your most obedient,

EMMA SMITH.

P.S.<sup>53</sup>—Sir, I hope you will favor me with an answer.

E.S.

<sup>54</sup>Several rumors were afloat in the city, intimating that my retreat has<sup>55</sup> been discovered, and that it was no longer safe for me to remain at brother Sayers'; consequently Emma came to see me at night and informed me of the report. It was considered wisdom that I should remove immediately, and accordingly I departed in company with Emma and brother Derby, and went to Carlos Granger's, who lived on the north-east part of the city. Here we were kindly received and well treated.

<sup>56</sup>Friday morning, 19.—William Clayton presented Emma's letter of the 17th to Governor Carlin at Quincy in presence of Judge Ralston. The Governor read the letter with much attention apparently, and when he got through he passed high encomiums on Emma Smith, and expressed astonishment at the judgment and talent manifest<sup>57</sup> in the manner of her address. He presented the letter to Judge Ralston requesting him to read it. Governor Carlin then proceeded to reiterate the same language as on a former occasion, viz., that he was satisfied there was "no excitement anywhere but in Nauvoo amongst the Mormons themselves"; all was quiet, and no apprehension of trouble in other places so far as he was able to ascertain.

He afterwards stated when conversing on another subject, that "persons were offering their services every day, either in person or by letter, and held themselves in readiness to go against the Mormons whenever he should call upon them, but he never had the least idea of calling out the militia, neither had he thought it necessary."

There was evidently a contradiction in his assertions in the above instances and although he said "there was no excitement but amongst the Mormons," it is evident he knew better. He also said that it was his opinion that if Joseph would give himself up to the Sheriff he would be honorably acquitted, and the matter would be ended, but on Judge Ralston asking how he thought Mr. Smith could go through the midst of his enemies without violence being used towards him? and if acquitted, how

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51. DHC 5:117: "whom"

52. DHC 5:117: adds "the"

53. JSj [1841-42], 178: "<P.S.>"

54. *Source*: Closely follows JSj [1841-42], 165 (WC) (*PJS* 2:418; *JSP* 2:96). Changed to first person.

55. DHC 5:117: "had"

56. *Source*: This day's entry closely follows JSj [1841-42], 178 (WC) (*PJS* 2:437-38; *JSP* 2:114), with light editing; last paragraph from JSj [1841-42], 166 (WC) (*PJS* 2:418-19; *JSP* 2:96), with change to first person.

57. Book D-2, 16: "manifest{ed}"



he was to get back? The Governor was evidently at a loss what to say, but made light of the matter, as though he thought it might be easily done. He took great care to state that it was not his advice that Mr. Smith should give himself up, but thought it would be soonest decided. It appeared evident by the conversation that Governor Carlin was no friend to the Saints, and they could expect no good things from him. He explicitly acknowledged his ignorance of the law touching the case in question.

After spending the day in conversation and reading, in the evening I received a visit from my aunt Temperance Mack, and at night went to the city, and concluded to tarry at home until something further transpired relative to the designs of my persecutors.

<sup>58</sup>Saturday, 20.—Spent the day in my general business office, otherwise called the Lodge, or assembly room, or council chamber, which is over my store, and the place where most of the business of the city and church is transacted, my health very indifferent. In the evening had an interview with my brother Hyrum, William Law, Wilson Law, Newel K. Whitney and George Miller **a few hours**, on the illegality of the proceedings of our persecutors.

<sup>59</sup>The High Council in session, “Resolved that the city of Nauvoo be divided into ten <sup>60</sup>wards, according to the division made by the Temple committee, and that there be a Bishop appointed over each ward, and, also that other Bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed Bishop in the place of Bishop Vinson Knight, deceased, also that Tarleton Lewis be appointed Bishop of the 4th ward, John Murdock of the 5th ward. Daniel Carn<sup>61</sup> of the 6th ward, **Newel K. Whitney of the 7th ward**,<sup>62</sup> Jacob Foutz of the 8th ward, Jonathan H. Hale of the 9th ward, Hezekiah Peck of the 10th ward, David Evans of the district south of the city called the 11th ward, Israel Calkins of the district east of the city and south of Knight street<sup>63</sup>, William W. Spencer of the district east of the city and north of Knight street<sup>64</sup>.”

<sup>65</sup>The city council instructed the Sexton, to report weekly to the Editor of some newspaper published in this city, the names and ages of persons deceased, and nature of their disease, or cause of their death.

<sup>66</sup>The Twelve met in council and ordained Amasa Lyman to be one of the Twelve Apostles.  
<sup>67</sup>Amasa Lyman was born in Lyman, Grafton county, N.H., 30th March 1813, where he received the gospel through the ministry of Elder<sup>68</sup> O[rson]. Pratt, 27th April 1832; ordained an Elder under my hands 23d Aug. 1832, in Hiram, Portage co[unty]., Ohio. He was one of my fellow-prisoners, bound with the same chain in Richmond jail, Missouri.

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58. *Source*: This day's entry from JSj [1841–42], 166 (WC) (*PJS* 2:419; *JSP* 2:96), with light editing and elaboration. Deleted material supplied here in bold type.

59. *Source*: NHCM, Book 3, 7–8 (*NHCM* [2005], 64–65; *NCHCM*, 422–23).

60. DHC 5:119: adds “[ecclesiastical]”

61. Book D-2, 17: “Ca{¶}rn”; DHC 5:119: “Garn”

62. Book D-1, 1379 (darker ink): “<N. K. Whitney> <of the 7th Ward,>”; first insertion by LH, second by TB. These insertions do not appear in NHCM, Book D-2, 17, or *DN*, but were added in DHC 5:119.

63. NHCM, 8: “Young street”

64. NHCM, 8: “Young street”

65. *Source*: Based on NCCP, 99–100 (JSn) (*NCHCM*, 102–3).

66. This paragraph added interlinearly by TB in darker ink over erasure in Book D-1, 1379, and added by JG at the bottom of Book D-2, 17. *Source*: Probably added by GAS from personal acquaintance with A. Lyman (see autobiography of AL in *DN* 8 [1858]: 117–18, 121–22; *MSt* 27 [1865]: 472, 487, 536, 553).

67. Book D-1, 1379, Book D-2, 17: add ellipses over erasure of about ten words

68. Book D-2, 17: “<Elder>” (JG)

<sup>69</sup>John C. Bennett was declared unworthy to hold the office of Chancellor of the University, and was discharged, and Orson Spencer was elected in his stead<sup>70</sup>, <sup>71</sup>and received the oath of office. Amasa Lyman was elected Regent of the University in place of Vinson Knight, deceased.

[DN 5 (5 December 1855): 305]

<sup>72</sup>**Aug[ust].<sup>73</sup>—Sunday, 21.—I continued in the Assembly Room.**

<sup>74</sup>This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised, yet this was a thing that had actually taken place in his own family.

His daughter Eliza was dead; the doctor told him that<sup>75</sup> she was gone; when after a considerable<sup>76</sup> length of time, she rose up in the bed and spoke in a very powerful tone to the following effect<sup>77</sup> in a supernatural manner: she said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her and bade them all farewell with a composure and calmness that defies all description, still impressed with the idea that she was to go back.

Up to the time of her death she expressed a great unwillingness to die, but after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, ["it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul.[]"] In speaking to her sister Sarah, she said, ["Sarah, we have but once to die, and I would rather die now, than wait for another time.[]"] She said to her sisters that the Lord had great blessings in store for them if they continued in the faith; and after delivering her message, she swooned, but recovered again.

During this time she was <sup>78</sup>cold as she will be<sup>79</sup> when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when<sup>80</sup> she called her father unto her bed and said to him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears that he should have all the desires of

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69. *Source*: Based on NCCP, 99–100 (JSn) (*NCHCM*, 103).

70. Book D-1, 1379 (darker ink), Book D-2, 18 (darker ink): "{\in his stead/}" (pos. LH/pos. LH)

71. Book D-1, 1379–80, Book D-2, 18: add ellipses over erasure of about five words

72. DHC 5:121: omits this line. *Source*: JSj [1841–42], 166 (WC) (*PJS* 2:419; *JSP* 2:97).

73. Book D-1, 1380, Book D-2, 18: omit month

74. *Source*: The following account of SR's address is from "Elder Rigdon, &c.," *T&S* 3 (15 Sept. 1842): 922–23. Rept. *MSt* 3 (Dec. 1842): 139–40. Cf. a similar but shorter version in JSj [1841–42], 166 (WC) (*PJS* 2:419; *JSP* 2:97).

75. Book D-2, 18: "<that>" (pos. WB)

76. *T&S* 3:922: replaces "considerable" with "certain"; Book D-1, 1380 (different ink): "{\considerable/}" (LH); Book D-2, 18: "{\consid/}erable" (US)

77. Book D-2, 18 (darker ink): "<effect>" (TB)

78. DHC 5:122: adds "as"

79. Book D-1, 1380, Book D-2, 18 (different ink): "<she will be>" (TB/TB)

80. *T&S* 3:922: replaces "when" with "at which"

his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better and should get well. That the Lord had said unto her, because that her father had dedicated her to God and prayed to him for her, that he would restore<sup>81</sup> her back to him<sup>82</sup> again.

This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back to her Father<sup>83</sup> again, though she herself desired to stay.

She said concerning George W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another; and concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him<sup>84</sup> under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was, and had been, unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state, that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. <sup>85</sup>He closed by saying, as it regards his religion he had no controversy with the world, having an incontrovertible evidence that through obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead. No person need therefore come to reason with him, to convince him of error or make him believe another religion, unless those who profess it can show, that<sup>86</sup> through obedience to its laws the dead have been, and can be raised; if it has no such power, it would be insulting his feelings to ask him to reason about it: and if it had, it would be no better than the one he had, and so he had done with controversy, wherefore he dealt in facts and not in theory.

<sup>87</sup>President Hyrum Smith<sup>88</sup> spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, &c., and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation [D&C 124:103-4].

He then proceeded<sup>89</sup> to show the folly of any person's attempting to overthrow or destroy Joseph, and read from the Book of Mormon in various places concerning the Prophet who <sup>90</sup>was prophesied should be raised up in the last days, setting forth the work he was destined to accomplish, and that he had only just commenced, but inasmuch as we could plainly see that the former part of the

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81. *T&S* 3:923: replaces "restore" with "give"; Book D-1, 1380 (different ink), Book D-2, 18 (different ink): "{\restore/}" (LH/pos.WB)

82. Book D-1, 1380, Book D-2, 18: "<to him>" (TB/TB)

83. *T&S* 3:923: omits "to her Father"; Book D-1, 1380: "<to her father>" (TB); Book D-2, 18: "<to her Father>" (TB)

84. Book D-2, 18: "<him>" (pos.TB)

85. Remainder of paragraph, which comes from *T&S* 3:923, was added interlinearly by TB in Book D-1, 1381, and incorporated by WB in Book D-2, 19, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology).

86. DHC 5:123: omits "that"

87. *Source*: The following account of HS's address is based on JSj [1841-42], 166-67 (WC) (*PJS* 2:420-21; *JSP* 2:97-99), with light and heavy editing, especially in the last paragraph. Deleted material supplied here in bold type.

88. Book D-1, 1381 (darker ink): "{\Smith/}" (LH); Book D-2, 19: "<Smith>" (TB)

89. JSj [1841-42], 166: replaces "proceeded" with "went on"

90. DHC 5:123: adds "it"

prophecy had been literally fulfilled,<sup>91</sup> we might be assured that the latter part would also be fulfilled, and that Joseph would live to accomplish the great things<sup>92</sup> concerning him, &c. **notwithstanding his enemies might diligently and continually seek his destruction; hence the danger of any man's lifting his hand against him, for whosoever did it, would surely come to destruction and could not prosper. He asked if it had not already been proven that this was the fact and that all who had persecuted the prophet had come to disgrace and shame; and how should any man prosper whilst seeking to injure him whom God had blessed and promised to protect and concerning whom the prophets had prophesied that he should live to fulfil the work committed to him.**

He concluded his address by calling upon the saints to take courage and fear not, and also told Elder Rigdon that inasmuch as he had seen the mercy of the Lord exerted in his behalf, that<sup>93</sup> it was his duty to arise and stand in the defense of the truth and of<sup>94</sup> innocence, and of those who were being persecuted innocently; and finally called for all those who were willing to support and uphold Joseph, and who believed that he was doing his duty and was innocent of the charges alleged against him by our enemies<sup>95</sup>, to hold up their right hands, when almost every hand was raised **and their countenances beaming with joy**, and no opposite vote when called for.

The meeting was productive of great good, by inspiring the saints with new zeal and courage, and weakening the hands and hearts of the treacherous, and of evil and designing persons, disposed to secret combinations against the truth. Elder Rigdon visited brother Hyrum in the course of the day and manifested a determination to arouse his<sup>96</sup> energies in defense of the truth **if Satan does not again darken his mind and fill his heart with evil. Orson Pratt has also signified his intention of coming out in defense of the truth and go to preaching.**<sup>97</sup>

<sup>98</sup>Tuesday, 22 [23].—I find my feelings of the 16th instant towards my friends revived, and<sup>99</sup> while I contemplate the virtues and the good qualifications<sup>100</sup>, and characteristics of the faithful few, which I am<sup>101</sup> now recording in the Book of the Law of the Lord, of such as have stood by me in every hour of peril, for these fifteen long years past; say, for instance: my aged and beloved brother Joseph Knight, sen., who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter Day Saints; for fifteen years he<sup>102</sup> has been faithful and true, and even-handed, and exemplary and virtuous, and kind; never deviating to the right hand nor<sup>103</sup> to the left. Behold he is a righteous man, may God Almighty lengthen out the old man's days; and may his

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91. Book D-1, 1381: adds erasure

92. JSj [1841-42], 166: adds "spoken"

93. DHC 5:123: omits "that"

94. DHC 5:123: omits "of"

95. JSj [1841-42], 167: replaces "alleged ... enemies" with "&c"; Book D-1, 1381 (different ink), Book D-2, 19 (different ink): "[*erasure*] <alleged ... enemies>" (LH/TB)

96. DHC 5:124: adds "[Rigdon's]"

97. Book D-1, 1381: replaces preceding bolded text with ellipses over erasure of a complete line of text; omitted in MSHJS, DN, and DHC.

98. *Source*: This day's entry closely follows JSj [1841-42], 179-81 (WC) (*PJS* 2:438-43; *JSP* 2:115-19), with change to first person and first and last parts heavily edited. Deleted material supplied here in bold type.

99. DHC 5:124: omits "and"

100. DHC 5:124: "qualities"

101. Book D-2, 19: adds erasure

102. Book D-1, 1381: omits "he"

103. DHC 5:124: "or"

trembling, tortured and broken body be renewed, and in the vigor of health turn upon him; if it can be thy will, consistently O God, and it shall be said of him by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.

There are his sons<sup>104</sup>, Newel Knight and Joseph Knight, jun., whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.

There are<sup>105</sup> a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord, but time and chance would fail. I will mention therefore only a few of them as emblematical of those who are too numerous to be written. But there is one man I would mention, namely, Or[r]in<sup>106</sup> Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition<sup>107</sup> of the indefatigable and unrelenting hand of the Missourians. He is an innocent and a noble boy; may God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child, and my soul loves him, let this be recorded for ever and ever. Let the blessings of salvation and honor be his portion.

But as I said before, so say I again, while I remember the faithful few who are now living, I would remember also the faithful of my friends who are dead, for they are many: and many are the acts of kindness, and<sup>108</sup> paternal and brotherly kindnesses which they have bestowed upon me, and since I have been hunted by the Missourians many are the scenes which have been called to my mind, many thoughts have rolled through my head, and across my breast.<sup>109</sup> I have remembered the<sup>110</sup> scenes of my childhood. I have thought of my father who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life. He was of noble stature and possessed a high, and holy, and <sup>111</sup>exalted, and virtuous mind. His soul soared above all those mean and groveling principles that are so congenial<sup>112</sup> to the human heart. I now say, that he never did a mean act, that might be said was ungenerous in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds, rest<sup>113</sup> with ponderous weight upon my mind; and many of his kind and parental words to me, are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind<sup>114</sup>, and have been implanted there, by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me is the tomb I have made to encircle o'er his head. Let<sup>115</sup> the memory<sup>116</sup> of my father eternally live. <sup>117</sup>Let his soul, or the spirit, my follies forgive. With

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104. Book D-2, 20: "son"

105. DHC 5:125: "is"

106. Book D-1, 1382, Book D-2, 20: "Orrin"

107. DHC 5:125: "dispositions"

108. DHC 5:125: omits "and"

109. DHC 5:125: replaces "Many thoughts ... breast" with "many are the scenes which have been called to my mind"

110. DHC 5:125: omits "the"

111. Book D-2, 20: adds erasure

112. JSj [1841-42], 180: replaces "congenial" with "subsequent"; Book D-1, 1382 (darker ink): "{\congenial/}" (TB)

113. DHC 5:126: "rests"

114. Book D-2, 20: "<mind>" (TB)

115. JSj [1841-42], 180: "Let" overwrites "that"

116. Book D-2, 20: "{\memory/}" (pos. RLC)

117. JSj [1841-42], 180: adds "~~Let the faults, and the follies~~"

him may I reign one day, in the mansions above; and tune up the Lyre of Anthems, of the eternal Jove. May the God that I love look down from above, and save me from my enemies here, and take me by the hand, that on Mount Zion I may stand, and with my father crown me eternally there.

Words and language are<sup>118</sup> inadequate to express the gratitude that I owe to God for having given me so honorable a parentage.

My mother also is one of the noblest, and the best of all women. May God grant to prolong her days and mine; that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breathe the free air.

Alvin my oldest brother, I remember well the pangs of sorrow that swelled my youthful bosom and almost<sup>119</sup> burst my tender heart, when he died. He was the oldest, and the noblest of my father's family. He was one of the noblest of the sons of men: shall his name not be recorded in this book? Yes, Alvin, let it be had here, and be handed down upon these sacred pages, for ever and ever. In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid, and sober and never would play; and minded his father and mother, in toiling all day. He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments.

These childish lines I record in remembrance of my childish<sup>120</sup> scenes.

My brother Don Carlos Smith, whose name I desire to record also, was a noble boy, I never knew any fault in him, I never saw the first immoral<sup>121</sup> act, or the first irreligious, or ignoble disposition in the child from the time that<sup>122</sup> he was born, till the time of his death; he was a lovely, a good-natured, a kind-hearted, and a virtuous, and a faithful upright child, and where his soul goes, let mine go also. He lays<sup>123</sup> by the side of my father.

Let my father, Don Carlos, and Alvin, and children that I have buried be brought and laid in the Tomb I have built. Let my mother and my brethren and my sisters be laid there also; and let it be called "the Tomb of Joseph, a descendant of Jacob"; and when I die, let me be<sup>124</sup> gathered to the Tomb of my father.

There are many souls whom I have loved stronger than death; to them I have proved faithful; to them I am determined to prove faithful, until God calls me to resign up my breath. O thou, who seeth and knoweth<sup>125</sup> the hearts of all men; thou eternal, omnipotent, omniscient and omnipresent Jehovah, God; thou Eloheim, that sitteth<sup>126</sup>, as saith the psalmist, ["Jenthroned in Heaven"]; look down upon thy servant Joseph at this time, and let faith on the name of thy Son Jesus Christ, to a greater degree than thy servant ever yet has enjoyed, be conferred upon him; even the faith of Elijah, and let the lamp of eternal life be lit up in his heart, never to be taken away; and let the words of eternal life, be poured upon the soul of thy servant; that he may know thy will, thy statutes, and thy commandments, and thy judgments to do them.

As the dews upon Mount Hermon may the distillations of thy divine grace, glory and honor,

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118. Book D-1, 1382 (darker ink), Book D-2, 21: "{are/}" (US/US)

119. Book D-2, 21: "{almost/}" (prob. RLC)

120. JSj [1841-42], 180, Book D-1, 1383, Book D-2, 21: replace "childish" with "child hood"

121. Book D-2, 21 (darker ink): "{saw the first immoral/}" (pos. WB)

122. Book D-2, 21: "<that>" (pos. RLC)

123. DHC 5:127: "lies"

124. Book D-2, 21: "<be>" (US)

125. DHC 5:127: "knowest"

126. DHC 5:127: "sittest"



in the plenitude of thy mercy, and power and goodness be poured down upon the head of thy servant. O Lord God, my heavenly Father, shall it be in vain, that thy servant must needs be exiled from the midst of his friends; or be dragged from their bosoms, to clank in cold and iron chains; to be thrust within the dreary prison walls; to spend days of sorrow, and of grief and misery there, by the hand of an infuriated, incensed, and infatuated foe; to glut their infernal and insatiable desire upon innocent blood; and for no other cause on the part of thy servant, than for the defense of innocence, and thou a just God will not hear his cry? O, no, thou wilt hear me; a child of woe, pertaining to this mortal life; because of sufferings here, but not for condemnation that shall come upon him in eternity; for thou knowest O God the integrity of his heart. Thou hearest me, and I knew that thou wouldst hear me, and mine enemies shall not prevail; they all shall melt like wax before thy face; and as the mighty floods and waters roar, <sup>127</sup>or as the bellowing earthquake's devouring gulf; or rolling thunder's loudest peal; or vivid forked lightning's flash; or sound of the archangel's trump: or voice of the Eternal God, <sup>128</sup>shall the souls of my enemies be made to feel in an instant, suddenly; and shall be taken, and ensnared; and fall backwards, and stumble in the ditch they have dug for my feet, and the feet of my friends; and perish in their own infamy and shame, be thrust down to an eternal hell, for their murderous and hellish deeds.

I design to renew this subject at a future time.

Received an interesting<sup>129</sup> visit from mother and aunt Temperance Mack. My health and spirits good **notwithstanding his confinement and lack of exercise. After visiting awhile and hearing read some parts of the Book of the Law of the Lord they departed rejoicing in the blessing and favor of the Almighty.**

This afternoon<sup>130</sup> received a few lines from Emma informing me that she would expect me home this evening, believing that she could take care of me better at home than elsewhere. Accordingly soon after dark, I started for home and arrived safe without being noticed by any person. All is quiet in the city.

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127. JSj [1841-42], 181: adds "~~so shall~~"

128. DHC 5:128: adds "so"

129. JSj [1841-42], 181: replaces "interesting" with "pleasant"

130. Book D-1, 1384 (darker ink): "{\afternoon/}" (TB)



7.

JOSEPH SMITH ADDRESSES  
RELIEF SOCIETY  
August 1842

[DN 5 (5 December 1855): 305 (cont.)]

<sup>1</sup>Wednesday, [August] 24.—At home all day, received a visit from brothers Newel K. Whitney, and Isaac Morley.

<sup>2</sup>Quincy, Aug[ust]. 24, 1842.

Dear Madam:—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say it recalls to my mind the subject matter of your solicitude, because that subject except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long, but be assured Madam, it is not for want of regard for you, and your peace of mind, that I have postponed, but a crowd of public business, which has required my whole time; together with very ill health since the receipt of your former letter, and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes; but my duty in reference to all demands made by Executives of other States, for the surrender of fugitives from justice, appears to be plain and simple; consisting entirely of an executive, and not a judicial character, leaving me no discretion or adjudication, as to the innocence, or guilt, of persons so demanded and charged with crime, and it is plain that the constitution and laws of the United States in reference to fugitives from justice, presumes, and contemplates, that the laws of the several States, are ample to do justice to all who may be charged with crime, and the statute of this State simply requires, “That whenever the Executive of any other State, or of any Territory of the United States, shall demand of the Executive of this State, any person as a fugitive from justice, and shall have complied with the requisitions of the Act of Congress in that case<sup>3</sup> made and provided, it shall be the duty of the Executive of this State to issue his *warrant* under the seal of the State, to apprehend the said fugitive,” &c.

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1. *Source*: Closely follows JSj [1841–42], 182 (WC) (*PJS* 2:443; *JSP* 2:120).

2. *Source*: RDft 5:9 instructs scribe to copy JSj [1841–42], 185–86 (WC) (*PJS* 2:450–52; *JSP* 2:126–28). Cf. *T&S* 5 (1 July 1844): 570.

3. Book D-1, 1384: “<case>” (prob. TB)

With the constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the right of adjudication; I am aware that a strict enforcement of the laws by an Executive or a rigid administration of them by a judicial tribunal, often results in hardships<sup>4</sup> to those involved, and to you it doubtless appears to be<sup>5</sup> peculiarly so, in the present case of Mr. Smith.

If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me, that I “would not advise Mr. Smith ever to trust himself in Missouri.” I can only say as I have heretofore said on many occasions, that I never have entertained a doubt that if Mr. Smith should submit to the laws of Missouri, that<sup>6</sup> the utmost latitude would be allowed him in his defense, and the fullest justice done him, and I only intended to refer (in the remark made to you when at my house) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me in reference to General Smith, that is without foundation in truth, a knowledge of which fact, enables me to receive what I hear as coming from him, with great allowance.

In conclusion, Dear Madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in discharge of that duty have studiously pursued that coarse, least likely to produce <sup>7</sup>excitement and alarm, both in your community and the surrounding public, and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. [Amanda Barnes]<sup>8</sup> Smith, and Miss [Eliza R.] Snow your companions when at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOS. CARLIN.

To<sup>9</sup> Mrs. Emma Smith.

[DN 5 (12 December 1855): 313]

<sup>10</sup>Aug[ust]. <sup>11</sup>—Friday, 26.—At home all day. In the <sup>12</sup>evening in council with some of the Twelve and others. I gave some important instructions upon the situation of the Church<sup>13</sup>, showing that it was necessary, that the officers who could, should go abroad through the States, and inasmuch as a great excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the elders should go forth and deluge the States<sup>14</sup> with a flood of truth; setting forth the mean, contemptible, persecuting conduct

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4. Book D-1, 1384, Book D-2, 23: “hardship”

5. DHC 5:131: omits “to be”

6. DHC 5:131: omits “that”

7. Book D-1, 1385, Book D-2, 23: add erasures

8. This and next brackets this editor’s.

9. JSj [1841-42], 186: omits “To”

10. *Source*: This and next paragraph closely follow JSj [1841-42], 182 (WC) (*PJS* 2:443-44; *JSP* 2:120), with light editing and change to first person.

11. Book D-1, 1385, Book D-2, 23: omit month; DHC 5:131: reverses month and day

12. Book D-1, 1385 (darker ink): “{In the/}” (LH); Book D-2, 23: “{in the/}” (pos. RLC)

13. JSj [1841-42], 182: replaces “the Church” with “matters”

14. DHC 5:132: “state”

of Ex-Governor Boggs, of Missouri, and those connected with him in his mean and<sup>15</sup> corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a special conference on Monday next, to give instructions to the elders and call upon them to go forth upon this important mission, meantime, that all the affidavits concerning Bennett's conduct be taken and printed, so that each elder could be properly furnished with correct and weighty testimony to lay before the public.

<sup>16</sup>Great distress prevails in England on account of the dull state of trade.

<sup>17</sup>Saturday, 27.—In the Assembly Room with some of the Twelve and others, who were preparing affidavits for the press.

<sup>18</sup>Nauvoo, Aug[ust]. 27, 1842.

To his Excellency Governor Carlin—

Dear Sir:—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart, for the interest which you have felt in my peace and prosperity; and I assure you, that every act of kindness, and every word of consolation have been thankfully received and duly appreciated by me and my friends also; and I much regret your ill health, and<sup>19</sup> still hope that you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself with the illegality of the prosecution instituted against Mr. Smith. And I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we at this time wish your honor to swerve from your duty, as an Executive in the least.

But we do believe that it is your duty to allow us in this place, the privileges and advantages guaranteed to us by the laws of this State, and the United States; this is all we ask, and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us, and all the surrounding country, so far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law: but honorably and honestly to fulfil all of the laws of this State and of the United States, and then, in turn, to have the benefits resulting from an honorable execution of those laws.

And now, your Excellency will not consider me assuming any unbecoming dictation; but recollect that the many persecutions that have<sup>20</sup> been got up unjustly and pursued illegally against Mr. Smith, instigated by selfish and irreligious motives, has obliged me to know something for myself; therefore, let me refer you to the eleventh section of our City Charter. "All power is granted to the City Council, to make, ordain, establish and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said City." Accordingly there is an

15. Book D-1, 1385 (darker ink), Book D-2, 23: "<mean and>" (pos.TB/pos.TB)

16. Source: Based on "Distress in England," *Wasp* 1 (3 Sept. 1842): [78].

17. Source: JSj [1841-42], 182 (WC) (*PJS* 2:444; *JSP* 2:121). See rare broadsheet issued from the press of the T&S titled: *Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters* (Nauvoo, IL: 31 Aug. 1842) (CHL; see also Crowley 1997, entry 157).

18. Source: RDft 5:9 instructs scribe to copy JSj [1841-42], 187-88 (WC) (*PJS* 2:452-55; *JSP* 2:128-30), but variant wording indicates T&S 5 (1 July 1844): 570-72 was probably used. Photocopy of MS copy in handwriting of ERS in Linda King Newell Collection, Special Collections, Marriott Library, University of Utah, Salt Lake City. Deleted material supplied here in bold type.

19. JSj [1841-42], 187, DHC 5:132: "but"

20. JSj [1841-42], 187: "has"; Book D-1, 1386 (darker ink): "ha{\ve/}"

ordinance passed by the city council to prevent our people from being carried off by an illegal process, and if any one thinks he is illegally seized, under this ordinance, he claims the right of Habeas Corpus, under section 17th of the charter, to try the question of identity, which is strictly constitutional.

These powers are positively granted in the charter over your own signature; and now, dear Sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy and Springfield and many other places, where the citizens enjoy the advantages of such ordinances, without controversy[?]

With these considerations, and many more which might be adduced, give us the privilege, and we will show your Honor, and the world besides, if required, that the<sup>21</sup> Mr. Smith referred to<sup>22</sup> in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he described in the writ according as the law requires; and that he is not a fugitive from justice. Why then be so strenuous to have my husband taken, when you know<sup>23</sup> him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice?

It is not the fear of a just decision against him, that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial.

And now, Sir, if you were not aware of the fact, I will acquaint you with it now,<sup>24</sup> that there were lying in<sup>25</sup> wait, between this place and Warsaw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. [Thomas C.]<sup>26</sup> King and [James M.] Pitman divulged the most illegal and infernal<sup>27</sup> calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time if required.

And dear Sir, our good feelings revolt at the suggestion that your Excellency is acquainted with the unlawful measures taken by those engaged in the prosecution. Measures, which if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy.

I admit, Sir, that it is next to an impossibility, for any one to know the extent of the tyranny, treachery, and knavery of a great portion<sup>28</sup> of the leading characters of the State of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the State of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that State upon the people called Mormons, and that passed unpunished by the administrators of the law; to know, that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions.

If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable[?]

21. Book D-1, 1386 (darker ink): "<the>" (pos. TB); Book D-2, 24: "\the/" (US)

22. Book D-2, 24: adds ellipses over erasure

23. Book D-2, 24: "<know>" (TB)

24. Book D-1, 1386, Book D-2, 24: adds erasures

25. JSj [1841-42], 188: "<in>"

26. This and next brackets this editor's.

27. Book D-2, 24: "{\illegal and infernal/}" (JG)

28. Book D-2, 25: "{\portion/}" (WB)

And now I entreat your honor to bear with me patiently while I ask what good can accrue to this State or the United States, or any part of this State, or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith; a persecution that you are well aware, is entirely without any<sup>29</sup> just foundation or excuse?

With sentiments of due respect, I am your most obedient servant,

EMMA SMITH.

**To His Excellency, Thomas Carlin,  
Governor of the State of Illinois.**

**P.S. Sir—You will please tender my best respects and considerations to your wife and family, and tell them I greatly desire to see them, with yourself, in our place as soon as can be convenient.**

**E.S.**

[*Letter of Joseph Smith to Nancy Rigdon*]<sup>30</sup>

<sup>31</sup>Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it: and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God; but we cannot keep all the commandments without first knowing them, and we cannot expect to know all or more than we now know, unless we comply with or keep those we have already received! That which is wrong under one circumstance, may be, and often is, right under another.

God said, ["thou shalt not kill"]; at another time he said, ["Thou shalt utterly destroy."] This is the principle on which the government of Heaven is conducted, by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart; even things which might be considered abominable to all who <sup>32</sup>understand the order of Heaven only in part, but which in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly too, because he stole an apple; whereas, if the child

29. Book D-2, 25: "<any>" (pos. TB)

30. Bracketed heading this editor's. DHC 5:134: "*Happiness*"

31. Book D-1, 1387, has an entire line and a half erased, over which is written in darker ink: "{\See Addenda page 3/}" (LH). The following item was added by LH in Book D-1, Addenda, 3-4, probably 1-3 Aug. 1855 (see MSHi Chronology), and inserted by TB at the bottom of Book D-2, 25, in compact lines that ignore margins, on 6 Nov. 1855 (CHOj 18:190). *Source*: Undetermined. Earliest known copy of JS to Nancy Rigdon, ca. Apr. 1842, is *Sangamo Journal*, 19 Aug. 1842 (PWJS, 537-40), which was reprinted in J. C. Bennett's 1842 book *History of the Saints*, 243-45. Cf. also MS copy in JSLS, Bx 2, fd 5, 1-4 (JHS), which was apparently copied from Bennett's 1842 book ca. 1869-70. Bennett claimed that the original letter in his possession was written by WR at JS's dictation, and that it was given to him by Francis M. Higbee in the presence of George W. Robinson, SR's son-in-law (Bennett 1842, 243, 245). In RDft 5:9, written between 3 May-4 Aug. 1845 (see RDft Chronology), WR originally intended to include a letter by SR, dated 27 Aug. 1842, published in the *Wasp* 1 (3 Sept. 1842): [79], which denied JS's authorship but verified its authenticity and provenance. SR stated: "I am fully authorized by my daughter, Nancy, to say ... that the letter which has appeared in the *Sangamo Journal* ... purporting to have been written by Mr. Joseph Smith to her, was unauthorized by her, and that she never said to Gen. Bennett or any other person, that said letter was written by said Mr. Smith, nor in his hand writing, but by another person, and in another person's hand writing. ... I would further state that Mr. Smith denied to me the authorship of that letter." SR's 1842 letter and WR's 1845 decision to include mention of it in MSHiJS were undoubtedly influenced by JS's and the Church's public denials of polygamy, which by 1855 had changed.

32. *Sangamo Journal*: adds "do not"

had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite;<sup>33</sup> there would have been no stripes; all the pleasure<sup>34</sup> of the apple would have been secured<sup>35</sup>, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Everything that God gives us is lawful and right, and it is<sup>36</sup> proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie<sup>37</sup> down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness,<sup>38</sup> the happiness of all his creatures, he never has, he never will, institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

Be wise today; 'tis madness to defer!  
Next day the fatal precedent may plead;  
Thus on till wisdom is pushed out of time  
Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive, and at the same time, is more<sup>39</sup> terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way than we are apt to suppose him to be; he will be inquired of by his children; he says, ["ask and ye shall receive, seek and ye shall find"]; but, if you will take that which is not your own, or which I have not<sup>40</sup> given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things; who still<sup>41</sup> listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law<sup>42</sup> of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

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33. Book D-1, Addenda, 4: adds "and"

34. *Sangamo Journal*, Bennett's *History*, 244, MS copy, 1, Book D-1, Addenda, 4, Book D-2, 25: "pleasures"

35. *Sangamo Journal*: replaces "secured" with "received"

36. *Sangamo Journal*: replaces "it is" with "'tis"

37. *Sangamo Journal*: replaces "lie" with "go"

38. DHC 5:135: adds "and"

39. *Sangamo Journal*: replaces "more" with "as"

40. MS copy, 3: "<not>"

41. *Sangamo Journal*, Bennett's *History*, 245, MS copy, 3, Book D-1, Addenda, 4, Book D-2, 25, DHC 5:136: replace "still" with "will"

42. *Sangamo Journal*, Bennett's *History*, 245, MS copy, 3, Book D-1, Addenda, 4, Book D-2, 25: "laws"

<sup>43/44</sup>Sunday, 28.—At home.

<sup>45</sup>James Whitehead, Peter Melling, Tarlton<sup>46</sup> Lewis, and Ezra Strong were received into the High Priests' Quorum at Nauvoo.

<sup>47</sup>The British Convict Ship, *Waterloo*, was wrecked at Cape Town, during a gale, and<sup>48</sup> 200 lives lost.

<sup>49</sup>Monday, 29.—This being the day appointed for the conference, referred to on the 26th instant, the elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon<sup>50</sup> President Hyrum Smith introduced the object of the conference by stating

that the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports: in consequence of which it is thought wisdom in God, that every elder who can, should <sup>51</sup>go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions<sup>52</sup>, by which the tide of public opinion<sup>53</sup> will be turned. There are many elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go East (not West), and if a mob should come here, they will only have women and children to fight with. When you raise churches send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished that we may have a suitable place<sup>54</sup> wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering and get our endowment. The gospel will be turned from the Gentiles to the Jews. Sometime ago almost every person was ordained, the purpose was to have you tried and ready <sup>55</sup>to receive your blessings. Every one is wanted to be ready in two or three days, and I expect<sup>56</sup> there will be a liberal turn out.

<sup>57</sup>Near the close of Hyrum's remarks I went upon the stand. I was rejoiced to look upon the saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to

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43. Source: JSj [1841-42], 182 (WC) (*PJS* 2:444; *JSP* 2:121).

44. Handwriting of TB ends in Book D-2, 25; WB begins in Book D-2, 26, and continues to p. 82 (chap. 12).

45. Source: Based on NHPQR, 28 Aug. 1842.

46. DHC 5:136: "Tarleton"

47. Source: Based on "Shipwrecks at the Cape of Good Hope," *MSt* 3 (Dec. 1842): 142-43.

48. DHC 5:136: omits "and"

49. Source: This day's entry (except last paragraph) closely follows JSj [1841-42], 182-84 (WC) (*PJS* 2:444-47; *JSP* 2:121-24), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

50. JSj [1841-42], 182: replaces "in the forenoon" with "A.M."; Book D-1, 1387 (darker ink): "{\in the forenoon/}" (TB)

51. JSj [1841-42], 182, Book D-1, 1387, Book D-2, 26: add "now"

52. Book D-2, 26: "{\in God, and our persec/}utions" (WB)

53. JSj [1841-42], 182, Book D-1, 1387: replace "opinion" with "feeling"

54. JSj [1841-42], 182: replaces "place" with "house"; Book D-2, 26 (darker ink): "{\place/}" (WB)

55. JSj [1841-42], 183: adds "and then"

56. JSj [1841-42], 183: "and expects"

57. This paragraph is heavily edited without change in meaning.



Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on this point, we were now all<sup>58</sup> filled with thanksgiving and rejoicing.

When Hyrum had done speaking I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or<sup>59</sup> by carnal weapons; I had done it by stratagem, by outwitting them, and there had been no lives lost, and there would be no lives lost if they would hearken to my counsel.

Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill the brethren went contrary to my counsel, if they had not, their lives would have been spared.

I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirtland and Far West, they have seen enough of the tricks of their enemies and know better. Orson Pratt has attempted to destroy himself and caused all the city almost<sup>60</sup> to go in search of him. Is it not enough to put down all the infernal influences of the devil, what we have felt and seen, handled and evidenced, of this work of God? But the devil had influence among the Jews after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging him between heaven and earth.

<sup>61</sup>O[rson].<sup>62</sup> Pratt and others of the same class caused trouble by telling stories to people who would betray me, and they must believe those stories because his Wife told him so! I will live to trample on their ashes with the soles of my feet. I prophecy in the name of Jesus Christ that such shall not prosper, they shall be cut down in their plans.

They would deliver me up Judas like, but a small band of us shall overcome.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to send all the elders away, and when the mob came there would only be women and children to fight and they would be ashamed. I don't want you to fight but go and gather tens, hundreds, and thousands to fight for you. If oppression comes I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send brother Hyrum to call conferences everywhere throughout the States, and let documents be taken along and show to the world the corrupt and oppressive conduct<sup>63</sup> of Boggs, Carlin, and others, that the public may have the truth laid before them.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed, and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me<sup>64</sup>, and no other

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58. Book D-2, 26: "\all/" (pos. WB)

59. JSj [1841-42], 183: "nor"; Book D-1, 1387, Book D-2, 26: "{n}or"

60. DHC 5:138: moves "almost" to follow "city"

61. Book D-1, 1388, Book D-2, 27: cancel the following paragraph

62. Brackets this editor's.

63. JSj [1841-42], 184: "<conduct>"

64. Book D-1, 1389 (darker ink), Book D-2, 27 (darker ink): "<before me>" (TB/TB)

person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them.

I concluded my remarks by saying I have the best of feelings towards my brethren, since this <sup>65</sup>trouble began, but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them.

During the address an indescribable transport of good feeling was manifested by the assembly, and about 380 elders volunteered to go immediately on the proposed mission **and it is probable they will nearly all be gone in two weeks.**

**Orson Pratt set behind president Joseph all the time he was speaking. He looked serious and dejected, but did not betray the least signs of compunction or repentance.**

<sup>66</sup>Treaty signed between Great Britain and China. Chinese to pay \$31,000,000, throw open five ports for trade, and cede Hong Kong to Great Britain.

[DN 5 (19 December 1855): 321]

<sup>67</sup>Aug[ust].<sup>68</sup>—Tuesday, 30.—At home through the day.

<sup>69</sup>Wednesday, 31.—At home in the forenoon; afternoon<sup>70</sup> rode to the Grove with Emma, and attended the Female Relief Society's meeting.

<sup>71</sup>The following minutes were reported by Miss E. R. Snow:—

<sup>72</sup>President Joseph Smith arose and said<sup>73</sup>, “I am happy and thankful<sup>74</sup> for the privilege of being present on this occasion. <sup>75</sup>Great exertions have<sup>76</sup> been made on the part of our enemies to carry me to Missouri and destroy my life, but the Lord has hedged up their way, and<sup>77</sup> they have<sup>78</sup> not, as yet<sup>79</sup>, accomplished their purpose. God has enabled me<sup>80</sup> to keep out of their

65. Book D-1, 1389, Book D-2, 27: add “last”

66. This paragraph added interlinearly by TB in Book D-1, 1389 (darker ink), and added interlinearly by TB in Book D-2, 27. *Source*: Based on “From China,” *T&S* 4 (1 Feb. 1843): 94.

67. *Source*: JSj [1841-42], 184 (WC) (*PJS* 2:448; *JSP* 2:124).

68. Book D-1, 1389, Book D-2, 27, DHC 5:139: omit month

69. *Source*: Closely follows with light editing JSj [1841-42], 184 (WC) (*PJS* 2:448; *JSP* 2:124).

70. JSj [1841-42], 184: replaces “forenoon. Afternoon” with “A.M. In the P.M.”; Book D-1, 1389 (darker ink): “{forenoon. Afternoon/}” (TB)

71. The next sentence was added at *coln* and interlinearly by LH in D-1, 1389 (darker ink), and interlinearly by LH in Book D-2, 28.

72. Book D-1, 1389 (darker ink): adds “<See addenda page 2.>” (LH); Book D-2, 28: adds “<See Addenda page 5.>” (LH). The following minutes were added by LH in Book D-1, Addenda, 2-3, probably 1-3 Aug. 1855, and added by LH in Book D-2, Addenda, 5-6, between 28 June-23 July 1855 (see MSHi Chronology). *Source*: MS draft in JSAd, Bx 4, fd 4, 1-5 [image numbers 1-10] (JG), which was taken from RSM, 80-83 (ERS) (*WJS*, 129-31). Later, emendations were made by JG, who mostly changed it to first person, and TB.

73. RSM, 80: replace “arose and said” with “opened the meeting by addressing the Society”; MS draft, 1: “~~opened the meeting by addressing the Society~~ <arose and said>” (JG); cancellation in pencil.

74. RSM, 80: replace “I am happy and thankful” with “He commenced by expressing his happiness and thankfulness”; MS draft, 1: “~~He commenced by expressing his happiness~~ <“I am happy” and thankfulness>” (JG); first cancellation in pencil.

75. RSM, 80: add “He said that”; MS draft, 1: “~~He said that~~” (JG)

76. RSM, 80: replace “had” with “have”; MS draft, 1: “~~had~~<ve>” (JG)

77. RSM, 80: replace “to carry ... way and” with “but”; MS draft, 1: “~~but~~ <to <kidnap me <carry him <me>> to Missouri and> destroy him <my life> but the Lord has hedged up their way and>” (TB)

78. RSM, 80: replace “have” with “had”; MS draft, 1: “~~ha~~\ve/ [“ve” *w.o.* “d”]” (JG)

79. RSM, 80: omit “as yet”; MS draft, 1: “<as yet>” (TB)

80. RSM, 80: replace “me” with “him”; MS draft, 1: “~~him~~ <me>” (JG)

hands. I have<sup>81</sup> warred a good warfare, insomuch as I have<sup>82</sup> out-generalled or<sup>83</sup> whipped out all Bennett's corrupt<sup>84</sup> host.

My<sup>85</sup> feelings at the present time are<sup>86</sup>, that inasmuch as the Lord Almighty has preserved me until<sup>87</sup> today, he will continue to preserve me by the united faith and prayers of the saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the Priesthood in the last days, that all the powers of earth and hell can never prevail against it.<sup>88</sup>

My<sup>89</sup> constant persecution reminds me of the words of<sup>90</sup> the Savior, when he said to the Pharisees, 'Go ye, and tell that fox. Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.' I suspect that my<sup>91</sup> Heavenly Father has<sup>92</sup> decreed that the Missourians shall<sup>93</sup> not get me into their power<sup>94</sup>: if they do, it will be because I do<sup>95</sup> not keep out of their<sup>96</sup> way.

<sup>97</sup>I shall triumph over my enemies; I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely<sup>98</sup> feel the weight of their iniquity upon their own heads. Those that speak evil of me and the saints are ignorant or<sup>99</sup> abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up<sup>100</sup> against me are<sup>101</sup> like the jack-a-lantern<sup>102</sup>, which<sup>103</sup> cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing; the wrong that I do, is through the frailty of human nature, like other men. No man lives without fault. Do

81. RSM, 80: replace "I have" with "he had"; MS draft, 1: "~~he~~ <I> ha've/ ["ve" w.o. "d"]" (JG)

82. RSM, 80: replace "I have" with "he had"; MS draft, 1: "~~he~~ <I> ha've/ ["ve" w.o. "s"]" (JG)

83. RSM, 80: omit "out-generalled or"; MS draft, 1: "<outgeneralled or>" (TB)

84. RSM, 80: omit "corrupt"; MS draft, 1: "<corrupt>" (JG)

85. RSM, 80: replace "My" with "his"; MS draft, 1: "~~his~~ <My>" (JG)

86. RSM, 80: replace "are" with "were"; MS draft, 1: "~~were~~ <are>" (JG)

87. RSM, 80: replace "me until" with "him"; MS draft, 1: "~~him~~ <me until>" (JG)

88. RSM, 80: omit "he will continue ... against it"; MS draft, 1: "\he/ <would <will> continue to pre-serve ~~him~~ <me> ~~through~~ \by/ the united faith and prayers of the Saints, until ~~I had~~ <I have fully> accomplished ~~his purpose~~ <in this life> /my mission\ and ~~fully~~ <firmly> established the dispensation <of the fullness> of the Priesthood in the last days, that all the powers of Earth and Hell can never prevail against it.>" (TB); "<will>" and "<me>" inserted by JG.

89. Book D-1, Addenda, 2, DHC 5:140: replace "My" with "This"

90. RSM, 80: replace "My ... words of" with "He said it reminded him of"; MS draft, 1: "~~He said it~~ <My> <constant persecution> remind\ / ["s" w.o. "ed"] ~~him~~ <me> of <the words of>" (TB); "<My>" and "<me>" inserted by JG.

91. RSM, 80: replace "I expect that my" with "He said he expected the"; MS draft, 1: "~~He said he~~ <I> expected th\at/ ["at" w.o. "e"] <~~his~~ my>" (JG)

92. RSM, 80: replace "has" with "had"; MS draft, 1: "ha\s/ ["s" w.o. "d"]"

93. MS draft, 1: "~~shall~~ <should> /shall\" (JG)

94. RSM, 80: replace "me into their power" with "him"; MS draft, 1: "~~him~~ <me> <~~in~~ into> their power>" (JG/TB)

95. RSM, 80: replace "I do" with "he does"; MS draft, 1: "~~he~~ <I> does" (JG)

96. RSM, 80: replace "their" with "the"; MS draft, 1: "the\ir/" (JG)

97. RSM, 80: add "Prest. S. continued by saying"; MS draft, 1: "~~President Smith continued by saying~~"

98. RSM, 80: omit "surely"; MS draft, 2: "<surely>" (TB)

99. RSM, 80: replace "of me ... or" with "are"; MS draft, 2: "<of me and the Saints> are <ignorant, or>" (TB)

100. RSM, 80: omit "and all the charges got up"; MS draft, 2: "<and all the charges got up>" (TB)

101. RSM, 80: replace "are" with "is"; MS draft, 2: "~~is~~ <are>" (JG)

102. RSM, 80: "jack in the lantern"; MS draft, 2: "Jack ~~in~~ <with> the \a/ lantern"

103. RSM, 80: replace "which" with "it"; MS draft, 2: "~~it~~\s/ <reality> <which>" (JG)

you think that even Jesus, if he were here, would be without fault in your eyes? His enemies<sup>104</sup> said all manner of evil against him—they all watched for iniquity in him<sup>105</sup>. How easy it was for Jesus to call out all the iniquity of the hearts of those whom he was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil—the little foxes spoil the vines—little evils do the most injury to the church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils, and wicked surmisings<sup>106</sup> are got up against me. I would to God that you would be wise. I now counsel you, that<sup>107</sup> if you know anything calculated to disturb the peace or injure the feelings of your brother or sister,<sup>108</sup> hold your tongues, and the least harm will be done.

The Female Relief Society have taken a<sup>109</sup> most active part in my welfare against my enemies, in petitioning to the Governor in my behalf<sup>110</sup>. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements<sup>111</sup> had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would have resulted. I have come here to bless you. The Society have<sup>112</sup> done well—their principles are to practice holiness. God loves you, and your prayers in my behalf shall avail much: let them not cease to ascend to God continually in my behalf.<sup>113</sup> The enemies of this people<sup>114</sup> will never get weary of their persecution against the church, until they are overcome.<sup>115</sup> I expect they<sup>116</sup> will array everything against me, that is in their power to control, and that we shall have a long and<sup>117</sup> tremendous warfare. He that will war the true Christian warfare against the corruptions of these last days<sup>118</sup> will have wicked men and<sup>119</sup> angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you<sup>120</sup> falsely<sup>121</sup>, blessed are ye, &c.<sup>122</sup> Shall

104. RSM, 80: replace “His enemies” with “They”; MS draft, 2: “~~They~~ <His enemies>” (TB)

105. RSM, 81: omit “in him”; MS draft, 2: “<in him>” (TB)

106. RSM, 81: omit “and wicked surmisings”; MS draft, 3: “<and wicked surmisings>” (TB)

107. RSM, 81: omit “that”; MS draft, 3: “<that>” (TB)

108. RSM, 81: omit “calculated ... sister”; MS draft, 3: “<calculated to disturb the peace or injure <the feelings of> your brother or your sister>” (TB)

109. RSM, 81: replace “a” with “the”; MS draft, 3: “~~the~~ \a/” (prob. JG)

110. RSM, 81: omit “in my behalf”; MS draft, 3: “<in my behalf>” (TB)

111. RSM, 81: omit “these movements”; MS draft, 3: “<these movements>” (TB)

112. RSM, 81: “has”

113. MS draft, 3: “<shall avail much;—let them not cease to ascend to God <continually> in my behalf.>” (TB)

114. RSM, 81: “enemy” and deletes “of this people”; MS draft, 3: “enem\ies/ [“ies” w.o. “y”] <of this people>” (JG)

115. RSM, 81: omit “of their persecution ... overcome”; MS draft, 3: “<of their persecution <against the church>, until they are overcome.>” (TB)

116. RSM, 81: replace “they” with “he”

117. RSM, 81: replace “that is in ... long and” with “I expect a”; MS draft, 3: “~~I expect a~~ <that is in their power to control, and that we shall have a long and>” (JG)

118. RSM, 81: omit “true” and “against ... days”; MS draft, 3: “\true/ Christian warfare <against the corruption of these last days>” (JG)

119. RSM, 81: “wicked men and”; MS draft, 3: “~~the~~ <wicked men and>” (JG)

120. Book D-2, Addenda, 6: “<of you>” (LH)

121. RSM, 82: omit “falsely”; MS draft, 4: “<for the truths sake falsely> <falsely>” (JG)

122. MS draft, 4: “&c”; Book D-1, Addenda, 3: omits “&c.”

a man be considered bad, when men speak evil of him? No; if a man stands and opposes the world of sin, he may expect <sup>123</sup>all wicked and corrupt spirits<sup>124</sup> arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall<sup>125</sup> rejoice that we were not overcome by these foolish things.

<sup>126</sup>A few very important<sup>127</sup> things have<sup>128</sup> been manifested to me in my<sup>129</sup> absence respecting the doctrine of<sup>130</sup> baptism for the dead<sup>131</sup>, which I shall<sup>132</sup> communicate to the saints<sup>133</sup> next Sabbath, if nothing should occur to prevent me.["]

President Smith then addressed the throne of grace in fervent prayer<sup>134</sup>.

<sup>135</sup>**President Emma Smith then rose, and presented some names, which were unanimously received.**

The prayers of the Society were requested in behalf of Mrs. Repshaw.

President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained by good <sup>136</sup>evidence that she left her husband without just<sup>137</sup> cause—that he is a moral man and a gentleman. She has got into a way of having revelations, but not the revelations of God. If she will go home and do her duty<sup>138</sup> we will pray for her, but if not, our prayers will do her<sup>139</sup> no good.

President Smith said, “I have<sup>140</sup> one remark to make respecting the baptism for the dead. To suffice for the time being until I have<sup>141</sup> opportunity to discuss the subject at<sup>142</sup> greater length—<sup>143</sup>all persons baptized for the dead must have a recorder present that he may be an eyewitness to record and<sup>144</sup> testify of the truth and validity of his record.<sup>145</sup> It will be necessary in the Grand Council, that these things be testified to by competent witnesses<sup>146</sup>.”

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123. DHC 5:141: adds “to have”

124. RSM, 82: replace “wicked ... spirits” with “things”; MS draft, 4: “~~things <corruptible>~~ <wicked & corrupt spirits>” (JG)

125. RSM, 82: replace “shall” with “will”; MS draft, 4: “~~will~~ <shall>” (JG)

126. RSM, 82: add “Prest. S. then remark’d that”; MS draft, 4: “~~President Smith then remarked that~~”

127. RSM, 82: omit “very important”; MS draft, 4: “<very important>” (JG)

128. RSM, 82: replace “have” with “had”; MS draft, 4: “ha\ve/ [“ve” w.o. “d”]” (JG)

129. RSM, 82: “him in his”; MS draft, 4: “~~him~~ <me> in his <my>” (JG)

130. RSM, 82: omit “doctrine of”; MS draft, 4: “<doctrine of>” (JG)

131. DHC 5:141: “death”

132. RSM, 82: replace “I shall” with “he should”; MS draft, 4: “~~he should~~ <I shall>” (JG)

133. RSM, 82: omit “to the saints”; MS draft, 4: “<to the saints>” (JG)

134. RSM, 82: omit “in fervent prayer”

135. This paragraph appears in RSM, 82, and was copied in MS draft, 3, but later canceled and not copied into MSHiJS. RSM, 82–83, includes thirty-four names.

136. MS draft, 5: adds “authority”

137. RSM, 83: omit “just”; MS draft, 5: “<any> <just>” (TB)

138. RSM, 83: omit “and do her duty”; MS draft, 5: “<and do her duty>” (TB)

139. RSM, 83: omit “her”; MS draft, 5: “<her>” (JG)

140. RSM, 83: replace “I have” with “he had”; MS draft, 5: “~~he had~~ <I have>” (JG)

141. RSM, 83: replace “I have” with “he has”; MS draft, 5: “~~he~~ <I> ha\ve/ [“ve” w.o. “d”]” (JG)

142. RSM, 83: replace “at” with “to”; MS draft, 5: “~~to~~ <at>” (JG)

143. RSM, 83: add “that is”; MS draft, 5: “~~that is~~”

144. RSM, 83: omit “record and”; MS draft, 5: “<record and>” (TB)

145. RSM, 83: replace “the truth ... record” with “it”; MS draft, 5: “~~it~~ <the truth and validity of his record.>” (TB)

146. RSM, 83: omit “to by competent witnesses”; MS draft, 5: “<to by competent witnesses>” (JG)

Therefore let the recording and witnessing of baptisms for the dead be carefully<sup>147</sup> attended to from this time forth<sup>148</sup>; <sup>149</sup>if there is any lack, it may be at the expense of our friends; they<sup>150</sup> not come forth.”

Closed with<sup>151</sup> prayer by Elder<sup>152</sup> Derby.

<sup>153</sup>**Meeting adjourned.**

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147. RSM, 83: replace “therefore let ... carefully” with “let it be”; MS draft, 5: “~~Let it~~ <therefore let the recording and witnessing of baptisms for the dead> be <carefully>” (TB)

148. RSM, 83: omit “forth”; MS draft, 5: “<forth>” (TB)

149. RSM, 83: add “but”; MS draft, 5: “~~but~~”

150. RSM, 83, MS draft, 5, Book D-1, Addenda, 3, DHC 5:141: add “may”; Book D-2, Addenda, 6: “[*erasure*] they <may>” (LH)

151. RSM, 83: omit “Closed with”

152. RSM, 83: replace “Elder” with “br.”; MS draft, 5: “~~Bro.~~ <Elder>” (JG)

153. This paragraph appears in RSM, 83. It was copied into MS draft, 5, but later canceled and not included in MSHiJS.





8.

# BAPTISM FOR THE DEAD

August–September 1842

[DN 5 (19 December 1855): 321 (cont.)]

Some time this month [August, 1842]<sup>1</sup> Elder Hyde published a pamphlet in the German language, in Germany<sup>2</sup>, entitled “A cry out of the Wilderness,” &c.,<sup>3</sup> of about 120 pages, setting forth the rise, progress, and doctrines of the Church of Jesus Christ of Latter Day Saints.

<sup>4</sup>About this time<sup>5</sup>, while I was crossing from Montrose to Nauvoo in a boat, in company with brother Hyrum, we passed through an immense shoal of fish of considerable size, hundreds jumped in and over the boat, but we succeeded in securing about<sup>6</sup> 16 which we brought to shore.

<sup>7</sup>Thursday, September 1, 1842.—During the forenoon<sup>8</sup> in the Assembly Room, and in the afternoon<sup>9</sup> at home, attending to business. I wrote the following. **President Joseph sent the following letter to W[illiam]. Clayton by brother Erastus H. Derby. The president wrote it and requested it to be read before the saints when assembled at the Grove near the Temple for preaching which was done according to his request:**

[D&C 127; 1844:105]

<sup>10</sup>**September 1st 1842.**<sup>11</sup>

To all the Saints in Nauvoo—[1.] Forasmuch as the Lord has revealed unto me, that my

1. DHC 5:142: adds “[August, 1842]”

2. Book D-2, 28: “<in Germany>” (TB)

3. Orson Hyde, *Ein Ruf aus der Wüste. Eine Stimme aus dem Schoose der Erde. Kurzer Ueberblick des Ursprungs und der Lehre der Kirche “Jesus Christ of Latter-day Saints,” gekannt von manchen unter der Benennung “Die Mormonen” Von Orson Hyde, Priester dieser Kirche* (Fankfurt, 1842). 6pp. Flake 4169.

4. Book D-1, 1389: adds erasure. *Source*: HNB, 31 Aug. 1842, which reads: “[J]oseph & Hiram passed through a shoal of fish Hundreds jumped in & over the boat” (RLC).

5. Book D-1, 1389 (darker ink), Book D-2, 28: “{this time/} [eoe of about three words]” (LH/WB)

6. Book D-2, 28: replaces “about” with ellipses (red ink) over erasure

7. *Source*: JSj [1841–42], 184 (WC) (*PJS* 2:448; *JSP* 2:124). Deleted material supplied here in bold type from JSj [1841–42], 189 (WC) (*PJS* 2:455; *JSP* 2:131).

8. JSj [1841–42], 184: replaces “forenoon” with “A.M.”; Book D-1, 1389 (darker ink): replaces “forenoon” with “{morning/}” (TB)

9. JSj [1841–42], 184: replaces “afternoon” with “P.M.”; Book D-1, 1389 (darker ink), Book D-2, 28: “{afternoon/}” (TB/JG)

10. *Source*: *T&S* 3 (15 Sept. 1842): 919–20. Cf. different version in JSj [1841–42], 189–90 (WC, ERS) (*PJS* 2:455–57; *JSP* 2:131–33). D&C versification added in brackets.

11. This line appears only in JSj [1841–42], 189, and *T&S* 3:919.

enemies, both of<sup>12</sup> Missouri and this State, were again in<sup>13</sup> pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice, or right on their side, in the getting up of their prosecutions against me, and inasmuch as their pretensions are all founded in falsehood, of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety, and the safety of this people.

I would say to all<sup>14</sup> those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are canceled in due time, by turning out property, or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

[2.] And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy<sup>15</sup> and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for<sup>16</sup> yourselves. God knoweth all these things, whether it be good or bad.

But nevertheless, deep water is what I am wont to swim in; it all has become a<sup>17</sup> second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

[3.] Let all the saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompense of reward upon the heads of all your oppressors.

[4.] And again, verily, thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled: and you shall in no wise lose your reward, saith the Lord of Hosts, and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

[5.] And again, I give unto you a word in relation to the baptism for your dead.

[6.] Verily thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead,<sup>18</sup> let there be a recorder; and let him be eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord.

[7.] That in all your recordings, it may be recorded in heaven; that<sup>19</sup> whatsoever you bind on earth, may be bound in heaven; whatever you loose on earth, may be loosed in heaven.

[8.] For I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

[9.] And again, let all the records be had in order that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

[10.] I will say to all the saints, that I desired with exceeding<sup>20</sup> great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following Sabbath.

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12. DHC 5:142: replaces "of" with "in"

13. JSj [1841-42], 189, T&S 3:919, Book D-1, 1389: replace "in" with "on the"; DHC 5:142: "in the"

14. Book D-2, 28: "{\all/}" (pos. WB)

15. JSj [1841-42], 189: replaces "envy" with "fury"

16. Book D-2, 28: "\for/" (prob. TB)

17. DHC 4:143: omits "a"

18. JSj [1841-42], 189: omits "When any ... dead"

19. JSj [1841-42], 189: "<that>"

20. DHC 5:143: "exceedingly"

But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

[11.] And now I<sup>21</sup> close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, the prince of this world cometh but he hath nothing in me.

[12.] Behold my prayer to God is, that you all may be saved, and I subscribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

[DN 5 (26 December 1855): 329]

Sept[ember].<sup>22</sup>—The following is from the *Times and Seasons* of September 1st:—

**<sup>23</sup>Many in this, as well as in other ages of the world, suppose, that if a man who professes to be religious, is afflicted it must be on account of his iniquities; behold say they, the hand of God is upon him, he is under transgression, &c. They forget the circumstance of Job, and a thousand others given in the scriptures. [...]**

Let none suppose that God is angry with his saints because he suffers the hand of persecution to come upon them, he chasteneth those whom he loveth, and trieth and proveth every son and daughter, that they may be as gold seven times purified. Rejoice then, ye saints of the Most High, for the God of Abraham is your God, and he will deliver you from all your enemies; seek diligently to know his will, and observe to do it, be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, <sup>24</sup>“the Lord delayeth his coming,” for behold, the day draweth near, the hour approacheth, be ye ready.

Be virtuous, be just, be honorable, be full of faith, love, and charity, pray much and be patient, wait a little season and the voice of God shall thunder from the heavens, his voice shall be very terrible, then the wicked shall tremble and fall back, they shall be taken in their own snares and fall into the pits<sup>25</sup> which<sup>26</sup> they have digged for others; but the just shall live by faith, and shall shine forth as the stars in the firmament, their glory shall be as the brightness of the sun, for they are Gods<sup>27</sup>.

WILLIAM LAW.

<sup>28</sup>Friday, 2.—Spent the day at home. A report reached the city this afternoon, that the Sheriff was on his way to Nauvoo with an armed force.

<sup>29</sup>Saturday, 3.<sup>30</sup>—In the morning at home, in company with John [E.] Boynton.<sup>31</sup>

21. *T&S* 3:920, JSj [1841–42], 190: replace “And now I” with “I now”

22. Book D-1, 1390, Book D-2, 29, DHC 5:144: omit month

23. *Source*: *T&S* 3 (1 Sept. 1842): 908. Deleted material indicated with “[...]” or supplied here in bold type.

24. Book D-2, 29: adds ellipses over erasure

25. DHC 5:144: “pit”

26. DHC 5:144: replaces “which” with “that”

27. *T&S* 3:908, Book D-1, 1391, DHC 5:144: “God’s”

28. *Source*: Closely follows JSj [1841–42], 184 (WC) (*PJS* 2:448; *JSP* 2:124), with light editing.

29. Book D-1, 1391: adds “<See Addenda page 1.>” (LH); Book D-2, 29: adds “<See Addenda page 4.>” (LH). The entry for 3 Sept. was added by LH in Book D-1, Addenda, 1, probably 1–3 Aug. 1855, and by LH in Book D-2, Addenda, 4–5, between 28 June–23 July 1855 (see MSHi Chronology). *Source*: This day’s entry closely follows JSj [1841–42], 184–85 (WC) (*PJS* 2:448–50; *JSP* 2:124–26).

30. Book D-1, Addenda, 1: “Sept 3rd 1842”; Book D-2, Addenda, 4: “Sept. 3” in margin

31. DHC 5:145: adds “[Under this date, the Prophet’s secretary wrote the following:]”

A letter was received from br[other]. [David S.]<sup>32</sup> Hollister to the effect that the Missourians were again on the move, and that two requisitions were issued, one on the Governor of this State and the other on the Governor of Iowa. Their movements were represented as being very secret and resolute. Soon after 12 o'clock, [James M.]<sup>33</sup> Pitman the Deputy Sheriff and two other men came into the house. It had<sup>34</sup> appeared<sup>35</sup> that they had come up the riverside, and hitched their horses below the Nauvoo House, and then proceeded on foot, undiscovered until they got into the house. When they arrived, President Joseph [Smith] was in another apartment of the house, eating dinner with his family. John Boynton happened to be the first person discovered by the Sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was passing, President Joseph [Smith] passed out at<sup>36</sup> the back door, and through the corn in his garden to br[other]. Newel K. Whitney's. He went up stairs, and<sup>37</sup> undiscovered. Meantime Sister Emma went and conversed with the Sheriffs. Pitman said he wanted to search the house for Mr. Smith. In answer to a question by sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house. She did not refuse, and accordingly they searched through, but to no effect.

This is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies. Notwithstanding the constitution of the United States says, Article 4th, "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

Yet these men audaciously, impudently, and altogether illegally demanded, and<sup>38</sup> searched the house of President Joseph [Smith], even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and, no doubt, intended to take him either<sup>39</sup> dead or alive; which we afterwards heard they had said they would do; but the Almighty again delivered his servant from their bloodthirsty grasp.

It is rumored that there are fifteen men in the city along with the Sheriffs, and that they dined together today at Amos Davis's. Soon after sundown Thomas King and another person arrived at the house and demanded to search, which they immediately did; but finding nothing they also went towards<sup>40</sup> Davis's. Some of them were seen about afterwards, but at about<sup>41</sup> 10 o'clock all was quiet.

It is said that they started from Quincy yesterday, expecting and fully determined to reach Nauvoo in the night, and fall upon the house unawares, but report says, they lost the road, and got scattered away one from another, and could not get along until daylight. This, in all probability is true, as they appeared much fatigued, and complained of being weary and sore from<sup>42</sup> riding.

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32. Brackets this editor's.

33. Brackets this editor's.

34. JSj [1841-42], 184, Book D-1, Addenda, 1, Book D-2, Addenda, 4: omit "had"

35. DHC 5:145: "It appears"

36. DHC 5:145: replaces "at" with "of"

37. DHC 5:145: omits "and"

38. DHC 5:145: omits "demanded, and"

39. Book D-2, Addenda, 4: "<either>" (LH)

40. Book D-2, Addenda, 5 (darker ink): "to\wards/" (pos. LH)

41. Book D-1, Addenda, 1: "<about>" (US)

42. JSj [1841-42], 185, Book D-1, Addenda, 1, Book D-2, Addenda, 5: replace "from" with "with"

President Joseph [Smith]<sup>43</sup>, accompanied by brother Erastus H.<sup>44</sup> Derby, left brother Whitney's about 9 o'clock, and went to brother Edward Hunter's, where he was welcomed, and made comfortable by the family; and where he can be kept safe from the hands of his enemies.

<sup>45</sup>Sunday, 4.—Hyrum Smith and William Law left for the Eastern States, **accompanied by brothers [Erastus H.] Derby and [Edwin D.] Woolley.**

Monday, 5.—The sisters wrote as follows:—

<sup>46</sup>To his Excellency Thomas Carlin, Governor of the State of Illinois:—

We the undersigned members of the Nauvoo Relief Society, and Ladies of Nauvoo hearing many reports concerning mobs, threats of extermination, and other excitement, set on foot by John C. Bennett, calculated to disturb the peace, happiness and well-being of this community, have taken the liberty to petition<sup>47</sup> your Excellency for protection<sup>48</sup>.

It may be considered irrelevant for Ladies to petition your Excellency on the above-named subject, and may be thought by you Sir, to be officious, and that it would be more becoming for our husbands, <sup>49</sup>fathers, <sup>50</sup>brothers, and sons to engage in this work, and in our defense. This, Sir, we will admit in ordinary cases, is right, and that it would be more consistent with the delicacy of the female character to be silent, but on occasions like the present, that our desires for the peace of society, the happiness of our friends, the desire to save the lives of our husbands, our fathers, our brothers, our children, and our own lives, will be a sufficient palliation in the estimation of your Excellency for the step we have taken in presenting this petition in support of the one already sent your Excellency by the male inhabitants of this city.

We would respectfully represent to your Excellency that we have not yet forgot<sup>51</sup> the scenes of grief, misery, and woe, that we had to experience from the hands of ruthless and blood-thirsty mobs in the State of Missouri—<sup>52</sup>the cup of misery was prepared by lying, slander and misrepresentation, it was wrung out and<sup>53</sup> filled by tyranny and oppression, and by a ruthless inhuman mob. We had to drink it to the dregs.

Your Excellency will bear with us if we remind you of the cold-blooded atrocities that we witnessed in that State, our bosoms heave<sup>54</sup> with horror, our eyes are dim<sup>55</sup>, our knees tremble, our hearts are faint when we think of their horrid deeds, <sup>56</sup>and if the petitions of our husbands, brothers, fathers, and sons, will not answer with your Excellency, we beseech you to

43. DHC 5:146: replaces “Joseph” with “Smith”

44. DHC 5:146: omits “H.”

45. This entry added interlinearly by TB in Book D-1, 1391, and incorporated by WB in Book D-2, 29, between 29 Nov. 1845–2 Jan. 1846 (see MSHi Chronology). *Source*: JSj [1841–42], 189 (WC) (*PJS* 2:455; *JSP* 2:131). Deleted material supplied here in bold type.

46. *Source*: Petition of the Female Relief Society to Governor Carlin, [July 1842], CA (MS 15535). In hand of JT, with corrections by JSn. File notation dates petition to 5 Sept. 1842, but possibly written earlier.

47. MS Letter, 1: “~~lay~~ before <petition>”

48. MS Letter, 1: “~~the following statement~~ <for protection>”

49. MS Letter, 2: adds “our”

50. MS Letter, 2: adds “our”

51. DHC 5:146: “forgotten”

52. MS Letter, 3: adds “~~New tyranny &~~ ◇◇◇~~sion rule~~”

53. MS Letter, 3: “<wrung out &>”

54. MS Letter, 3: “~~breast thrills~~ <bosoms heave>”

55. MS Letter, 4: “<our eyes are dim>”

56. MS Letter, 4: adds “if”

remember that of<sup>57</sup> their wives, mothers, sisters<sup>58</sup>, and daughters; let the voice of injured innocence in Missouri speak, let the blood of our fathers, our brothers, our sons and <sup>59</sup>daughters speak, let the tears of the widows, the orphans, the maimed, the<sup>60</sup> impoverished speak, and let the injuries sustained by fifteen thousand innocent, robbed, spoiled<sup>61</sup>, persecuted and injured people speak; let the tale of <sup>62</sup>woe be told, let it be told without varnish<sup>63</sup>, prejudice, or color<sup>64</sup>, and we are persuaded <sup>65</sup>there is no heart but will be softened, no feelings but will be affected, and no person but <sup>66</sup>will flee to our relief.

Far be it from us to accuse your Excellency of obduracy, or injustice; we believe you to be a humane, feeling, benevolent and patriotic man, and therefore we appeal to you.

Concerning John C. Bennett, who is trying with other political demagogues<sup>67</sup> to disturb our peace, we believe him to be an unvirtuous man, and<sup>68</sup> a most consummate scoundrel, a stirrer up of sedition, and a vile wretch, unworthy the attention or notice of any virtuous man, and his published statements concerning Joseph Smith, are bare-faced, unblushing falsehoods.

We would further recommend<sup>69</sup> to your Excellency concerning Joseph Smith, that we have the utmost confidence in him, as being a man of<sup>70</sup> virtue<sup>71</sup>, integrity, honesty, truth, and patriotism, we have never either in public or private heard him teach any principles, but the principles of virtue and righteousness, and so we have knowledge, and we know him to be a pure, chaste, virtuous and godly man.

Under these circumstances we would petition your Excellency to exert your privilege<sup>72</sup> in an official capacity, and not to suffer him (should he be demanded) to go into the State of Missouri, for we know that if he should<sup>73</sup>, it would be the delivering up the innocent to be murdered—we would represent to your Excellency that we are a law-abiding people, a virtuous people, and we would respectfully refer your Excellency to the official documents of the State during our three years' residence in<sup>74</sup> it, in proof of this; if we transgress laws, we are willing to be tried by those laws, but we dread mobs, we dread illegal process, we dread fermentation, calumny, and lies, knowing that our difficulties in Missouri first commenced with these things.

<sup>75</sup>We pray that we may not be delivered into the hands of mob<sup>76</sup> or <sup>77</sup>illegal proceed-

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57. MS Letter, 4: "<that of>"

58. MS Letter, 4: "<sisters>"

59. DHC 5:147: adds "our"

60. DHC 5:147: replaces "the" with "and"

61. MS Letter, 4: "<spoiled>"

62. MS Letter, 4: adds "our"

63. DHC 5:147: replaces "varnish" with "embellishment"

64. MS Letter, 4: "<let it be told without embellishment>"

65. MS Letter, 4: adds "~~that~~"

66. Book D-1, 1391, Book D-2, 30: add "what"

67. MS Letter, 5: "<with other political Demagogues>"

68. MS Letter, 5: "<an unvirtuous man &>"

69. MS Letter, 6: replaces "recommend" with "represent"

70. MS Letter, 6: "<as being a man of>"

71. MS Letter, 6, DHC 5:147: omit "virtue"

72. MS Letter, 6, Book D-1, 1392: "privileges"

73. MS Letter, 6: "<should>"

74. MS Letter, 7: "<in>"

75. First part of this paragraph ("We pray ... Missouri") appears on p. 8 in MS Letter, but is keyed to this location on p. 7.

76. DHC 5:148: "mobs"

77. DHC 5:148: adds "subjected to"

ings of the militia, but that we may have the privilege of self-defense in case of attack—without having to contend with legalized mobs as in Missouri, and we therefore appeal to the honor, philanthropy, justice, benevolence,<sup>78</sup> and patriotism of your Excellency, to afford us all legal protection, and to grant us our request, and we as in duty bound will ever pray.

[DN 5 (2 January 1856): 337]

Sept[ember].<sup>79</sup>—Tuesday, 6 [1842].—I wrote as follows:—

[D&C 128; 1844:106]

<sup>80</sup>Nauvoo<sup>81</sup>, September 6, 1842.

To the Church of Jesus Christ of Latter Day Saints, sendeth<sup>82</sup> Greeting:—

[1.] As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation<sup>83</sup> to many subjects; I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

[2.] I wrote a few words<sup>84</sup> of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a recorder who should be eye-witness, and also to hear with his ears, that he might make a record of a truth, before the Lord.

[3.] Now in relation to this matter, it would be very difficult for one recorder to be present at all times, and to<sup>85</sup> do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings: certifying in his record that he saw with his eyes and heard with his ears; giving the date, and names, &c., and the history of the whole transaction: naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

[4.] Then let there be a general recorder, to whom these other records can be handed, being attended with certificates over their own signatures; certifying that the record which<sup>86</sup> they have made, is true. Then the general Church Recorder can enter the record on the general Church Book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement<sup>87</sup> and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general Church Book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general Church Book.

78. MS Letter, 7: adds “justice”

79. Book D-1, 1392, Book D-2, 31: omit month; DHC 5:148: reverses month and day

80. Source: RDft 5:11b instructs scribe to copy JSj [1841-42], 196-201 (ERS) (*PJS* 2:468-75; *JSP* 2:143-50), but apparently MSHjS copied *T&S* 3 (1 Oct. 1842): 934-36. D&C versification added in brackets.

81. JSj [1841-42], 196: replaces “Nauvoo” with “Journeying”

82. Book D-2, 31: replaces “sendeth” with ellipses over erasure; DHC 5:148: omits “sendeth”

83. Book D-2, 31: “<relation>” (TB)

84. Book D-1, 1392, Book D-2, 31: “{\words/}” (pos. LH/pos. JG)

85. Book D-2, 31: “<to>” (pos. WB)

86. DHC 5:148: omits “which”

87. JSj [1841-42], 197: “statements”; Book D-1, 1393, Book D-2, 31: “statement{s}”



[5.] You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, who should die without a knowledge of the Gospel.

[6.] And, further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared<sup>88</sup>, as you will find recorded in Revelation, xx, 12, “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works.”

[7.] You will discover in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the<sup>89</sup> earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previously to my leaving my place, that in all your recordings it may be recorded in heaven.

[8.] Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ; wherein it is granted, that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven, and whatsoever you do not record on earth, shall not be recorded in heaven<sup>90</sup>; for out of the books shall your dead be judged, according to their <sup>91</sup>works, whether they themselves have attended to the ordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

[9.] It may seem to some to be a very bold doctrine that we talk of. A power which records, or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be amended<sup>92</sup>, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

[10.] And again, for a precedent, Matthew xvi<sup>93</sup>, 18, 19. “And I say also unto thee, that thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, <sup>94</sup>and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

[11.] Now the great and grand secret of the whole matter, and the *summum bonum*<sup>95</sup> of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood.

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88. Book D-1, 1393: “<when he declared>” (LH)

89. Book D-2, 32: “\the/” (pos. RLC)

90. Book D-2, 32: “<and whatsoever you ... heaven>” (TB)

91. DHC 5:149: adds “own”

92. JSj [1841-42], 198, T&S 3:935, Book D-1, 1393, Book D-2, 32, DHC 5:150: “annulled”

93. Book D-2, 32: “{\xvi/}”

94. Remainder of paragraph erased in Book D-1, 1393-94.

95. T&S 3:935: “sum and bonum”; JSj [1841-42], 198 (darker ink): “summum” overwrites “sum and”

For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

[12.] Herein is glory and honor, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

[13.] Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another<sup>96</sup>; that which is earthly, conforming to that which is heavenly, as Paul hath<sup>97</sup> declared, 1 Corinthians xv<sup>98</sup>, 46, 47, and 48.

[14.] “Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord, from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.” And as are the records on the earth in relation to your dead, which are truly made out; so also are the records in heaven. This therefore is the sealing and binding power, and in one sense of the word the keys of the kingdom, which consists<sup>99</sup> in the key of knowledge.

[15.] And now my dearly and<sup>100</sup> beloved brethren and sisters, let me assure you<sup>101</sup> that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, “that they without us cannot be made perfect”; neither can we without our dead be made perfect.

[16.] And now in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians xv<sup>102</sup>, 29. “Else what shall they do which are baptized for the dead if the dead rise not at<sup>103</sup> all; why are they then baptized for the dead?”<sup>104</sup>

[17.] And again, in connection with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz. the baptism for the dead, for Malachi says, last chapter, verses 5th and 6th, “Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts<sup>105</sup> of the fathers to the children, and the hearts<sup>106</sup> of the children to their fathers, lest I come and smite the earth with a curse.”

[18.] I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children,

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96. Book D-2, 33: “{\another/}” (WB)

97. Book D-1, 1394 (darker ink): “<hath>” (pos. RLC); Book D-2, 33: “{\hath/}” (pos. RLC)

98. Book D-2, 33: “{\xv/}”

99. DHC 5:150: “consist”

100. DHC 5:150: omits “and”

101. JSj [1841-42], 199: “you” overwrites “me”

102. Book D-2, 33: “{\xv/}”

103. Book D-1, 1394: “<at>” (TB)

104. Book D-2, 33: adds ellipses over erasure of about twelve words

105. T&S 3:935, Book D-1, 1394, DHC 5:151: “heart”

106. T&S 3:935, Book D-1, 1394, DHC 5:151: “heart”

upon some subject or other, and behold, what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us<sup>107</sup> be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times; which dispensation is now beginning to usher in, that a whole and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which have never<sup>108</sup> been revealed from the foundation of the world, but have been kept hid from the wise and <sup>109</sup>prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.

[19.] Now what do we hear in the gospel which we have received? “A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things: and that say unto Zion, behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them.”

[20.] And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.

[21.] And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael the archangel, the voice of Gabriel, and of Raphael, and of divers angels, from Michael, or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come,<sup>110</sup> confirming our hope<sup>111</sup>.

[22.] Brethren shall we not go on in so great<sup>112</sup> a cause? Go forward and not <sup>113</sup>backward[?] Courage, brethren; and on, on to the victory! let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners<sup>114</sup> shall go free.

[23.] Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God

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107. Book D-2, 33: “{\or us/}” (pos. WB)

108. Book D-1, 1395 (darker ink), Book D-2, 33: “{\have never/}” (prob. LH/JG); *T&S* 3:935, DHC 5:151: “never have”

109. Book D-1, 1395: adds erasure

110. JSj [1841-42], 200: adds “~~and~~”

111. DHC 5:152: “hopes”

112. JSj [1841-42], 200: “great” overwrites “good”

113. JSj [1841-42], 200: adds “go”

114. JSj [1841-42], 200: “prison”

shout for joy. And let the eternal creations declare his name for ever and ever. And again, I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life, kingdoms, principalities, and powers.

[24.] Behold the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth[?] for he is like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us therefore as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness,<sup>115</sup> and let us present in his holy Temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

[25.] Brethren I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant, and never deviating friend,

JOSEPH SMITH.

<sup>116</sup>The important instructions contained in the foregoing letter made a deep and solemn impression on the minds of the saints, and they manifested their intentions to obey the instructions to the letter.

<sup>117</sup>In the evening William Clayton and Bishop Whitney called to see me concerning a settlement with Edward Hunter. Also Brigham Young, Heber C. Kimball, and Amasa Lyman, called to counsel concerning their mission to the branches and people abroad.

[DN 5 (9 January 1856): 345]

<sup>118</sup>Sept[ember].<sup>119</sup>—Wednesday, 7.—Early this morning I received a letter from<sup>120</sup> Elders [George J.]<sup>121</sup> Adams and [David W.] Rogers of New York, who<sup>122</sup> brought me several letters, one from Dr. Willard Richards, who, referring to his visit with James Arlington Bennett, Esq., of Arlington House, says, “He<sup>123</sup> would be pleased<sup>124</sup> to receive a letter of President Joseph’s own dictation, signed by his own hand.” Which request I was disposed to comply with, but deferred it till the next day. **General J[ames]. A. Bennett had wrote a letter and sent it by mail which was received a few days ago, and when president Joseph read the foregoing clause in Dr. Richards’ letter, he concluded to write him an answer.**

Governor Carlin wrote as follows:—

<sup>125</sup>Quincy, September 7, 1842.

Dear Madam:—Your letter of the 27th ultimo, was delivered to me on Monday the 5th instant, and I have not had time to answer it until this evening, and I now appropriate a

115. JSj [1841–42], 200: omits “Let us therefore ... righteousness”

116. *Source*: Closely follows JSj [1841–42], 201 (WC) (*PJS* 2:475; *JSP* 2:150).

117. *Source*: Closely follows JSj [1841–42], 190 (WC) (*PJS* 2:458; *JSP* 2:133), with light editing.

118. *Source*: Closely follows JSj [1841–42], 190, 192 (WC, ERS) (*PJS* 2:458, 461; *JSP* 2:133–35), with light editing. Cf. JSLR, Bx 3, fd 3, 220–23. Deleted material supplied here in bold type.

119. Book D–1, 1396, Book D–2, 35: omit month; DHC 5:153: reverses month and day

120. DHC 5:153: omits “I received a letter from”

121. This and next brackets this editor’s.

122. DHC 5:153: omits “who”

123. DHC 5:153: moves “he” to precede quotation mark

124. JSj [1841–42], 190: replaces “pleased” with “happy”

125. *Source*: RDft 5:11b instructs scribe to copy JSj [1841–42], 201–3 (WC) (*PJS* 2:476–78; *JSP* 2:151–153). Cf. *T&S* 5 (1 July 1844): 572–73.

few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband, and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing, that does not subserve his interest, that can possibly be satisfactory to you, and before I proceed, I will here repeat my great regret that I have been officially called upon to act in reference to Mr. Smith in any manner whatever.

I doubt not your candor when you say you do not desire me “to swerve from my duty as executive in the least,” and all you ask is, to be allowed the privileges and advantages guaranteed to you by the constitution and laws. You then refer me to the II<sup>126</sup> Section of the Charter of the city of Nauvoo, and claim for Mr. Smith the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emanating from said Court, when he was held in custody under an executive warrant.

The charter of the city of Nauvoo is not before me at this time, but I have examined both the charters and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the board of Aldermen as contained in said ordinance! From my recollection of the charter, it authorizes the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment, or custody arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts, or the Executive of the State, is most absurd and ridiculous, and an<sup>127</sup> attempt to exercise it, is a gross usurpation of power, that cannot be tolerated.

I have always expected and desired that Mr. Smith should avail himself of the benefits of the laws of this State; and of course that he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entitled to a hearing before said court, but to claim the right of a hearing before the Municipal Court of the city of Nauvoo is a burlesque upon the city Charter itself.

As to Mr. Smith’s guilt, or innocence of the crime charged upon him, it is not my province to investigate or determine, nor has any Court on earth<sup>128</sup> jurisdiction of his case, but the Courts of the State of Missouri; and as stated in my former letter, both the constitution and laws presume that each and every State in this Union, are competent to do justice to all who may be charged with crime committed in said State.

Your information that twelve men from Jackson county, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvelous stories that you hear in reference to him, not one word of it true, but I doubt not that your mind has been continually harrowed up with fears produced by that, and other equally groundless stories; that that statement is true is next to impossible, and your own judgment, if you will but give it scope, will soon set you right in reference to it.

If any of the citizens of Jackson<sup>129</sup> had designed to murder Mr. Smith they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the State of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain. That is like the statement made by Mr. Smith’s first messenger, after his arrest, to Messrs. [James H.]<sup>130</sup> Ralston and [Calvin A.] Warren, saying that I had stated that Mr. Smith should be surrendered to the authorities of Missouri dead or alive, not one word of which was true. I have not the most distant thought that any person in Illinois or Missouri contemplated personal injury to Mr. Smith by violence in any manner whatever.

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126. JSj [1841–42], 201, *T&S* 5:572, Book D-1, 1396, Book D-2, 35, DHC 5:154: “11th”

127. DHC 5:154: replaces “an” with “to”

128. Book D-1, 1397: “<on earth>” (TB)

129. DHC 5:155: adds “county”

130. This and next brackets this editor’s.

I regret that I did not see General [Wilson]<sup>131</sup> Law when last at Quincy. A previous engagement upon business that could not be dispensed with prevented, and occupied my attention that evening until dark. At half-past one o'clock p.m. I came home and learned that the General had called to see me, but the hurry of business only allowed me about ten minutes time to eat my dinner, and presuming if he had business of any importance, that he would remain in the city until I returned.

It may be proper here in order to afford you all the satisfaction in my power to reply to a question propounded to my wife by General Law in reference to Mr. Smith, viz., whether any other, or<sup>132</sup> additional demand had been made upon me by the Governor of Missouri for the surrender of Mr. Smith. I answer none, no change whatever has been made in the proceedings. Mr. Smith is<sup>133</sup> held accountable only for the charge as set forth in my warrant, under which he was arrested.

In conclusion, you presume upon my own knowledge of Mr. Smith's innocence and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment, and you will be compelled to answer that it is impossible I could know him to be innocent, and as before stated, it is not my province to investigate as to his guilt or innocence; but could I know<sup>134</sup> him innocent, and were he my own son, I would nevertheless (and the more readily) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard and esteem, your obedient servant,

THO[MAS]. CARLIN.

To<sup>135</sup> Mrs. Emma Smith.

<sup>136</sup>Brothers Adams and Rogers called again this afternoon, and I related to them many interpositions of divine providence in my favor, &c. **not only during the present trouble but more especially during the persecution in Missouri &c. The remarks dropped on this occasion was truly encouraging and calculated to increase the confidence of those present.**

<sup>137</sup>Thursday, 8.—**This A.M.**, I dictated the following **letter to General James Arlington Bennett:—**

<sup>138</sup>Nauvoo, September 8, 1842.

**Dear Sir:**<sup>139</sup>—I have just received your very consoling letter, dated August 16, 1842, which is I think the first letter you ever addressed to me, in which you speak of the arrival of Dr. W[illard]. Richards and of his person<sup>140</sup> very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards<sup>141</sup> as he possibly<sup>142</sup> can be to me. And in relation<sup>143</sup> to his almost making a Mormon of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa,

131. Brackets this editor's.

132. *T&S* 5:572: omits "other, or"

133. *DHC* 5:155: replaces "is" with "has been"

134. Book D-2, 36: adds ellipses over erasure

135. *JSj* [1841-42], 203, *T&S* 5:573: omit "To"

136. *Source*: Based on *JSj* [1841-42], 192 (WC) (*PJS* 2:461; *JSP* 2:137). Deleted material supplied here in bold type.

137. *Source*: Based on *JSj* [1841-42], 192 (WC) (*PJS* 2:461; *JSP* 2:137). Deleted material supplied here in bold type.

138. *Source*: RDft 5:11b directs scribe to copy *JSj* [1841-42], 192-96 (WC, ERS) (*PJS* 2:461-67; *JSP* 2:137-43). Cf. eight-page MS original in *JSLs*, Bx 2, fd 5, 49-56 (WC) (*PWJS*, 574-79).

139. *JSj* [1841-42], 192, MS original, 1: add "Dear Sir"

140. *DHC* 5:156: "personality"

141. Book D-2, 37: adds ellipses over erasure of about three words

142. Book D-1, 1398: "as possibly as he"; Book D-2, 37: "<possibly>" (prob. LH)

143. Book D-2, 37: adds ellipses over erasure



Acts xxvi<sup>144</sup>, 29, “I would to God that not only thou, but also all that hear me this day were both almost, and altogether such as I am, except these bonds.” And I will here remark, my dear sir, that Mormonism is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder [Lucien]<sup>145</sup> Foster, President of the church in New York, in high terms; and of Dr. [John M.] Bernhisel, in New York. These men I am acquainted with by information: and it warms my heart, to know that you speak well of them; and as you say, could be willing to associate with them for ever, if you never joined their church, or acknowledged their faith. This is a good principle, for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are or ought to be free; possessing unalienable rights, and the high and noble qualifications of the laws of nature and of self-preservation; to think and act, and say as they please; while they maintain a due respect to the rights and privileges of all other creatures; infringing upon none.

This doctrine I do most heartily subscribe to, and practice; the testimony of mean men, to the contrary, notwithstanding. But, sir, I will assure you, that my soul soars far above all the mean and groveling dispositions of men, that are disposed to abuse me and my character: I therefore shall not dwell upon that subject.

In relation to those men you speak of, referred to above; I will only say that there are thousands of such men in this church; who, if a man is<sup>146</sup> found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanor; and it is with unspeakable delight that I contemplate them as my friends and brethren. I love them with a perfect love; and I hope they love me, and have no reason to doubt but<sup>147</sup> they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons of Adam; whether they are just or unjust, they have a degree of compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and instead of arraigning<sup>148</sup> his character before you, suffice it to say, that his own conduct wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man, or a good one.

Therefore whosoever will associate themselves with him, may be assured that I will not persecute them, but I do not wish their association, and what I have said may suffice on that subject so far as his character is concerned. Now in relation to his book that he may write: I will venture a prophesy, that whosoever has any hand in the matter will find themselves in a poor fix, in relation to the money matters, and as to my having any fears of the influence that he may have against me<sup>149</sup>, or any other man, or set of men may have,<sup>150</sup> is the most foreign from my heart; for I never knew what it was, as yet, to fear the face of clay, or the influence of man: my fear, sir, is before God. I fear to offend him, and strive to keep his commandments. I am really glad that you did not join John<sup>151</sup> C. [Bennett] in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honor that you speak of, both for yourself and <sup>152</sup>James Gordon

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144. Book D-2, 37: “{\xxvi/}”

145. This and next brackets this editor’s.

146. MS Letter, 2: “~~to be~~ <if a man is>” (WC)

147. DHC 5:156: replaces “but” with “that”

148. MS Letter, 2: “raigning” overwrites illegible

149. DHC 5:157: moves “may have against me” to follow “men may have” and deletes repetition of “may have”

150. DHC 5:157: adds “I will say this”

151. Book D-2, 38: “\John/” (pos. TB)

152. MS Letter, 3: adds “for”



Bennett of the *Herald*, you are both<sup>153</sup> strangers to me, and as John C. Bennett kept all his letters which he received from you, entirely to himself; and there was no correspondence between you and me, that I know of; I had no opportunity to share very largely in the getting up of any of those matters; I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings, but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. I must be excused, therefore, for any wrongs that may have taken place, in relation to this matter: and so far as I obtain a knowledge of that which is right,<sup>154</sup> shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren; and would beg the privilege of intruding<sup>155</sup> myself a little while, upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the<sup>156</sup> earth; as well as this people, here in this place; and all our sacred rights are trampled under the feet of the mob. I am now hunted as an<sup>157</sup> hart by the mob, under the pretense or shadow of law, to cover their abominable deeds.

<sup>158</sup>**An unhallowed demand has been made from the Governor of Missouri, on oath of Governor Boggs, that I made an attempt to assassinate him on the night of the sixth of May; when on that day, I was attending the officer drill, and answered to my name when the roll was called<sup>159</sup>; and on the seventh<sup>160</sup> it is well known by the thousands that assembled here in Nauvoo, that I was at my post in reviewing the Nauvoo Legion in the presence of twelve thousand people: and the Governor of the State of Illinois, notwithstanding<sup>161</sup> his being<sup>162</sup> knowing to all these facts, yet he<sup>163</sup> immediately granted a writ, and by an unhallowed usurpation has taken away our chartered rights, and denied the right of Habeas Corpus; and<sup>164</sup> has now about thirty of the blood thirsty kind of men<sup>165</sup> in this place, in search for me; threatening death and destruction, and extermination upon all the Mormons; and searching my house<sup>166</sup> continually from day to day; menacing and threatening, and intimidating an innocent wife and children, and insulting them in a most diabolical manner; threatening their lives, &c., if I am not to be found; with a gang of Missourians with them; saying they will have me dead or alive; and if alive they will carry me to Missouri in chains, and when there they will kill me at all hazards, and all this is backed up, and urged on, by the Governor of this State, with all the rage of a demon; putting at defiance the constitution of this State, our chartered rights, and the constitution of the United States. For not as yet have they done *one thing* in accordance to them.**

**While all the citizens of this city *en masse* have petitioned the Governor with remonstrances and overtures, that would have melted the heart of an adamant, *to no effect*. And**

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153. MS Letter, 3: "<both>" (WC)

154. DHC 5:157: adds "it"

155. JSj [1841-42], 194, MS Letter, 4: "obtruding"

156. JSj [1841-42], 194: "<the>"

157. DHC 5:157: "a"

158. Next two paragraphs omitted with ellipses in DHC 5:157.

159. MS Letter, 4: "<that I was attending ... called>" (WC)

160. MS Letter, 4: "/and on the seventh\" (WC)

161. Book D-1, 1399, Book D-2, 38: add "to"

162. MS Letter, 4: "<notwithstanding his being>" (WC)

163. MS Letter, 4: "<yet he>" (WC)

164. MS Letter, 4: adds "<I am informed>" (WC)

165. MS Letter, 4: "<from Missouri now> <on their way to this>" (WC/US)

166. MS Letter, 4: adds "almost"

**at the same time if any of us open our mouths, to plead our own cause; in the defiance of law and justice, we are instantly threatened with *militia* and *extermination*. Great God! when shall the oppressor cease to prey and glut itself upon innocent blood? Where is patriotism? Where is liberty? Where is the boast of this proud and haughty nation? O humanity! where hast thou fled? Hast thou fled for ever<sup>167</sup>?**

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend; will you lift your voice and your arm, with indignation, against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish, when I contemplate the scenes of horror that we have passed through in the State of Missouri; and then look, and behold and see the storm and cloud gathering ten times blacker; ready to burst upon the heads of<sup>168</sup> this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are<sup>169</sup> there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? if they will not defend us,<sup>170</sup> will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet and peaceable, and innocent and loyal subjects. But I must forbear for I cannot express my feelings.

The Legion would all willingly die in the defense of their rights; but what would this accomplish? I have kept down their indignation and kept a quiet submission on all hands; and am determined to do so at all hazards. Our enemies shall not have it to say, that we rebel against government or commit treason; however much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter, and to beggary; but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools, as to let once the precedent be established, and through their prejudices, give assent to such abominations; then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together; and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church; and party against party; mob against mob; oppressor against oppressor; army against army;<sup>171</sup> kingdom against kingdom; and people against people; and kindred against kindred.

And where, Sir, will be your safety, or the safety of your children; *if my children can be led to the slaughter with impunity by the hands of murderous rebels? Will they not lead yours to the slaughter with the same impunity?* Ought not then this oppression, sir, to be checked in the bud; and to be looked down<sup>172</sup> with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devour the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views.

On my part, I am ready to be offered up a sacrifice, in that way that can bring to pass the greatest benefit and good, to those who must necessarily be interested in this important matter.<sup>173</sup> I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in

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167. MS Letter, 5: "<forever>" (WC)

168. Book D-1, 1400, Book D-2, 39: "<the heads of>" (TB/TB)

169. MS Letter, 6: replaces "Are" with "Is"

170. Book D-1, 1400, Book D-2, 39: "<if they will not defend us,>" (TB/TB)

171. MS Letter, 7, Book D-1, 1400: add "and"

172. DHC 5:158: adds "[upon]"

173. MS Letter, 7: adds "~~I have dictated this letter, while my clerk is writing for me; and~~". See postscript below.

the welfare of their fellow-beings; and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men, being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts; and then make report to an enlightened world, whether we individually, or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission; saying, that when I was able, the money must be remitted to yourself. Nothing was said about any<sup>174</sup> consecration to the Temple.

Another calamity has befallen us. Our Post Office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to, or from our friends. **Our letters are broken open and robbed of their contents.**<sup>175</sup> Our papers that we send to our subscribers, are embezzled and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the Post Office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend,<sup>176</sup> and a patriot and a<sup>177</sup> lover of my country, pleading at their feet for protection and deliverance, by the justice of their constitution<sup>178</sup>.

I add no more: your most obedient servant,

JOSEPH SMITH.

<sup>179</sup>**P.S. I have dictated this letter while my clerk is writing for me.**

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174. JSj [1841-42], 196: replaces “any” with “my”

175. Preceding sentence appears only in MS Letter, 8.

176. Book D-2, 40: adds ellipses over erasure

177. JSj [1841-42], 196, DHC 5:159: omit “a”

178. JSj [1841-42], 196, MS Letter, 8, Book D-1, 1401, Book D-2, 40: “Constitutions”

179. Postscript appears only in MS Letter, 8.



9.

# PLOTS TO ENTRAP JOSEPH SMITH

September–October 1842

[DN 5 (16 January 1856): 353]

<sup>1</sup>Sept[ember].<sup>2</sup>—Friday, 9 [1842].—At 10 p.m.<sup>3</sup> I received a very interesting visit from Emma, Amasa Lyman, George A. Smith, and Wilson Law.

<sup>4</sup>I counseled George A. Smith and Amasa Lyman to stay in Illinois and preach in the principal cities against mobocracy, and to notify the Twelve that<sup>5</sup> it was my wish that<sup>6</sup> they should also labor in Illinois. After a conversation of two hours I accompanied the brethren and Emma to my house, remaining there a few minutes to offer a blessing upon the heads of my sleeping children: then called a few minutes at the house of my cousin George A. Smith on my way to my retreat at Edward Hunter's. John D. Parker accompanied me as guard.

<sup>7</sup>Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich declared to the city council, their intention of absence for three months or more, and others were appointed to fill their places during their absence; John P. Greene, Lyman Wight, and William Law were absent and their places were filled. The object of the absence of these brethren was to preach the gospel in different States, and show up the wickedness and falsehood of the apostate John C. Bennett.

AN ORDINANCE relative to the returns of writs of Habeas Corpus was passed by the city council, as follows<sup>8</sup>:—

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1. *Source*: Based on JSj [1841–42], 196 (WC) (*PJS* 2:468; *JSP* 2:143). Changed to first person.

2. Book D-1, 1401, Book D-2, 40: omit month; DHC 5:160: reverses month and day

3. JSj [1841–42], 196: “This P.M. after dark”; Book D-1, 1401: “<at 10 pm>” (TB); Book D-2, 40: “<at 10 p.m.>” (JG)

4. This paragraph added at *coln* and interlinearly by TB in Book D-1, 1401. First part (“I counselled ... Mobocracy”) incorporated by WB in Book D-2, 40, between 29 Nov. 1845–2 Jan. 1846 (see MSHi Chronology), which also has an erasure of about four words at beginning of paragraph. Remainder of paragraph (“and to notify ... as guard”) added at *coln* and interlinearly by TB in Book D-2, 40. *Source*: Probably a reminiscence of GAS. Cf. first sentence with GASj [1841–45], 54 [image 62], under 10 Sept. 1842 (transcription in vol. 8, V.5).

5. Book D-1, 1401, Book D-2, 40: omit “that”

6. Book D-1, 1401, Book D-2, 40: omit “that”

7. *Source*: Based on NCCP, 100–101 (JSn) (*NCHCM*, 103–5).

8. Book D-1, 1401: omits “as follows”

<sup>9</sup>An ordinance relative to the return of writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the city council of the city of Nauvoo, that the Municipal Court, in issuing writs of Habeas Corpus, may make the same returnable forthwith.

Sec. 2. This ordinance to take effect, and be in force from, and after its passage, passed Sept[ember]. 9th, 1842.

GEO. W. HARRIS,  
President pro tem.

JAMES SLOAN, Recorder.

<sup>10</sup>President Young started on his mission.<sup>11</sup>

Saturday, 10.—<sup>12</sup>Heber C. Kimball, George A. Smith and Amasa Lyman started on their mission and proceeded as far as Lima where they met Brigham Young who was preaching to a congregation.

<sup>13</sup>Saturday, 10<sup>14</sup>—Was<sup>15</sup> the training of the companies of the Nauvoo Legion, and lest I should be observed by the multitude passing and repassing, I kept very still. After dark my wife sent a messenger and requested me to return home, as she thought I would be as safe there as anywhere. **Brother Wilson also went [came] and carried the same report.** And I went safely home, undiscovered.

<sup>16</sup>Sunday, 11.—I was at home all day. My letter of the 6th of September was read to the saints, at the grove near the Temple.

<sup>17</sup>The High Priests' Quorum met, several had gone on<sup>18</sup> missions, others were preparing to go, but few were present, and the meeting adjourned sine die.

<sup>19</sup>Elders B[righam]. Young, H[eber]. C. Kimball, G[eorge].<sup>20</sup> A. Smith, and Amasa<sup>21</sup> Lyman addressed a large assembly in the Grove in Lima, in relation to the slanderous reports of John C. Bennett.

Monday, 12.—

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9. Book D-1, 1401: adds “\see addenda page 1/” (TB). The following ordinance added by TB in Book D-1, Addenda, 1, 5 May 1845–2 Jan. 1846, and incorporated by WB in Book D-2, 40, between 29 Nov. 1845–2 Jan. 1846 (see MSHi Chronology). *Source*: NCCP, 101 (JSn) (NCHCM, 104–5). Cf. *Wasp* 1 (17 Sept. 1842): [86].

10. This sentence added at *eoln* by TB in Book D-1, 1401, and incorporated by WB in Book D-2, 40, between 29 Nov. 1845–2 Jan. 1846 (see MSHi Chronology). *Source*: Probably surmised from GASj [1841–45], 54 [image 62], entry for 10 Sept. 1842 (see next entry).

11. Book D-2, 40: adds erasure of about two words

12. Remainder of paragraph added interlinearly by TB in Book D-1, 1401, and incorporated by WB in Book D-2, 40, between 29 Nov. 1845–2 Jan. 1846 (see MSHi Chronology). *Source*: Based on GASj [1841–45], 54 [image 62] (transcription in vol. 8, V.5). See also HCKj [1844–45], vol. 3, entered out of sequence (OPW, 59–60).

13. *Source*: Closely follows JSj [1841–42], 196 (WC) (PJS 2:468; JSP 2:143), with light editing and change to first person. Deleted material supplied here in bold type.

14. Book D-1, 1401, DHC 5:161: omit repetition of date

15. DHC 5:161: “This was the day for”

16. *Source*: JSj [1841–42], 196 (WC) (PJS 2:468; JSP 2:143), with light editing and change to first person.

17. *Source*: Possibly NHPQR, 11 Sept. 1842.

18. Book D-2, 41: omits “on”

19. This paragraph added interlinearly by TB in Book D-1, 1401, and added interlinearly by TB in Book D-2, 41. *Source*: Based on GASj [1841–45], 54 [image 62] (transcription in vol. 8, V.5).

20. Book D-1, 1401, Book D-2, 41: “Geo.”

21. Book D-1, 1401, Book D-2, 41: “A.”

<sup>22</sup>To the Editor of the *Times and Seasons*:—

Dear Brother:—<sup>23</sup>Having commenced our mission <sup>24</sup>yesterday, we held our first conference at brother Isaac Morley's; we had a good time—the brethren here are in good spirits. We ordained 19 elders and baptized 12. We expect next Saturday and Sunday to hold a two days' meeting in Quincy, being the 17th and<sup>25</sup> 18th instant, on the 24th, and<sup>26</sup> 25th at Payson, the 1st, and<sup>27</sup> 2d of October at Pleasant Vale, the 8th, 9th<sup>28</sup> <sup>29</sup>October at Pittsfield, the 15th, 16th October at Apple Creek in Green county. From thence we shall proceed to Jacksonville and Springfield.

If you please, notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant,

BRIGHAM YOUNG,  
H[EBER]. C. KIMBALL.

Morley Settlement, Sept[ember]. 12, 1842.

<sup>30</sup>I was at home all day in company with brothers [George J.]<sup>31</sup> Adams and [David W.] Rogers, and counseling<sup>32</sup> brother Adams to write a letter to the Governor. In the evening<sup>33</sup> Emma received Governor Carlin's letter of the 7th instant.

<sup>34</sup>Tuesday, 13.—At home all day—settled with Edward Hunter.

<sup>35</sup>Wednesday, 14.—At home. <sup>36</sup>Mr. [Jacob G.]<sup>37</sup> Remmick<sup>38</sup> gave me a deed of one half his landed property in Keokuk, **amounting to many thousand dollars**, though it will<sup>39</sup> be a<sup>40</sup> long time, if ever,<sup>41</sup> before it will be of any benefit to me.<sup>42</sup> Had a consultation with Calvin A. Warren, Esq. In the evening<sup>43</sup> I received the following letter from General James Arlington Bennett:—

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22. Source: *T&S* 3 (15 Sept. 1842): 926.

23. Book D-2, 41: adds ellipses over erasure

24. *T&S* 3:926: adds "to the east"; Book D-1, 1401: adds erasure of about three words; Book D-2, 41: adds ellipses over erasure of about three words

25. *T&S* 3:926: omits "and"

26. *T&S* 3:926: omits "and"

27. *T&S* 3:926, Book D-1, 1401, Book D-2, 41: omit "and"

28. DHC 5:162: "11th"

29. *T&S* 3:926, Book D-1, 1401: add "of"

30. Source: Closely follows JSj [1841-42], 201 (WC) (*PJS* 2:475; *JSP* 2:151), with light editing.

31. This and next brackets this editor's.

32. DHC 5:162: "counseled"

33. Book D-1, 1402 (darker ink): "{\evening/}" (TB)

34. Source: Closely follows JSj [1841-42], 203 (WC) (*PJS* 2:478; *JSP* 2:153), with light editing.

35. Source: JSj [1841-42], 203 (WC) (*PJS* 2:478-79; *JSP* 2:153), with light editing, expansion, and change to first person. Deleted material supplied here in bold type.

36. Book D-2, 41: adds erasure

37. Brackets this editor's.

38. JSj [1841-42], 203, Book D-1, 1402, Book D-2, 41: "Remick"

39. Book D-1, 1402 (darker ink): "{\it will/}" (TB)

40. Book D-2, 41: "<a>"

41. Book D-1, 1402 (darker ink): "<if ever,>" (TB); Book D-2, 41: "<(if ever)>" (JG)

42. JSj [1841-42], 203: omits "though it will ... me"

43. Book D-1, 1402 (darker ink): "{\evening/}" (TB)



<sup>44</sup>Arlington House, Sept[ember]. 1, 1842.

Lieutenant General Smith—

Dear Sir:—Mrs. Smith's letter<sup>45</sup> to Mrs. Bennett, containing a very lucid account of Dr. John C. Bennett, has been received, and the only thing concerning him that I regard of importance, is, that you found it necessary to expose him; I wish most ardently that you had let him depart in peace, because the public generally think no better of either the one party or the other, in consequence of the pretended exposures with which the newspapers have teemed. But then on<sup>46</sup> the long run you will have the advantage, inasmuch as the universal notoriety which you are now acquiring will be the means of adding to Nauvoo three hundred fold.

That you ought to be given up to the tender mercies of Missouri no man in his senses will allow, as you would be convicted on the shadow of evidence when the people's passions and prejudices are so strongly enlisted against you, and under such a state of things how easily it would be to suborn witnesses against you, who would seal your fate. Add to this, too, the great difficulty under which an impartial jury, if such could be found, would labor in their attempt to render an honest verdict, being coerced by surrounding public prejudice and malice. And yet as you are now circumstanced it will not do to oppose force to force for your protection, as this in the present case would be treason against the State, and would ultimately bring to ruin all those concerned.

Your only plan I think will be to keep out of the way until this excitement shall have subsided, as from all I can understand, even from the Dr. himself, there is no evidence on which an honest jury could find a verdict<sup>47</sup> against you, and this opinion I have expressed to him.

I most ardently wish that you had one hundred thousand *true* men at Nauvoo, and that I had the command of them, *times and things would soon alter*. I hope to see the day before I die that such an army will dictate terms<sup>48</sup> from Nauvoo to the enemies of <sup>49</sup>Mormon people. I say this in the most perfect candor as I have nothing to gain by the Mormons, nor am I a Mormon in creed, yet I regard them in as favorable a light (and a little more so) as I do any other sect. In fact I am a philosophical Christian, and wish to see an entire change in the religious<sup>50</sup> world.

I have been long a Mormon in sympathy alone, and probably can never be one in any other way; yet I feel that I am the<sup>51</sup> friend of the people, as I think them honest and sincere in their faith, and these<sup>52</sup> I know <sup>53</sup>as good and honorable men as any other professing Christians.

Dr. Bennett has been the means of bringing me before your people, you will therefore see, for *this act* I am in honor bound to say, "*Peace to his manes*<sup>54</sup>." To act otherwise would be ungrateful and dishonorable, both of which qualities are strangers to my nature, nevertheless by leaving him as he is, I can still be your friend, for be assured that nothing I have seen yet from his pen has in the least altered my opinion of you. I well know what allowance<sup>55</sup> to make in such cases.

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44. *Source*: Closely follows JSj [1841–42], 203–4 (WC) (*PJS* 2:479–81; *JSP* 2:154–56).

45. Book D–2, 41: "<letter>" (TB)

46. DHC 5:162: replaces "on" with "in"

47. Book D–1, 1402 (darker ink): "<a verdict>" (TB)

48. JSj [1841–42], 203: replaces "terms" with "times"

49. Book D–1, 1402, Book D–2, 42, DHC 5:163: add "the"

50. Book D–2, 42: "{\religious/}" (prob. WB)

51. JSj [1841–42], 204, DHC 5:163: replace "the" with "a"

52. DHC 5:163: "those"

53. DHC 5:163: adds "[are]"

54. JSj [1841–42], 204: "Mores"

55. Book D–1, 1403: "allowances"

Dr. Bennett and [Origen]<sup>56</sup> Bachelor are now delivering lectures in New York against you, and your doctrines and asserted practices at Nauvoo.

Elder [Lucien] Foster told me this forenoon, that the seats have been torn to pieces out of his church in Canal-street, and that the congregation had to move to another place.

I intimated to you in my last that Bennett of the *Herald* was about to publish conjointly with the D[octo]r. his Book of Exposures, but since have learned that it is about to come out in Boston. He expects to make a fortune out of it, and I presume he needs it, but I feel sure that it will make converts to the Mormon faith. He has borrowed largely from Com. Morris' lascivious Poems.

A general order signed by Hugh McFall, Adjutant-General, and authorized by you has appeared in the *Herald*, ordering me to repair to Nauvoo, to take command of the Legion and to bring with me Brig.-Gen. J. G. Bennett, which states that if the requisition be persisted in, blood must be shed. I have assured Bennett of the *Herald* that I deem it a *hoax*, but he insists upon it that it is genuine. My reply to it has appeared to day in that paper. I have there stated that I have written to Gov. Carlin for instructions; this is not so, it is only a *rub*.

On the whole you will only be made a greater Prophet, and a greater man, a great *emperor* by the affliction and consideration of your good friends.

My respects with those of Mrs. B. to your lady.

I am, dear<sup>57</sup> sir, your sincere friend,

JAMES ARLINGTON BENNETT.

<sup>58</sup>This letter was placed in the hands of General Hugh McFall, who immediately wrote a refutation of the clause concerning himself to Governor Carlin, and also one for the *Wasp*. The general order was not wrote<sup>59</sup> by McFall neither had he a knowledge of its existence until shown to him in the letter. It was<sup>60</sup> evidently got up by our enemies to increase excitement and anger, and is barely another addition to the many slanderous reports put in circulation by evil and designing men.

<sup>61</sup>Thursday, 15.—In council with C. A. Warren, Esq., also counseled uncle John Smith, and brother Daniel C. Davis to move immediately to Keokuk and help <sup>62</sup>build up a city.

<sup>63</sup>Friday, 16.—<sup>64</sup>At home with brother Rogers who was painting my likeness.

<sup>65</sup>Saturday, 17.—I was<sup>66</sup> at home with brother Rogers, who continued<sup>67</sup> painting my portrait<sup>68</sup>.

<sup>69</sup>Elder William Clayton wrote Governor Carlin a long letter, showing up the Missouri persecution, and my sufferings in their true colors.

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56. This and next brackets this editor's.

57. Book D-1, 1403: "Dr."

58. Source: Closely follows JSj [1841-42], 204 (WC) (*PJS* 2:481; *JSP* 2:156). See Hugh McFall's denial in "Great Hoax," *Wasp* 1 (24 Sept. 1842): [90]

59. DHC 5:164: "written"

60. JSj [1841-42], 204 (pencil): "is <was>"

61. Source: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:481; *JSP* 2:157).

62. DHC 5:164: adds "to"

63. Source: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing.

64. Book D-1, 1403: adds "I was"

65. Source: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing.

66. Book D-1, 1403: omits "I was"

67. Book D-1, 1403, Book D-2, 43 (different ink): "{\who continued/}" (LH/JG)

68. Book D-1, 1403, Book D-2, 43 (different ink): at *coln* "{\my portrait/}" (LH/JG)

69. Source: WC's letter is "not extant" (*NTNLF*, 84); the grounds for asserting its existence are unknown.

<sup>70</sup>Ship *Sidney* sailed from Liverpool for New Orleans with 180 saints.

<sup>71</sup>Sunday, 18.—At home. In the evening received a visit from my<sup>72</sup> mother.

<sup>73</sup>Monday, 19: and Tuesday, 20.—With brother Rogers, painting at my house.

<sup>74</sup>Wednesday, 21.—In the large room over the store. In the evening<sup>75</sup> had a visit from Elder John Taylor, **one of the Quorum of the Twelve** who is<sup>76</sup> just recovering from a long and very<sup>77</sup> severe attack of sickness. I counseled Elder Taylor concerning the Printing Office, removing one Press to Keokuk, &c.

<sup>78</sup>Thursday, 22.—At home arranging with [Jacob G.]<sup>79</sup> Remmick<sup>80</sup> concerning moving Printing Press to Keokuk, buying paper, &c.

<sup>81</sup>Friday, 23.—At home, visited by Elder Taylor.

<sup>82</sup>Colonel George Miller was elected Brigadier-General of the 1st Cohort, Nauvoo Legion, to fill the vacancy of General Wilson<sup>83</sup> Law promoted.

<sup>84</sup>Saturday, 24.—The Legion was called out for general parade, and<sup>85</sup> reviewed by General Law.

<sup>86</sup>In the evening Lieutenant-Colonel Stephen Markham was elected Colonel of the 1st Regiment, 1st Cohort, to fill the place of Colonel George Miller promoted, and Captain John D. Parker, elected to fill his place, and Captain<sup>87</sup> Thomas Rich to fill the place of Major Wightman deceased.

<sup>88</sup>At home. Had a visit from old<sup>89</sup> Mr. [Joseph] Murdock [Sen.]<sup>90</sup> and Lady, concerning some land, &c., at St. Jos[eph]<sup>91</sup>.

<sup>92</sup>Sunday, 25.—At the Grove. Spoke more than two hours, chiefly on the subject of my<sup>93</sup> persecution.

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70. This sentence added interlinearly by TB in Book D-1, 1403, and incorporated by WB in Book D-2, 43, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology). *Source*: Based on *Wasp* 1 (17 Dec. 1842): [130]. Cf. *MSt* 3 (Oct. 1842): 112.

71. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing.

72. Book D-1, 1403 (darker ink), Book D-2, 43: “<my>” (JG/JG)

73. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing.

74. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing and change to first person. Deleted material supplied here in bold type.

75. Book D-1, 1403 (darker ink): “{\evening/}” (TB)

76. Book D-1, 1403 (darker ink): “{\was/}” (pos. TB)

77. Book D-1, 1403 (darker ink), Book D-2, 43 (darker ink): “<long and very>” (TB/JG)

78. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157), with light editing.

79. Brackets this editor’s.

80. JSj [1841-42], 205, Book D-1, 1403, Book D-2, 43: “Remick”

81. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:482; *JSP* 2:157).

82. *Source*: Closely follows NLHi, [5] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 3.

83. Book D-1, 1403 (different ink), Book D-2, 43: “<Wilson>” (TB/JG)

84. *Source*: NLHi, [5] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 3, 8, 3.

85. NLHi, [5]: replaces “and” with “General Joseph Smith being absent because of a writ from Missouri being out against him, the Legion was”; Book D-1, 1403 (darker ink): “[eoe] {\and/} [eoe]” (pos. RLC); Book D-2, 43 (different ink): “{\and/} [eoe of about two words]” (prob. LH)

86. Book D-1, 1403: adds erasure; NLHi, [5], Book D-2, 43: add “and”

87. NLHi, [5]: “<Captain>”

88. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:484; *JSP* 2:159), with light editing.

89. DHC 5:165: omits “old”

90. Book D-1, 1404 (darker ink): “Mr. <Joseph> Murdock <Senr.>” (TB); DHC 5:165: “Mr. Joseph Murdock, Sen.”

91. JSj [1841-42], 205: omits “at St. Jos[eph]”

92. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:484; *JSP* 2:159). Changed to first person.

93. JSj [1841-42], 205: replaces “my” with “his”; DHC 5:165: omits “my”

<sup>94</sup>Ship *Medford* sailed from Liverpool for New Orleans with 214 saints.

<sup>95</sup>Monday, 26.—The office of Notary Public for the city of Nauvoo, was created by the city council, and James Sloan was<sup>96</sup> elected. A seal for the Municipal Court was ordered by the council.

<sup>97</sup>Tuesday, 27, and Wednesday, 28.—At home. Nothing of importance transpired.

[Thursday] 29th<sup>98</sup>, <sup>99</sup>Ship *Henry* sailed from Liverpool for New Orleans with 157 saints.

<sup>100</sup>September 28th, 1842<sup>101</sup>.

Resolved that William Seichrist be excluded from the fellowship of this [the first regular Baptist]<sup>102</sup> church [of the city of Alleghany,<sup>103</sup> Alleghany county, Pennsylvania]<sup>104</sup> for embracing and maintaining a heresy, to wit:—Doctrines peculiar to a late sect called Mormons or Latter Day Saints, that miracles can be wrought through the instrumentality of faith, that special revelations from God are now given to men, and that godly men are now endowed with the gift of prophecy, such as to foretell future events. William Benson, Ch[urch]. Clerk. <sup>105</sup>Deacon John<sup>106</sup> Beck, was moderator of the meeting.

**Sept. 28, 1842.**

**I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the First Regular Baptist Church of the City of Alleghany, Alleghany County, Pennsylvania.**

**Moderator, DEACON JOHN BECK, }  
Ch[urch]. Clk., WM. BENSON. }**

**C. SEICHRIST.**

<sup>107</sup>Thursday, 29.—This day Emma began to be sick with <sup>108</sup>fever, consequently I kept in the house <sup>109</sup>with her all day.

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94. This sentence added interlinearly by TB in Book D-1, 1404, and incorporated by WB in Book D-2, 43, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology). *Source*: *Wasp* 1 (17 Dec. 1842): [130]. Cf. *MSt* 3 (Oct. 1842): 112.

95. *Source*: Based on NCCP, 101-3 (JSn) (*NCHCM*, 105-6).

96. Book D-2, 43: "<was>" (prob. WB)

97. *Source*: JSj [1841-42], 205 (WC) (*PJS* 2:484; *JSP* 2:159).

98. Book D-1, 1404, Book D-2, 43, DHC 5:165: "28"

99. Remainder of entry added interlinearly by TB in Book D-1, 1404, and incorporated by WB in Book D-2, 43, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology). *Source*: *Wasp* 1 (17 Dec. 1842): [130], which gives the 28th for the date of departure. Cf. *MSt* 3 (Oct. 1842): 112.

100. Book D-1, 1404: adds "<see note page 1433>" (TB). A note at the top of p. 1433 reads: "Note to come in page 1404" (TB). The following paragraph comes from this note added to p. 1433 by TB about 19-20 Aug. 1845 (see MSHi Chronology). It was also appended out of chronological sequence to RDft 5:24 (WR). *Source*: "A Singular Case of Heresy," *T&S* 4 (1 Dec. 1842): 26. Deleted material supplied here in bold type.

101. DHC 5:165: incorrectly reads "1841"

102. *T&S* 4:26: omits bracketed information

103. Book D-2, 43 (darker ink): "<Alleghany,>" (TB)

104. *T&S* 4:26: omits bracketed information

105. *T&S* 4:26: replaces remainder of paragraph with following certification

106. Book D-1, 1433: "<John>" (TB)

107. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:484; *JSP* 2:159). Changed to first person.

108. Book D-2, 44: adds ellipses over erasure

109. Book D-2, 44: adds ellipses over erasure

<sup>110</sup>Friday, 30.—Emma is no better. I was with her all day.

<sup>111</sup>Saturday, October<sup>112</sup> 1.—This morning<sup>113</sup> I had a very severe pain in my left side, and was not able to be about. Emma sick<sup>114</sup> as usual. I had previously sent for the Temple committee to balance their accounts and ascertain how the Temple business<sup>115</sup> was going on. Some reports had been circulated that the committee was not making a righteous disposition of property consecrated for the building of the Temple, and there appeared to be some dissatisfaction amongst the laborers. After carefully examining the accounts and enquiring into the manner of the proceedings of the committee, I expressed myself perfectly satisfied with them and their works. The books were balanced between the Trustee and committee, and the wages of all agreed upon.

I said to the brethren<sup>116</sup>, that I was amenable to the State for the faithful discharge of my duties as Trustee-in-Trust, and that the Temple committee were accountable to me, and to no other authority; and they must not take notice of any complaints from any source, but let the complaints be made to me, if any were needed, and I would make things right. The parties separated perfectly satisfied, and I remarked that I would have a notice published<sup>117</sup>, stating that I had examined their accounts and was satisfied, &c. It was also agreed that the Recorder's Office should be moved to the Temple, for the convenience of all<sup>118</sup>.

In this day's *Wasp* I noticed the following letter from Elder Pratt:—

<sup>119</sup>City of Nauvoo, Ill[inois]., September 26, 1842.

Mr. Editor—

Dear Sir:—I noticed in the last week's *Wasp* a letter from Dr. R. D. Foster, written from New York city, which states that Dr. John C. Bennett had declared in said city, that he had received a letter from me and from my wife, and that we were preparing to leave and expose Mormonism.

I wish through the medium of your paper, to say to the public that said statements are entirely false. We have never at any time, written any letter or letters to Dr. J. C. Bennett, on any subject whatever. Neither are we “preparing to leave and expose Mormonism,” but intend to make Nauvoo our residence, and Mormonism our motto.

Respectfully,

ORSON PRATT.

<sup>120</sup>Sunday, 2.—About 10 o'clock in the forenoon<sup>121</sup> a messenger arrived from Quincy, stating that the Governor had offered a reward of \$200 for Joseph Smith, jun., and also \$200 for Orrin P. Rockwell.

110. *Source*: Closely follows JSj [1841-42], 205 (WC) (*PJS* 2:484; *JSP* 2:159). Changed to first person.

111. *Source*: This and next paragraph closely follow JSj [1841-42], 205-6 (WC) (*PJS* 2:484-85; *JSP* 2:159-60), with light editing and change to first person.

112. Book D-1, 1404: omits month; “October” in margin

113. Book D-1, 1404 (different ink): “{\morning/}” (TB)

114. JSj [1841-42], 205: replaces “sick” with “about”; Book D-1, 1404 (darker ink), Book D-2, 44 (different ink): “{\sick/}” (prob. LH/JG)

115. Book D-2, 44: adds ellipses over erasure of about six words

116. JSj [1841-42], 205: replaces “I said to the brethren” with “The president remarked”; Book D-1, 1404 (different ink), Book D-2, 44 (different ink): “{\said to the brethren/}” (LH/JG)

117. See *T&S* 3 (1 Oct. 1842): 957.

118. JSj [1841-42], 205: omits “of all”

119. *Source*: *Wasp* 1 (1 Oct. 1842): [94].

120. *Source*: This day's entry closely follows JSj [1841-42], 206 (WC) (*PJS* 2:485; *JSP* 2:160), with light editing and change to first person.

121. JSj [1841-42], 206: replaces “10 o'clock in the forenoon” with “1 oclock A.M.”; Book D-1, 1404 (darker ink): replaces “in the forenoon” with “{\this morning/}” (TB)

This report was fully established on receipt of the mail papers. The *Quincy Whig* also stated that Governor Reynolds has<sup>122</sup> offered a reward, and published the Governor's proclamation offering a reward<sup>123</sup> of \$300 for Joseph Smith, jun., and \$300 for Orrin P. Rockwell. It is not expected that much will be effected by the rewards.

Emma continued very sick. <sup>124</sup>I was with her all day.

<sup>125</sup>Monday, 3.—Emma was a little better. I was with her all day.

<sup>126</sup>Tuesday, 4.—Emma is<sup>127</sup> very sick again. <sup>128</sup>I attended with her all the day, being somewhat poorly myself.

<sup>129</sup>Wednesday, 5.—My dear Emma was worse, many fears were entertained that she would not recover, she was baptized twice in the river, which evidently did her much good. She grew worse again at night and continued very sick indeed. I was unwell and much troubled on account of Emma's sickness.

Elder Rigdon called Elder William Clayton into his office and said he had some matters to make known. He had been at Carthage and had conversation with Judge Douglas concerning Governor Carlin's proceedings, &c., and had ascertained that Carlin had intentionally issued an illegal writ expecting thereby to draw President Joseph to Carthage to get acquitted by Habeas Corpus before Douglas, and having men there waiting with a legal writ to serve on Joseph as soon as he was released under the other one, and bear him away to Missouri, without further ceremony. Elder Rigdon asked what power the Governor's proclamation gave to any man or set of men who might be disposed to take President Joseph. He was answered, "Just the same power and authority which a legal warrant gave to an officer."

It is more and more evident that Carlin is determined to have me taken to Missouri if he can; but may the Almighty Jehovah shield and defend me<sup>130</sup> from all their power, and prolong my days in peace, that I may guide his people in righteousness, until my head is white with old age. Amen.

<sup>131</sup>Thursday, 6.—Emma is better, and although it is the day on which she generally grows worse, yet she appears considerably easier, may the Lord speedily raise her to the bosom of her family, that the heart of his servant may be comforted again. Amen. My health is comfortable.

<sup>132</sup>Friday, 7.—This morning<sup>133</sup> Elder Elias Higbee states about the same things as were stated by Elder Rigdon two days ago, and also that he had been informed that many of the Missourians are coming to unite with the militia of this State voluntarily, and at their own expense; so that after the court rises at Carthage, if they don't take me there, they will come and search the city, &c. It is likely that this is *only* report.

122. JSj [1841-42], 206, Book D-1, 1404, Book D-2, 44: "had"

123. Book D-2, 44 (darker ink): "<and published ... reward>" (TB)

124. Book D-1, 1404: adds erasure; Book D-2, 44: adds ellipses over erasure

125. *Source*: JSj [1841-42], 206 (WC) (*PJS* 2:485; *JSP* 2:160), with light editing and change to first person.

126. *Source*: JSj [1841-42], 206 (WC) (*PJS* 2:486; *JSP* 2:161), with light editing and change to first person.

127. Book D-1, 1405 (darker ink): "{\was/}" (pos. LH)

128. Book D-1, 1405: adds erasure; Book D-2, 44: adds ellipses over erasure

129. *Source*: This day's entry closely follows JSj [1841-42], 206 (WC) (*PJS* 2:486; *JSP* 2:161), with light editing and change to first person.

130. JSj [1841-42], 206: replaces "me" with "his servant"

131. *Source*: Closely follows JSj [1841-42], 207 (WC) (*PJS* 2:487; *JSP* 2:161), with light editing and change to first person.

132. *Source*: This day's entry (except last paragraph) closely follows JSj [1841-42], 207 (WC) (*PJS* 2:487; *JSP* 2:162-63), with light editing and change to first person. Deleted material supplied here in bold type.

133. JSj [1841-42], 207: replaces "morning" with "A.M."; Book D-1, 1405: "{\morning/}" (TB)



Emma is some<sup>134</sup> better. I am cheerful and well.

From the situation and appearance of things abroad, I concluded to leave home for a short season, until there should be some change in the proceedings of my enemies. Accordingly, at 20 minutes after 8 o'clock in the evening<sup>135</sup> I started away in company with brothers John Taylor,<sup>136</sup> Wilson Law, and John D. Parker, and traveled through the night and part of next day, and after a tedious journey arrived at Father [James]<sup>137</sup> Taylor's<sup>138</sup> well and in good spirits, **where he intends to tarry at present.**

<sup>139</sup>This day the Teachers met in Nauvoo, and organized into a Quorum by appointing Elisha Averett, President, James Huntsman and Elijah Averett, Counselors, Samuel Eggleston, Scribe, and 11 members.<sup>140</sup>

<sup>141</sup>Monday, 10.—Elder Taylor returned to Nauvoo and found Emma gaining slowly. My health and spirits are good.

Tuesday, 11.—From the *Times and Seasons*.

<sup>142</sup>To the saints at Nauvoo and scattered abroad.

This may certify that President Joseph Smith the Trustee-in-Trust for the Temple called upon the Temple committee on the 1st instant to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the proceedings and labors<sup>143</sup> of the committee, and ordered that this be published in the *Times and Seasons*, that the saints may know the fact<sup>144</sup> and be thereby encouraged to double their exertions and forward means to roll on the building of the Temple in Nauvoo. It was also ordered that the Recorder's Office be henceforth removed to the Committee House near the Temple; all property and means must therefore be brought to that place, where it will be recorded in due form.

W[ILLIA]M. CLAYTON,  
Clerk and Recorder of the Temple.

Nauvoo, October 11, 1842.

<sup>145</sup>Thursday<sup>146</sup>, 13.—The brethren arrived from Wisconsin with a raft of about 90,000 feet of boards and 24,000 cubic feet of timber for the Temple and Nauvoo House.

<sup>147</sup>Saturday 15.—Brother John D. Parker returned to Nauvoo, and informed my friends that I was well **and comfortable.**

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134. DHC 5:169: "somewhat"

135. JSj [1841-42], 207: replaces "in the evening" with "P.M."; Book D-1, 1405 (different ink): "{\this evening/}" (TB)

136. JSj [1841-42], 207: "~~Shadrach Roundey~~ and"

137. JSj [1841-42], 207: "bro. James"; Book D-1, 1405 (darker ink): "<James>" (TB)

138. Book D-1, 1405 (darker ink): adds "<in Henderson County>" (TB)

139. Source: TQM, 25 (SE) (transcription in vol. 8, V.6).

140. Book D-1, 1405, Book D-2, 45: add erasures

141. Source: Based on JSj [1841-42], 207 (WC) (PJS 2:487; JSP 2:163), with rewriting.

142. Source: T&S 3 (15 Oct. 1842): 957.

143. T&S 3:957: "labors and proceedings"

144. DHC 5:169: "facts"

145. Source: Based on "Lumber," *Wasp* 1 (15 Oct. 1842): [102].

146. Book D-1, 1406, Book D-2, 46: omit "Thursday"

147. Source: Closely follows JSj [1841-42], 207 (WC) (PJS 2:487; JSP 2:163), with light editing and change to first person. Deleted material supplied here in bold type.



[DN 5 (23 January 1856): 361-62]

Oct[ober].<sup>148</sup>—Sunday, 16.—I copy the following from the *New York Herald*:—<sup>149</sup>THE MORMONS.Arlington House, October 16, 1842.<sup>150</sup>

Gen[eral]. J. G. Bennett—

Sir:—Some time since I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his introducing to my “kind attention” a friend of his from the Holy City of Nauvoo.

In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men.

Why should I not be Joseph Smith’s friend? He has done nothing to injure me, nor do I believe he has done anything to injure Ex-Governor Boggs of Missouri. The Governor no doubt under strong feelings, may have thought and believed that Smith had preconceived the plan for his assassination; but there is no legal evidence whatever of that fact, none by which an unprejudiced jury would convict any man; yet to send this man into Missouri, under the present requisition, would be an act of great injustice, as his ruin would be certain.

How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal,<sup>151</sup> and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his holiness the Pope; still the church of England has lived, as well as all the other sects.

Just so it will be with the Mormons. They may kill one prophet, and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead. One of their Elders said to me, when conversing on this subject, that they were like a mustard plant, “If you don’t disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more.”

Undertake to convince them that they are wrong, and that Smith is an Impostor, and the answer is, laying the hand on the heart, “*I know in my own soul that it is true, and want no better evidence: I feel happy in my faith, and why should I be disturbed?*”

Now I cannot see<sup>152</sup> but what this is the sentiment that governs all religiously disposed

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148. Book D-1, 1406, Book D-2, 46, DHC 5:170: omit month

149. *Source*: T&S 4 (1 Dec. 1842): 29-31.

150. DHC 5:170: “1841”

151. Book D-2, 46: adds ellipses over erasure of about sixteen words

152. Book D-2, 47: adds ellipses over erasure

persons, their object being heaven and happiness, no matter what their church and<sup>153</sup> creed. They therefore cannot be put down while the Constitution of the United States offers them protection in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the really<sup>154</sup> sincere Mormons would die sooner<sup>155</sup> than abandon their faith and their religion.

Gen[eral]. John C. Bennett has stated that to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet.

Now is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of, <sup>156</sup>from one to three thousand lives, will no doubt follow in an<sup>157</sup> attempt to accomplish an object not in the end worth a button. Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west, they may set up an Independent government, under which they can worship the Almighty as may suit their taste. Indeed I would recommend to the Prophet to pull up stakes and take possession of the Oregon Territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act<sup>158</sup> of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat Ox, nor bowed for a favor on my own account to mortal man. While I despise the purse-proud man, I am proud to the proud man, and humble to the humble, and where men were contending, have ever thrown myself on the weakest side.

By inserting this communication it is presumed that no one will hold the *Herald* responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal-minded men in this country who think as I do. Neither the Mormon Prophet nor his people can add anything to my fortune or reputation. I expect nothing from them, they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in the like manner. It is true I was commissioned in their legion, through the instrumentality of their enemy General John C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since.

The Missouri persecution fixed my attention and commiseration on the people. It must be recollected too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly, is contrary to everything like despotism.

I hope, therefore, and with great deference express that hope, that Ex-Governor Boggs

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153. T&S 4:30, Book D-1, 1407, Book D-2, 47: replace "and" with "or their"

154. DHC 5:171: "real"

155. Book D-2, 47 (darker ink): "{\sooner/}" (TB)

156. Book D-2, 47, has ellipses over erasure

157. Book D-2, 47: "{\an/}" (prob. WB)

158. Book D-2, 47 (darker ink): "{\act/}" (US)

will withdraw his demand for the Prophet, and let those<sup>159</sup> poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding<sup>160</sup>.

Most respectfully,

Your humble servant,

JAMES ARLINGTON BENNETT,  
Counselor at Law, &c.

<sup>161</sup>By this I discover a spark of liberty, burning in the bosom of the writer; may it continue to burn and burn, till it once more fires the whole land with its heavenly influence.

<sup>162</sup>Thursday, 20.—Early this morning I arrived at home on a visit to my family; during the day I was visited by several of the brethren, who rejoiced to see me once more. Emma is still getting better, and is able to attend to a little business having this day closed contract and received pay for a quarter section of land of brother Job V. Barnum.

<sup>163</sup>Chicago, October 20, 1842.

Sidney Rigdon, Esq.—

Dear Sir:—In answer to your favors of the 17th inst[ant]. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri upon the Governor of this State, for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested, for the purpose of being surrendered; I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus—subsequent examination has confirmed me in that opinion.

I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri is accompanied by an affidavit of Ex-Governor Boggs, stating in substance that on the 6th day of May last he was shot while sitting in his house, with intent to kill, and as he verily believes, the act was committed by O. P. Rockwell, and that Joseph Smith was accessory to the crime before its commission, and that he has *fled* from justice. That it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since: he could not therefore have *fled* from that State since the commission of <sup>164</sup>said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to deliver him up; if they exist; are given and imposed by that clause of the Constitution of the United States, which declares, [“]that a person charged in any State with treason, felony, or other crime who *shall flee* from justice and be found in another State; shall on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crimes.”

It is unnecessary to refer to the act of congress in relation to the delivery up of fugitives from justice, as congress has just so much power and *no more* than is expressly given by the said

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159. *T&S* 4:31: “these”

160. *DHC* 5:172: “proceedings”

161. *Source*: Apparently a composition of WR in RDft 5:14.

162. *Source*: Closely follows JSj [1841–42], 207 (WC) (*PJS* 2:488; *JSP* 2:163).

163. *Source*: “Letter to Sidney Rigdon, Esq.,” *T&S* 4 (15 Dec. 1842): 33–36.

164. Book D-1, 1408: adds erasure; Book D-2, 48: adds “the”

clause in the Constitution—the Constitution is the best exponent of itself—what persons then can be surrendered up by the Governor of one State to the Governor of another?

First. He<sup>165</sup> must be a person charged with <sup>166</sup>treason, felony, or other crime, “it is sufficient if he be<sup>167</sup> charged with the commission of crime, either by indictment found, or by affidavit.

Second. He must be a person who shall flee from justice and be found in another State.”

It is not sufficient to satisfy this branch of the<sup>168</sup> Constitution, that he should be “charged” with having fled from justice, unless he has actually *fled* from the State where the offense was committed, to *another State*, the Governor of this State has no jurisdiction over his person and cannot deliver him up.

When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3d Sec[tion]. of our Habeas Corpus Act, <sup>169</sup>to introduce testimony and show that the process upon which he is arrested, was obtained by *false pretense*; that it is untrue<sup>170</sup>, that he fled from the State of Missouri, to evade being brought to justice there, for the crime of which he is charged, he will have the right to place himself upon the platform of the Constitution of the United States, and say I am a citizen of the State of Illinois: I have not fled from the State of Missouri or from the “justice” of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from that State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say in your letter to me, that you doubt whether on a Habeas Corpus the Court would have a right to try the question, whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer, that upon a Habeas Corpus the Court would be bound to try the question, whether Smith fled from justice from Missouri to this State; the affidavit of Mr. Boggs is not conclusive on this point—it may be rebutted—unless Smith is a person who has fled from justice he is not subject to be delivered up, under the express provisions of our own Habeas Corpus Act, he has a right to show that the affidavit is false, and that the order for his arrest was obtained by false pretenses. Again, the affidavit on its face was not sufficient to authorize the arrest of Smith, it is evasive and deceptive, it does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Governor Boggs.

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State; he was demanded by the Governor of that State, of the Governor of New York, and the requisition stated that he had <sup>171</sup>fled from justice.

The Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice, from Alabama, and on *that ground alone* refused to surrender him up. This was a stronger case than that of Smith’s<sup>172</sup>, as an *indictment had been found*. Governor Marcy puts his refusal upon the express ground that by the Constitution of the United States, the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up one of his citizens unless he had fled from

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165. Book D-2, 48:“{\He/}” (TB)

166. Book D-2, 48: adds erasure

167. Book D-2, 48 (darker ink):“<be>” (TB)

168. Book D-2, 49 (darker ink):“<the>” (TB)

169. Book D-2, 49: adds erasure

170. Book D-1, 1409:“\un/true”

171. Book D-2, 49: adds ellipses over erasure

172. DHC 5:174:“Smith”

justice; and it was the right and the<sup>173</sup> duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender.

I have the book containing all the proceedings in this case of Williams: there are several other cases equally<sup>174</sup> in point and they<sup>175</sup> proceed upon the ground that the<sup>176</sup> Governor of a State has no jurisdiction over the body of a citizen, to arrest and surrender him up to a foreign State, unless he is a fugitive from that State, unless he has fled from that<sup>177</sup> State to evade “justice,” or in other words to evade being tried for the offense with which he is charged.

In a despotic form of Government the sovereign power is the will of the monarch, who can act in every instance as may suit his pleasure; but can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of Habeas Corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty, and if he is in custody by process from a competent power he is entitled to his discharge when the jurisdiction has been executed.

The government<sup>178</sup> of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States; and what is that power? It only authorizes the Governor of one State to surrender up a fugitive from justice, to return him back to the State from whence he has fled.

First. The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him.

Second. He must be a fugitive *from justice*; in other words he must have been in the State when and where the crime was committed and have fled from that<sup>179</sup> State to evade being apprehended and tried for that crime.

Third. Unless he is in fact such a fugitive from justice, the Governor has no power, by the laws or<sup>180</sup> Constitution, to deliver him up.

Fourth. If he is charged with being a fugitive from justice, and the Governor cause him to be apprehended on that charge: he has a right to sue out a Habeas Corpus, and when brought up on that writ he has the undoubted right of showing that the Governor has no constitutional power to deliver him up to another State; that he has not “fled from justice into this State,” and is not such a person as the Constitution authorizes the Governor to deliver up, and that it would be an excess of jurisdiction on the part of the Governor to deliver him up.<sup>181</sup>

The question to be examined into upon the return of the Habeas Corpus, would be a mere question of locality, the question would be, was Smith in this State or not at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution, and the Governor would have no power to deliver him up.

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173. DHC 5:175: omits “the”; Book D-2, 49: “<the>” (pos. LH)

174. DHC 5:175: “equal”

175. Book D-1, 1409: adds “all”

176. DHC 5:175: replaces “the” with “a”

177. DHC 5:175: replaces “that” with “the”

178. Book D-1, 1410 (darker ink): “govern{\or/}” (prob. JG)

179. DHC 5:175: replaces “that” with “the”

180. DHC 5:175: replaces “or” with “and”

181. Book D-2, 50 (darker ink): “<and that it would ... up>” (TB)

The argument that because Governor Boggs has made affidavit that Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that upon the return of a Habeas Corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorize the Governor to transport the citizens of this State upon a mere “charge” made by a citizen of another State; such is not the reading of the Constitution; that instrument only authorizes the delivery up of such persons, “who shall flee,” upon the demand of the executive authority of the State from which they “fled”. There must have been a “flight” in *fact and in deed* from the State where the offense was committed or the Governor has no jurisdiction to “deliver up”.

If the charge of having “fled” is made, and the Governor acting in *pais* is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear undoubted constitutional right, by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country, and if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty, before he has undergone the penalty of the transportation to a foreign country upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen to be transported to a foreign State for trial, is a most tremendous power which might be greatly abused, were it not limited by constitutional checks, and the citizen<sup>182</sup> secured against its despotic exercise by the writ of Habeas Corpus.

In the case of Williams, the Governor of New York in his reply to the Governor of Alabama, says, “what occurs daily in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused, and if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances his condition would be perilous indeed, dragged from his home, far removed from friends, borne down by the weight of imputed guilt, and unable, probably, to obtain the evidence by which he might vindicate his innocence; if appearances were against him he could scarcely hope to escape unmerited condemnation.”

The American colonists regarded<sup>183</sup> the exercise of this power, as an act of revolting tyranny, and assigned it in the Declaration of Independence, as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be<sup>184</sup> thus oppressively used, should be resorted to with the greatest caution. When its exercise is invoked it is not sufficient that the case may apparently come within the letter of the Constitution; it is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution.

It may be pleasing as well as instructive to look into the proceedings of the Executive of our Sister State, and witness, that by faithfully administering the law in relation to the delivery<sup>185</sup> up of fugitives from justice, according to its spirit and meaning, they have saved, at least, two of the citizens of Illinois from becoming victims to its abuse. In the year 1839, the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York against John<sup>186</sup> and Nathan<sup>187</sup> Aldrich, for fraud in obtaining goods by false

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182. DHC 5:176: “citizens”

183. DHC 5:177: “regard”

184. Book D-1, 1411: “<be>” (TB)

185. DHC 5:177: “delivering”

186. Book D-2, 51: “{\John/}” (JG)

187. Book D-2, 51 (darker ink): “{\Nathan/}” (JG)



pretenses, and was requested to make a requisition upon the Governor of Illinois, to surrender them up as fugitives from justice.

Now here was a case which<sup>188</sup> came exactly within the letter of the law of Congress in relation to fugitives from justice. An Indictment *had been found* charging them with having *committed a crime*. But did the Governor of New York make the “requisition?” No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

<sup>189</sup>The following is an extract of Mr. Spencer’s opinion upon the case:—

[“]The constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another was a substitute for the principle recognized by the law of nations, by which one Sovereign is bound to deliver to another fugitives who have committed certain offenses. These offenses are of the deepest grade of criminality, and robbers, murderers, and incendiaries, and<sup>190</sup> those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision<sup>191</sup> in our Constitution it would seem, should be construed to embrace similar cases only, except, perhaps, those offenses which arise from an abuse of the same constitutional provision, that provision must be guarded with the utmost care or it will become intolerable. I do not think the circumstances of the case before me are of such grave import, or the offense itself of such high grade as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, nor applied to trifling offenses, nor indeed to any that was not originally contemplated.”

For the reasons stated in Mr. Spencer’s opinion, the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law; but not within its<sup>192</sup> spirit and meaning—so with the affidavit of Governor Boggs when he swears that Smith has fled from justice; it may come within the letter of the Constitution; but does it come within its spirit and meaning? does it show that Smith was in Missouri at the time of the commission of the crime, and that he fled from that State to evade being brought to justice for that crime? or does it refer to the flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature, Lord Campbell, formerly Attorney-General of England, in a recent debate in Parliament upon the subject of the Creole made the following remarks:—

“To show how cautious states should be in making such concessions, one to the other reciprocally, he would mention a case that occurred when he was Attorney-General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom grand juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master at<sup>193</sup> New York, and had got to Canada. To facilitate his escape he rode a horse of his master’s for a part of the way; but turned him back, on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that as they could not claim him under the

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188. Book D-2, 51:“{\which/}” (pos. WB)

189. DHC 5:177: omits first part of sentence (“The following is an”) and makes remainder into a heading

190. T&S 4:35, Book D-1, 1412, Book D-2, 52: replace “and” with “are”

191. DHC 5:177: “provisions”

192. DHC 5:178: replaces “its” with “the”

193. DHC 5:178: replaces “at” with “in”



treaty; they therefore had a bill of indictment against him before a New York grand jury for stealing the horse, though it was clear the *animus furandi* was wanting. The grand jury, however, found a true bill against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up, until he had consulted the government in England. He (Lord Campbell) was consulted, and gave it as his opinion that the man ought not to be given up, as the true bill, where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States.”

It is not to be presumed that the Executive of this State, would knowingly lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State, for trial. The Governor has undoubtedly been misled by the evasive affidavit, which accompanied the requisition.

I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question, that he was in this<sup>194</sup> State and not in Missouri, at the time the crime, with which he is charged, was committed, and upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest.

If he should refuse so to do, I am clearly of the opinion that upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully your obedient servant,

JUSTIN BUTTERFIELD.

<sup>195</sup>The foregoing letter of Mr. Butterfield (United States’ Attorney for the district of Illinois) shows in a very lucid manner what our rights and privileges are, pertaining to the Habeas Corpus, **and fully sustains the proceedings and views of the city council and the Municipal Court; it is sustained by the usages of all enlightened courts,**<sup>196</sup> and accords with the opinion of every intelligent<sup>197</sup> man, the opinions of Ex-Governor Boggs, Governor Reynolds, of Missouri, and Governor Carlin to the contrary notwithstanding.

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194. DHC 5:179: replaces “this” with “the”

195. *Source*: Closely follows *T&S* 4 (15 Dec. 1842): 33, with light editing.

196. DHC 5:179: omits “and fully sustains ... courts”

197. Book D-2, 53 (darker ink): “{\intelligent/}” (TB)

JOSEPH SMITH  
ADDRESSES NEWCOMERS  
October–November 1842

[DN 5 (23 January 1856): 361–62 (cont.)]

<sup>1</sup>Friday, [October] 21 [1842].—This evening I returned, in company with John D. Parker, to Father [James]<sup>2</sup> Taylor’s, judging it wisdom to keep out of the way of my enemies a while longer, at least; although all is peace and quiet, and a prospect that my enemies will not trouble me much more at present.

<sup>3</sup>Sunday, 23.—This day the Temple committee laid before the saints the propriety and advantages of laying a temporary floor in the Temple, that the brethren might henceforth meet in the Temple to worship, instead of meeting in the Grove. This was my instructions, and the saints seemed to rejoice at this privilege very much.

<sup>4</sup>Monday, 24.—<sup>5</sup>Printing Office took fire, which was extinguished with difficulty.

<sup>6</sup>Tuesday, 25.—Ship *Emerald* sailed from Liverpool with 250 saints for New Orleans.

<sup>7</sup>Friday, 28.—Soon after daylight this morning I returned home again to visit my family. I found Emma worse<sup>8</sup>, the remainder of the family well. In the afternoon I rode out into the city and took a little exercise. From the appearance of things abroad we are encouraged to believe that my enemies will not trouble me much more at present.

This day the brethren finished laying the temporary floor and seats in the Temple, and its appearance is truly pleasant and cheering. The exertions of the brethren during the past week to accomplish this thing are truly praiseworthy.

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1. *Source*: Closely follows JSj [1841–42], 207 (WC) (*PJS* 2:488; *JSP* 2:163), with light editing and change to first person.

2. Brackets this editor’s.

3. *Source*: Closely follows JSj [1841–42], 207 (WC) (*PJS* 2:488; *JSP* 2:163–64), with light editing and change to first person.

4. This entry added interlinearly by TB in Book D-1, 1413, and interlinearly by JG in Book D-2, 53. *Source*: Probably based on WWj, vol. 3, 24 Oct. 1842 (*WWj* 2:190).

5. Book D-2, 53: adds “The”

6. *Source*: *Wasp* 1 (17 Dec. 1842): [130]. Cf. *MSt* 3 (Oct. 1842): 112.

7. *Source*: This day’s entry closely follows JSj [1841–42], 208 (WC) (*PJS* 2:488–89; *JSP* 2:164), with light editing and change to first person.

8. JSj [1841–42], 208: “some worse”; Book D-1, 1413: adds erasure of possibly “today”; Book D-2, 53: adds ellipses over erasure of possibly “today”

## [DN 5 (30 January 1856): 369]

<sup>9</sup>Oct[ober].<sup>10</sup>—Saturday, 29.—About 10 in the forenoon<sup>11</sup> I<sup>12</sup> rode up and viewed the Temple. I expressed my satisfaction at the arrangements, and was pleased with the progress made in that<sup>13</sup> sacred edifice. After conversing with several of the brethren, and shaking hands with numbers who were very much rejoiced to see their Prophet again, I returned home; but soon afterwards went over to the Store, where a number of brethren and sisters were assembled, who had arrived this morning from the neighborhood of New York, Long Island, &c. After Elders Taylor, Woodruff and Samuel Bennett had addressed the brethren and sisters, I spoke to them at considerable length, showing them the proper course to pursue, and how to act in regard to making purchases of land, &c.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured, and many when they arrived here were dissatisfied with the conduct of some of the saints, because everything was not done perfectly right, and they get mad<sup>14</sup> and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them, but if they would bear with my infirmities, and the infirmities of the brethren, I would likewise bear with their infirmities.

I told them it was likely I would have again to hide up in the woods, but they must not be discouraged, but roll on<sup>15</sup> the city, the Temple, &c. When my enemies take away my rights, I will bear it and keep out of the way, but if they take away your rights I will fight for you. **After speaking considerable and giving them counsel**, I blessed them and departed. **The company appear to be in good spirits.**

<sup>16</sup>Dr. Willard Richards returned to Nauvoo with his family, <sup>17</sup>having visited most of the churches in the Eastern States, and preached to them the necessity of building the Temple and gathering to this place, in obedience to the commandment of God to his people.

<sup>18</sup>Sunday, 30.—The saints met to worship, on a temporary floor<sup>19</sup>, in the Temple, the walls of which were about four feet high above the basement<sup>20</sup>, and notwithstanding its size it was well filled. It had been expected that I would address them, but I sent word that I was so sick that I could not meet with them;

9. *Source*: This day's entry (except last paragraph) closely follows JSj [1841-42], 208 (WC) (*PJS* 2:489; *JSP* 2:164-65), with light editing and change to first person. Deleted material supplied here in bold type.

10. Book D-1, 1413, Book D-2, 53, DHC 5:181: omit month

11. JSj [1841-42], 208: "10 oclock this morning"; Book D-1, 1413 (darker ink): "{\10 in the forenoon/}" (TB); Book D-2, 53: "10 <in the> forenoon" (prob. JG)

12. JSj [1841-42], 208: replaces "I" with "president Joseph"; Book D-2, 53: "{\I/}" (WB)

13. DHC 5:181: replaces "that" with "the"

14. DHC 5:181: replaces "mad" with "angry"

15. DHC 5:181: replaces "roll on" with "build up"

16. *Source*: Probably based on WRj 9:21-22 (transcription in vol. 8, V.4), with elaboration. Elaboration occurred after WR added a brief interlinear note in RDft 5:14, and before TB wrote it in Book D-1, 1414, between 5 May-1 Aug. 1845 (see MSHi Chronology). Cf. WWj, vol. 3, entry following 5 Nov. 1842 (*WWj* 2:191), which dates WR's return to 30 Oct.

17. Remainder of paragraph added at *eoln* and interlinearly by LH in darker ink in Book D-1, 1414, and interlinearly by JG in Book D-2, 54.

18. *Source*: closely follows JSj [1841-42], 208 (WC) (*PJS* 2:490; *JSP* 2:165), with light editing, elaboration, and change to first person.

19. JSj [1841-42], 208: omits "on a temporary floor"; Book D-1, 1414 (darker ink), Book D-2, 54 (darker ink): "/on a temporary floor\" (JG/JG)

20. JSj [1841-42], 208: omits "the walls ... basement"; Book D-1, 1414 (darker ink), Book D-2, 54 (darker ink): "<the walls ... basement>" (LH/JG)

consequently Elder John Taylor delivered a discourse. In the afternoon<sup>21</sup> I went to visit the sick, &c.

<sup>22</sup>Monday, 31.—I rode out to my farm with my children, and did not return until after dark.<sup>23</sup>

<sup>24</sup>Tuesday, November 1, 1842.—I rode with Emma to the Temple for the benefit of her health; she is rapidly gaining. In the afternoon<sup>25</sup> went to see Dr. Willard Richards who was very sick at Elder Woodruff's; afterwards, accompanied by my children and William Clayton, rode out towards the farm. When going down the hill near Casper's the carriage got over-balanced and upset. I was thrown some distance from the carriage and all three of the children almost under it; I arose and enquired if any of the children were killed, but upon examination there was no one seriously hurt; Frederick G. Williams had his cheek bruised, which was the worst injury received.

<sup>26</sup>**The horse, so soon as he felt the carriage upset sprang forward but soon entangled himself in some branches and threw himself down on some rails. After some little trouble we succeeded in disengaging the horse from the harness and raising him up. The horse was not much hurt, but the carriage was considerably damaged.**

It seemed miraculous how we escaped serious injury from this accident, and our escape could not be attributed to any other<sup>27</sup> power than that of divine providence. I feel thankful to God for this instance of his kind and watchful care over his servant and family<sup>28</sup>.

The carriage was so much broke<sup>29</sup>, we left it, and putting the children in brother Stoddard's buggy, returned. In the evening I rode to the Temple with two of my children.

<sup>30</sup>**Dr. Richards had a severe attack of the cholera morbus.**

<sup>31</sup>Wednesday, 2.—Spent this forenoon<sup>32</sup> in removing the books, desk, &c., from my store, over to my house. In the afternoon<sup>33</sup> rode out to the farm, and spent the time<sup>34</sup> plowing<sup>35</sup>, &c.

<sup>36</sup>Thursday, 3.—Rode out with Emma to the Temple.

<sup>37</sup>Friday, 4.—Rode out with Lorin Walker to examine his timber, north of the city.

21. JSj [1841-42], 208: replaces "afternoon" with "P.M."; Book D-1, 1414 (darker ink): replaces "afternoon" with "{\evening/}" (TB); Book D-2, 54 (pencil): "~~afternoon~~ <evening>" (pos. JG); DHC 5:182: replaces "afternoon" with "evening"

22. *Source*: JSj [1841-42], 209 (WC) (*PJS* 2:490; *JSP* 2:165), with light editing and change to first person.

23. Book D-2, 54: adds erasure of about nine words

24. *Source*: This day's entry (except last paragraph) closely follows JSj [1841-42], 209 (WC) (*PJS* 2:490-91; *JSP* 2:165-66), with light editing and change to first person. Deleted material supplied here in bold type. Part mentioning WR sick "at Elder Woodruff's" and having "cholera morbus" probably added by WW based on WWj, vol. 3, entry following 5 Nov. 1842 (*WWj* 2:191).

25. JSj [1841-42], 209: replaces "afternoon" with "P.M."; Book D-1, 1414 (darker ink): "{\afternoon/}" (TB)

26. This paragraph added here from unused portion of JSj [1841-42], 209.

27. Book D-2, 54: "<other>" (JG)

28. JSj [1841-42], 209: replaces "and family" with "and house"

29. DHC 5:182: "broken"

30. This sentence added at *coln* in different ink by LH in Book D-1, 1414, and interlinearly by JG in Book D-2, 54; published in *DN*, but omitted in DHC 5:183. *Source*: Based on WWj, vol. 3, entry following 5 Nov. 1842 (*WWj* 2:191).

31. *Source*: Closely follows JSj [1841-42], 209 (WC) (*PJS* 2:491; *JSP* 2:166), with light editing and change to first person.

32. JSj [1841-42], 209: replaces "forenoon" with "A.M."; Book D-1, 1414 (darker ink), Book D-2, 54 (darker ink): "{\forenoon/}" (TB/JG)

33. JSj [1841-42], 209: replaces "afternoon" with "P.M."; Book D-1, 1414 (darker ink): "{\afternoon/}" (TB)

34. JSj [1841-42], 209: replaces "time" with "day"; Book D-2, 54 (darker ink): "{\time/}" (pos. LH/JG)

35. JSj [1841-42], 209: "in holding plough"

36. *Source*: JSj [1841-42], 209 (WC) (*PJS* 2:491; *JSP* 2:166).

37. *Source*: This and next paragraph from JSj [1841-42], 209 (WC) (*PJS* 2:491; *JSP* 2:166).

<sup>38</sup>Brothers Hyrum Smith and Wilson<sup>39</sup> Law returned from their mission to the East. They bring very good reports concerning the public feeling, and say that John C. Bennett's expose has done no hurt, but much good.

<sup>40</sup>President Brigham<sup>41</sup> Young, H[eber].<sup>42</sup> C. Kimball Geo[rge].<sup>43</sup> A. Smith, and A[masa]. Lyman,<sup>44</sup> of the Twelve, also returned from their missions,<sup>45</sup> and brought a similar report. They had visited the conferences according to the notice which they<sup>46</sup> published on September 12th,<sup>47</sup> and had also visited many of the principal places in the State, delivered addresses to the people, and found a friendly feeling in most cases.

<sup>48</sup>**Amasa Lyman had been very sick during his absence, but was partially recovered.**

<sup>49</sup>Saturday, 5.—I tarried at home on account of the rain. I received a visit from some Indians, who were accompanied by a Negro interpreter. They expressed great friendship for<sup>50</sup> the Mormon people, and said they were their friends. After considerable conversation and partaking of victuals, they departed evidently highly gratified with their visit.

<sup>51</sup>I told Dr. Richards the Mississippi river<sup>52</sup> would be frozen over in less than a month, although the weather was then warm and pleasant.

<sup>53</sup>Sunday, 6.—At home all day, my brother Hyrum preached<sup>54</sup>. Afternoon<sup>55</sup> received a visit from Dr. Willard Richards.

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38. Book D-1, 1414, Book D-2, 54: add erasure

39. JSj [1841-42], 209, Book D-1, 1414, Book D-2, 54, DHC 5:183: replace "Wilson" with "William"

40. *Source*: Return of some of the Twelve mentioned in JSj [1841-42], 209 (WC) (*PJS* 2:491; *JSP* 2:166), and WWj, vol. 3, entry following 5 Nov. 1842 (*WWj* 2:191). The names of those returning probably provided from the discussion of their departure in chap. 9, under 9 Sept. 1842 (cf. DHC 5:160), which was based on NCCP, 100-101 (JSn) (*NCHCM*, 103-5).

41. Book D-2, 54 (darker ink): "<Brigham>" (TB)

42. Book D-1, 1414: "Heber"

43. Book D-1, 1414: "George"; Book D-2, 54 (pencil): "G\eo/"

44. Book D-1, 1414 (darker ink): "[erasure] <President Brigham Young ... Lyman>" (TB)

45. Remainder of paragraph added at *coln* and interlinearly by TB in darker ink in Book D-1, 1414, and incorporated by WB in Book D-2, 54, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology). *Source*: Based on *T&S* 3 (15 Sept. 1842): 926 (cf. DHC 5: 161-62; chap. 9).

46. DHC 5:183: adds "had"

47. See *T&S* 3 (15 Sept. 1842): 926 (cf. DHC 5: 161-62; chap. 9).

48. This paragraph does not appear in *DN* or DHC 5:182, but added at *coln* and interlinearly by JG in Book D-2, 54, but apparently erased in Book D-1, 1414. *Source*: Probably personal recollection of GAS, Lyman's missionary companion (see *GASM*, 233-34).

49. *Source*: Closely follows JSj [1841-42], 209 (WC) (*PJS* 2:491; *JSP* 2:166), with light editing and change to first person.

50. JSj [1841-42], 209: replaces "for" with "with"; Book D-1, 1415 (darker ink): "{\for/}" (JG)

51. This paragraph added interlinearly by TB in Book D-1, 1415, and incorporated by WB in Book D-2, 54, between 29 Nov. 1845-2 Jan. 1846 (see MSHi Chronology). *Source*: Probably WR's recollection, which he added interlinearly in RDft 5:15. The prediction was not recorded in his journal, although an interlinear addition in different ink mentions the "great snow storm ... River frozen over", under 17 Nov. 1842 (WRj 9:23; see next chap. under 17 Nov. 1842).

52. DHC 5:183: omits "river"

53. *Source*: JSj [1841-42], 210 (WC) (*PJS* 2:492; *JSP* 2:167).

54. JSj [1841-42], 210: omits "my brother Hyrum preached"; Book D-1, 1415 (darker ink), Book D-2, 55 (darker ink): "<my brother Hyrum preached>" (JG/JG). *Source*: Possibly added from WWj, vol. 3, 6 Nov. 1842 (*WWj* 2:191), which interlinearly adds: "<Elder H. Smith preached in the fore part of the day>"

55. JSj [1841-42], 210: replaces "afternoon" with "P.M."; Book D-1, 1415 (darker ink): "{\afternoon/}" (TB)

<sup>56</sup>Monday, 7.—Spent the forenoon<sup>57</sup> in council with brother<sup>58</sup> Hyrum Smith and some of the Twelve, and in giving instructions concerning the contemplated journey to Springfield on the 15th December next, and what course ought to be pursued in reference to the case of bankruptcy. In the afternoon<sup>59</sup> Calvin A. Warren, Esq., arrived and I called upon some of the Twelve and others to testify before Esq. Warren what they knew in reference to the appointment of Trustee-in-Trust, &c., showing also from the records that I was authorized by the church to purchase and hold property in the name of the church, and that I had acted in all things according to the counsel given to me.

<sup>60</sup>Tuesday, 8.—This afternoon<sup>61</sup> called upon Windsor P. Lyons and others to make affidavits concerning the frauds and irregularities practiced in the Post Office in Nauvoo. A Petition was drawn and signed by many, and sent by Esq. Warren to Judge [Richard M.]<sup>62</sup> Young<sup>63</sup>, with a request that the latter should present the same to the Post-Master General and use his influence to have the present Post Master removed, and a new one appointed; I was recommended for the appointment.

In the afternoon<sup>64</sup> officiated in court as Mayor at my house.

<sup>65</sup>Wednesday, 9.—Paid E[ric].<sup>66</sup> Rhodes \$436.93, it being the amount of three notes due for the north-west quarter of Sec. 9, 6 N. 8 W., and presided in city council, a special meeting to investigate the writ of Habeas Corpus.

<sup>67</sup>Thursday, Friday, and Saturday, 10, 11, 12.—Presided at adjourned sessions<sup>68</sup> of the city council at my house.

<sup>69</sup>Sunday, 13.—I was at home through the day.

<sup>70</sup>Ship Sidney, New Orleans, Nov[ember]. 13, 1842.

Dear Brother:—We have had a passage of fifty-six days—fine weather—with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the

56. Source: Closely follows JSj [1841-42], 210 (WC) (*PJS* 2:492; *JSP* 2:167), with light editing and change to first person.

57. JSj [1841-42], 210: “this A.M.”; Book D-1, 1415 (darker ink), Book D-2, 55 (darker ink): “{\forenoon/}” (TB)

58. JSj [1841-42], 210: replaces “brother” with “Patriarch”

59. JSj [1841-42], 210: replaces “afternoon” with “P.M.”; Book D-1, 1415 (darker ink): “{\afternoon/}” (TB)

60. Source: This days entry closely follows JSj [1841-42], 210 (WC) (*PJS* 2:492; *JSP* 2:167-68), with light editing and change to first person.

61. JSj [1841-42], 210: replaces “afternoon” with “A.M.”; Book D-1, 1415 (darker ink): replaces “afternoon” with “{\morning/}” (TB)

62. Brackets this editor’s.

63. DHC 5:184: adds “[U.S. senator from Illinois]”

64. JSj [1841-42], 210: replaces “afternoon” with “P.M.”; Book D-1, 1415 (darker ink): “{\afternoon/}” (TB)

65. Source: First part of entry (“Paid ... 8 W.”) from JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:168). Regarding second part, JSj mentions JS’s attendance at city council for 10-12 and 14 Nov., but not for the 9th. Originally, RDft 5:15 dated the first meeting to 10 Nov., but changed it to the 9th. Both date and content likely come from WRj 9:22, which records for 9 Nov.: “Council on Habeas Corpus.” Cf. entry following 12 Nov. 1842 in WWj, vol. 3 (*WWj* 2:192), where WW recorded that he “spent several days in the city Council passing a law relative to writ of Habus Corpus,” and that “After it was passed Joseph felt secure to stay at home as the law protected him.” See also below, under 14 Nov. 1842, for law dealing with habeas corpus.

66. Brackets this editor’s.

67. Source: Based on JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:168). Minutes for these meetings are missing (see NCCM [1842]); NCCP, 118-19 (*NCHCM*, 119), records a resolution passed on 12 Nov. 1842, but the minutes for 10-12 Nov. were not copied.

68. DHC 5:184: “session”

69. Source: Based on JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:168).

70. Source: *MSt* 3 (Jan. 1843): 160.



company, and one sailor who fell from the yard arm and was killed:—Brother Yates' eldest child, sister Cannon, brother Browne's child, and two children belonging to a man not in the church.

We stuck upon the bar, at the mouth of the river, thirty-four hours; about two hours after we got off the *Medford* came on the bar, where she stuck thirty hours. We landed here on the 11th instant, and the *Medford* arrived today, 13th, she lies about ten yards from us. They have had two deaths; upon the whole a good passage.

We have taken one of the largest and best steamboats in this port; we pay 2½ dollars per head, and 25 cents per cwt. above the weight allowed each person, which is 100 pounds. We are all going up together.

Yours truly,

G[EORGE].<sup>71</sup> D. WATT.

[DN 5 (6 February 1856): 377]

<sup>72</sup>Nov[ember].<sup>73</sup>—Monday, 14.—Presided in<sup>74</sup> city council, when was passed <sup>75</sup>“An<sup>76</sup> ordinance regulating the proceedings on writs of Habeas Corpus.”

<sup>77</sup>Sec. 1. Be it ordained by the city council of the city of Nauvoo, that if any person or persons, shall be, or stand committed, or detained for any criminal or supposed criminal matter, it shall and may be lawful for him, her, or them, to apply to the Municipal Court, when in Session, or to the clerk thereof in vacation, for a writ of Habeas Corpus, which application shall be in writing, and signed by the prisoner, or some person on his, her, or their behalf, setting forth the facts concerning<sup>78</sup> his, her, or their imprisonment, and in whose custody, he, she, or they are <sup>79</sup>detained, and shall be accompanied by a copy of the warrant or warrants of commitment, or an affidavit that the said copy had been demanded of the person or persons in whose custody the prisoner or prisoners are detained, and by him or them refused or neglected to be given; the said Court or clerk to whom the application shall be made, shall forthwith award the said writ of Habeas Corpus, unless it shall appear from the petition itself, or from the documents annexed that the party can neither be discharged nor admitted to bail, nor in any other manner relieved. Which said writ shall be issued under the hand of the clerk, and the seal of the Court; which seal may be a written one, until another shall be obtained, and shall be in the following words, to wit: “Seal of the Municipal Court of the city of Nauvoo,” <sup>80</sup>**and said writ shall be in substance as follows to wit:**

STATE OF ILLINOIS, }  
City of Nauvoo. } ss.<sup>81</sup>

<sup>82</sup>The People of the State of Illinois, to the Marshal of said city, Greeting:—

71. DHC 5:185: “GEORGE”

72. *Source*: Based on JSj [1841–42], 210 (WC) (*PJS* 2:493; *JSP* 2:168).

73. Book D-1, 1415, Book D-2, 55, DHC 5:185: omit month

74. DHC 5:185: replaces “in” with “at”

75. DHC 5:185: adds “the following”

76. DHC 5:185: omits “An”

77. *Source*: RDft 5:15 instructs scribe to “see” NCCP, 119–29 (JSn) (*NCHCM*, 120–28). Cf. *Wasp* 1 (3 Dec. 1842): [121]–[22].

78. Book D-2, 55: “<concerning>” (JG)

79. Book D-2, 56: adds ellipses over erasure

80. DHC 5:185: omits remainder of sentence

81. NCCP, 119, *Wasp* 1:[121], Book D-1, 1416, Book D-2, 56: replace “ss.” with “sct.”

82. DHC 5:185: adds “To”



Whereas application has been made before the Municipal Court of said city, that the body (or bodies) of A B, &c., is, or are in the custody of C D, &c., of &c., these are therefore to command the said C D, &c., of &c.,<sup>83</sup> to safely have the body (or bodies) of said A B, &c., in his custody detained as it is said, together with the day and cause of his (her or their) caption and<sup>84</sup> detention, by whatsoever name the said A B, &c., may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said Court shall make in this<sup>85</sup> behalf, and further, if the said C D, &c., or other person or persons having said A B, &c. in custody shall refuse, or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons, so refusing or<sup>86</sup> neglecting<sup>87</sup> to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith, before the Municipal Court aforesaid<sup>88</sup>, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness J.S., Clerk of the Municipal Court, at Nauvoo, this [blank space] day of<sup>89</sup> [blank space] in the year of our Lord one thousand eight hundred and forty<sup>90</sup> [blank space].

J.S., Clerk.

And<sup>91</sup> be directed to the city Marshal, and shall be served by delivering a copy thereof to the person or persons, in whose custody the prisoner, or prisoners, are detained, and said writ shall be made returnable forthwith, and the form and substance thereof, as herein set forth, and be taken and considered as part and parcel of this ordinance.

To the intent that no officer, sheriff, jailer, keeper, or other person, or persons, upon whom such writ shall be served, may pretend ignorance thereof, every such writ and copy thereof served shall be endorsed with these words, "By the Habeas Corpus Act"; and whenever the said writ shall by any person be served upon the sheriff, jailor, keeper, or other person or persons whomsoever, holding said prisoner or prisoners, or being brought to him or them, or being served upon any of his or their under-officers or deputies at the jail, or place where the prisoner or prisoners are detained, he or they or some of his or their under-officers or deputies shall, upon payment or tender of the charges of bringing the said prisoner or prisoners, to be ascertained by the Court awarding the said writ, and endorsed thereon, not exceeding ten cents per mile; and upon sufficient security given to pay the charges of carrying him, her, or them back, if he, she, or they shall be remanded, make return of such writ, and bring or cause to be brought, the body or bodies of the prisoner or prisoners before the Municipal Court forthwith, and certify the true cause of his, her, or their imprisonment<sup>92</sup>, unless the commitment of such person, or persons shall be to the county jail in Hancock county, in which case the time shall be prolonged till five days, after the delivery of the writ as aforesaid, and not longer.

Provided, nevertheless, that in case any person or persons may at any time hereafter be taken and lodged in the city or county jail, under any writ or process, as provided by the city

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83. Book D-2, 56 (darker ink): "<these are therefore ... of &c>" (TB)

84. Book D-2, 56: "{\and/}" (pos. JG)

85. DHC 5:186: replaces "this" with "his"

86. NCCP, 120: "<refusing or>"

87. NCCP, 120: adds "~~or refusing~~"

88. Book D-2, 56: "{\aforesaid/}" (pos. WB)

89. Book D-2, 56 (darker ink): "{\this day of/}" (prob. LH)

90. NCCP, 120, *Wasp* 1:[121]: omit "forty"; Book D-1, 1416 (different ink): "{\forty/}" (JG); Book D-2, 56: replaces "forty" with ellipses over erasure

91. DHC 5:186: adds "[this shall]"

92. *Wasp* 1:[121]: "improvement"

charter of the city of Nauvoo, and shall require a writ of Habeas Corpus to issue to bring him, her, or them before the Municipal Court of said city, said writ shall issue to bring him, her, or them before said Court, and be directed to the city Marshal to be served upon the person or persons in whose custody such prisoner or prisoners may then be detained.

Sec. 2. Where any person or persons not being committed or detained for any criminal or supposed criminal matter, shall be confined, or restrained of his, her, or their liberty, under any color or pretense whatever, he, she, or they may apply for a writ of Habeas Corpus, as aforesaid, which application shall be in writing, signed by the party, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and wherein the illegality of such imprisonment consists, and in whose custody he, she, or they are detained; /<sup>93</sup>which application, or petition, shall be verified by the oath or affirmation of the party applying, or some other person on his, her, or their behalf, if the confinement or restraint is by virtue of any judicial writ or process, or order, a copy thereof shall be annexed thereto, or an affidavit made that the same had been demanded and refused: the same proceedings shall thereupon be had in all respects, as are directed in the preceding Section, and any officer, person or persons, knowing that he or they have an illegal writ, or not having any writ, who shall attempt through any false pretext to take or intimidate any of the inhabitants of this city, through such pretext, shall forfeit for every such offense a sum not exceeding one thousand dollars, nor less than five hundred dollars, or in case of failure to pay such forfeiture, to be imprisoned not more than twelve months nor less than six months.

Sec. 3. Upon the return of the writ of Habeas Corpus, a day shall be set for the hearing of the cause of imprisonment or detainer, not exceeding five days thereafter, unless the prisoner or prisoners shall request a longer time. The said prisoner or prisoners may deny any of the material facts set forth in the return, or may allege any fact to show, either that the imprisonment or detention is unlawful, or that he, she, or they, is or are then entitled to his, her, or their discharge, which allegations or denials shall be made on oath. The said return may be amended by leave of the Court; before or after the same is filled<sup>94</sup>, as also may all suggestions made against it, that thereby material facts may be ascertained. The said Court shall proceed in a summary way to settle the said facts, by hearing the testimony and arguments, as well of all parties interested civilly, if any there be, as of the prisoner or prisoners, and the person or persons<sup>95</sup> who holds him, her, or them in custody, and shall dispose of the prisoner or prisoners as the case may require. If it appear that the prisoner or prisoners are in custody by virtue of process from any Court, legally constituted, he, she, or they can be discharged for the following causes. First, Where the Court has exceeded the limits of its jurisdiction, either as to the matter, place, sum, person, or persons; second, where though the original imprisonment was lawful, yet by some act, omission, or event which has subsequently taken place, the party has become entitled to his, her, or their discharge; third, where the process is defective in some substantial form required by law; fourth, where the process though in proper form has been issued in a case, or under circumstances where the law does not allow process, or orders for imprisonment or arrest, to issue; fifth, where although in proper form the process has been issued or executed by a person or persons, either unauthorized<sup>96</sup> to issue or execute the same, or where the person or persons having the custody of the prisoner or prisoners under such process is not the person or persons empowered by law to detain him, her, or them; sixth, where the process appears to have been obtained by false pretense or bribery; seventh, where there is no general law, nor any judgment, order, or decree of a Court, to authorize the process, if in a civil suit, nor any conviction, if in a

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93. Handwriting of TB ends and WB's begins in Book D-1, 1417, and continues to p. 1420 (this chap.).

94. NCCP, 122, *Wasp* 1:[121], Book D-1, 1417, Book D-2, 57, DHC 5:187: "filed"

95. DHC 5:187: "persons or person"

96. NCCP, 123: "<un>authorized"; *Wasp* 1:[121]: "authorized"

criminal proceeding. In all cases where the imprisonment is for a criminal or supposed criminal matter, if it shall appear to the<sup>97</sup> said Court that there is <sup>98</sup>sufficient legal cause for the commitment of the prisoner or prisoners, although such commitment may have been informally made, or without due authority, or the process may have been executed by a person or persons not duly authorized, the Court shall make a new commitment, in proper form, and directed to the proper officer or officers, or admit the party to bail, if the case be bailable.

Sec. 4.—When any person or persons shall be admitted to bail on Habeas Corpus, he, she, or they shall enter into recognizance with one or more securities in such sum as the Court shall direct, having regard to the circumstances of the prisoner or prisoners, and the nature of the offense, conditioned for his, her, or their appearance at the next Circuit Court to be holden in and for the county where the offense was committed, or where the same is to be tried. Where the Court shall admit to bail, or remand any prisoner or prisoners brought before the Court, on any writ of Habeas Corpus, it shall be the duty of said Court to bind all such persons, as, do declare any thing material to prove the offense, with which the prisoner or prisoners are charged by recognizance to appear at the proper Court having cognizance of the offense, on the first day of the next term thereof, to give evidence <sup>99</sup>touching the said offense, and not to depart the said Court without leave: which recognizance so taken, together with the recognizance entered into by the prisoner or prisoners, when he, she, or they are admitted to bail, shall be certified and returned to the proper Court on the first day of the next succeeding term thereof. If any such witness or witnesses shall neglect or refuse to enter into a recognizance as aforesaid, when thereunto required, it shall be lawful for the Court to commit him, her, or them to jail until he she, or they shall enter into such recognizance, or be otherwise <sup>100</sup>discharged by due course of law, if the Court shall neglect or refuse to bind any such witness or witnesses, prisoner or prisoners, by recognizance as aforesaid, or to return any such recognizance, when taken as aforesaid, the Court shall be deemed guilty of a misdemeanor in office and be proceeded against accordingly.

Sec. 5. Where any prisoner or prisoners brought up on a Habeas Corpus shall be remanded to prison, it shall be the duty of the Municipal Court remanding him, her, or them, to make out and deliver to the sheriff, or other person or persons to whose custody he, she, or they shall be remanded, an order in writing stating the cause or causes of remanding him, her, or them. If such prisoner or prisoners shall obtain a second writ of Habeas Corpus, it shall be the duty of such sheriff or other<sup>101</sup> person or persons upon whom the same shall be served to return therewith the order aforesaid; and if it shall appear that the said prisoner or prisoners, were remanded for an offense adjudged not bailable, it shall be taken and received as conclusive, and the prisoner or prisoners shall be remanded without further proceedings.

Sec. 6. It shall not be lawful for the Municipal Court on a second writ of Habeas Corpus obtained by such prisoner or prisoners; to discharge the said prisoner or prisoners, if he, she, or they are proven guilty of the charges clearly and specifically charged in the warrant of commitment with a criminal offense, but if the<sup>102</sup> prisoner or prisoners shall be found guilty, the Municipal Court shall only admit such prisoner or prisoners to bail, where the offense is bailable by law, or ordinance, or remand him, her, or them to prison where the offense is not bailable; or being bailable if such prisoner or prisoners shall fail to give the bail required.

Sec. 7. No person or persons who have been discharged by order of the Municipal Court

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97. Book D-1, 1418 (darker ink):“<the>”

98. NCCP, 123:“a”; *Wasp* 1:[121]: adds “a”

99. DHC 5:188: adds “thereof”

100. Book D-1, 1418: adds ellipses over erasure

101. NCCP, 125:“<Sheriff or other>”

102. Book D-2, 59 (darker ink):“<the>” (pos.TB)

on a Habeas Corpus, shall be again imprisoned, restrained, or kept in custody for the same cause, unless he, she, or they, be afterwards indicted for the same offense, or unless by the legal order or process of the Municipal Court wherein he, she, or they are bound by recognizance to appear; the following shall not be deemed to be the same cause. First, if after a discharge for defect of proof, or any material defect in the commitment in a criminal case, the prisoner or prisoners should be again arrested upon sufficient proof and committed by legal process, for the same offense; Second, if in a civil suit the party or<sup>103</sup> parties have been discharged for any<sup>104</sup> illegality in the judgment or process, and are afterwards imprisoned by legal process, for the same cause of action; Third, generally whenever the discharge has been ordered on account of the non-observance of any of the forms required by law, the party or parties may be a second time imprisoned if the cause be legal and the forms required by law observed.

Sec. 8. If any person or persons shall be committed for a criminal matter, in case of the absence of a witness or witnesses whose testimony may be considered to be of importance in behalf of the people, the Municipal Court may adjourn from time to time at its discretion, provided they decide upon the case within thirty days, if it shall appear by oath or affirmation that the witness or witnesses for the people of the State are absent, such witness or witnesses being mentioned by name and the Court shown wherein their testimony is material.

Sec. 9. Any person or persons being committed to the<sup>105</sup> city or county jail, as provided in the Charter of<sup>106</sup> the city of Nauvoo, or in the custody of any officer, sheriff, jailer, keeper, or other person or persons, or his or their under-officer or deputy, for any criminal or supposed criminal matter, shall not be removed from said prison or custody into any prison<sup>107</sup> or custody<sup>108</sup> unless it be by Habeas Corpus, or by an order<sup>109</sup> of the Municipal Court, or in case of sudden fire, infection, or other necessities; if any person or persons shall after such commitment as aforesaid, make out, sign, or countersign any warrant or warrants, for such removal, then he or they shall forfeit to the prisoner or prisoners aggrieved a sum not exceeding five hundred dollars to be recovered<sup>110</sup> by the prisoner or prisoners aggrieved,<sup>111</sup> in the manner hereinafter mentioned.

Sec. 10. If any member of the Municipal Court, or the Clerk of said Court shall corruptly refuse or neglect to issue writ or writs of Habeas Corpus when legally applied to in a case where such writ or writs may lawfully issue, or who shall for the purpose of oppression unreasonably delay the issuing of such writ or writs, shall for every such offense forfeit to the prisoner or prisoners, /<sup>112</sup>party or parties aggrieved a sum not less than five hundred dollars and not exceeding one<sup>113</sup> thousand dollars, and be imprisoned for six months.

Sec. 11. If any officer, sheriff, jailer, keeper, or other person or persons upon whom any such writ shall be served, shall neglect or refuse to make the returns as aforesaid, or to bring the body of the prisoner or prisoners according to the command of the said writ, within the time required by this ordinance, all and every such officer, sheriff, jailer, keeper or other person or persons shall be guilty of a contempt of the Municipal Court who issued said writ: where-

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103. Book D-1, [1419] (darker ink): “{ \or/ }” (prob. LH)

104. Book D-1, [1419]: adds erasure

105. Book D-1, [1419] (darker ink): “<the>” (pos. TB)

106. DHC 5:190: replaces “of” with “in”

107. Book D-1, [1420] (darker ink): “{ \or custody into any Prison/ }” (LH)

108. Book D-2, 59: “<into any prison or custody>” (JG)

109. Book D-1, [1420] (darker ink): “{ \order/ }” (pos. WB)

110. *Wasp* 1:[122]: replaces “recovered” with “received”

111. Book D-2, 59 (darker ink): “<a sum ... aggrieved>” (TB)

112. Handwriting of WB ends and TB’s begins in Book D-1, 1420, and continues to p. 1437 (chap. 12).

113. Book D-1, [1420] (darker ink): “{ \one/ }” (US)

upon the said Court may and shall issue an attachment against said officer, sheriff, jailer, keeper, or other person or persons, and cause him or them to be committed to the city or county jail as <sup>114</sup>provided for by the city Charter of the city of Nauvoo, there to remain without bail or mainprize, until he or they shall obey the said writ; such officer, sheriff, jailer, keeper, or other person or persons shall also forfeit to the prisoner or prisoners, party or parties aggrieved a sum not exceeding one thousand dollars and not less than five hundred dollars.

Sec. 12. Any person or persons having a prisoner or prisoners in his or their custody, or under his or their restraint, power, or control, for whose relief a writ or writs<sup>115</sup> of Habeas Corpus is issued, who with <sup>116</sup>intent to avoid the effect of such writ or writs, shall transfer such person or persons to the custody of, or place him, her, or them under the control of any other person or persons, or shall conceal him, her, or them, or change the place of his, her, or their confinement, with intent to avoid the operation of such writ or writs, or with intent to remove him, her, or them out of the State, shall forfeit for every such offense one thousand dollars, and may be imprisoned not less than one year, nor more than five years. In any prosecution for the penalty incurred under this section, it shall not be necessary to show that the writ or writs of Habeas Corpus had issued at the time of the<sup>117</sup> removal, transfer, or concealment therein mentioned, if it be proven that the acts therein forbidden were done with the intent to avoid the operation of such writ or writs.

Sec. 13. Any sheriff, or his deputy, any jailer or coroner having custody of any prisoner or prisoners committed on any civil or criminal process, of any Court or Magistrate, who shall neglect to give such prisoner or prisoners a copy of the process, order or commitment, by virtue of which he, she, or they are imprisoned, within six hours after demand made by said prisoner or prisoners, or any one on his, her, or their behalf, shall forfeit five hundred dollars.

Sec. 14. Any person who knowing that another has been discharged, by order of the Municipal Court, on a Habeas Corpus, shall, contrary to the provisions of this ordinance, arrest or detain him or her again for the same cause, which was shown on return of such writ, shall forfeit one thousand dollars, for the first offense, and two thousand dollars for every subsequent one.

Sec. 15. All the pecuniary forfeitures incurred under this ordinance shall be and inure to the use of the party for whose benefit the writ of Habeas Corpus was issued, and shall be sued for and recovered with costs by the city attorney, in the name of the city by information, and the amount when recovered shall, without any deduction, be paid to the parties entitled thereto.

Sec. 16. In any action or suit for any offense against the provisions of this ordinance, the defendant or defendants may plead the general issue, and give the special matter in evidence.

Sec. 17. The recovery of said penalties shall be no bar to a civil suit for damages.

Sec. 18. The Municipal Court upon issuing a writ of Habeas Corpus, may appoint any suitable person to serve the same, other than the Marshal, and shall endorse the appointment on the back of said writ.

Sec. 19. This ordinance to take effect and be in force from and after its passage, any act heretofore to the contrary thereof in any wise notwithstanding.

Passed Nov[ember]. 14, 1842.

JOSEPH SMITH, Mayor.

JAMES SLOAN, Recorder.

Many other bills were discussed on this and previous days.

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114. NCCP, 127: "~~are~~"; *Wasp* 1:[122]: adds "are"

115. *Wasp* 1:[122]: omits "or writs"; NCCP, 127: "<or writs>"

116. NCCP, 127: adds "~~the~~"; *Wasp* 1:[122]: adds "the"

117. Book D-2, 60 (darker ink): "<the>" (pos.TB)



11.

JOSEPH SMITH RETIRES AS  
EDITOR OF *TIMES AND SEASONS*

November-December 1842

[DN 5 (6 February 1856): 377 (cont.)]

<sup>1</sup>Tuesday, [November] 15 [1842].—About home. Wrote for the *Times and Seasons* the following “Valedictory:”—

<sup>2</sup>I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfill the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me, renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume it also commences his editorial career.

JOSEPH SMITH.

<sup>3</sup>Elder Taylor proceeded to his duties as editor.

<sup>4</sup>Elder Bradley Wilson died suddenly in his 74th year. He received the gospel in Ohio, removed his family to Missouri, and was driven to Nauvoo in 1839. He has left seven sons and 39 grand-children residing in Nauvoo.

<sup>5</sup>Wednesday, 16—About home. In the evening started on<sup>6</sup> a journey to the counties North in company with John D. Parker.

<sup>7</sup>Thursday, 17.—There was a severe snow storm, and Elder Alpheus Harmon (who was just

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1. *Source*: Probably WR’s guess in RDft 5:15; JSj [1841–42], 210 (*PJS* 2:493; *JSP* 2:168), has no entry for this date.

2. *Source*: “Valedictory,” *T&S* 4 (15 Nov. 1841): 8.

3. The above is followed by two paragraphs in which JT introduces himself to readers.

4. This paragraph added at *coln* and interlinearly by LH in Book D-1, 1421 (darker ink), and interlinearly by LH in Book D-2, 61. *Source*: ONDP, 12–13 (JU), containing information provided in 1855 by Whitford G. Wilson (see transcription in vol. 8, V.20). Cf. obituary in *Wasp* 1 (3 Dec. 1842): [123].

5. *Source*: Based on JSj [1841–42], 210 (WC) (*PJS* 2:493; *JSP* 2:168), with added details.

6. Book D-1, 1421 (darker ink), Book D-2, 61 (lighter ink): “<on>” (pos. TB/US)

7. *Source*: Based on WRj 9:23 (transcription in vol. 8, V.4), and obituaries in *Wasp* 1 (3 Dec. 1842): [123]. Cf. WWj, vol. 3, 17 and 21 Nov. 1842 (*WWj* 2:192).



returning from a mission)<sup>8</sup> and another man<sup>9</sup> were frozen to death on the prairie<sup>10</sup> between Nauvoo and Carthage. The Mississippi was frozen over, which fulfilled my prophecy of the fifth instant.<sup>11</sup>

[DN 5 (13 February 1856): 385]

<sup>12</sup>Nov[ember].<sup>13</sup>—Monday, 21.—A council of the Twelve, namely, Brigham Young, Heber C. Kimball, W[ilford]. Woodruff, John Taylor, George A. Smith, Amasa Lyman and Willard Richards, assembled at the house of Elder [Heber C.] Kimball, in Nauvoo, and decided by unanimous acclamation that the printing of the *Millennial Star*, and all other publications in England, relating to the Church of Jesus Christ of Latter Day Saints, be suspended on the return of Elder Parley P. Pratt, from that country, until further instructions<sup>14</sup> from the quorum; and that the foregoing minutes be forwarded to Elder Pratt, or to the Editor of the *Star* which was done by letter from the President and Clerk of the council.

<sup>15</sup>Tuesday, 22.—I arrived at home, after a pleasant out, in good health and spirits.

<sup>16</sup>Wednesday, 23.—At home all day.

<sup>17</sup>Thursday, 24.—<sup>18</sup>By report of the papers, the island of Madeira was visited by a dreadful storm. The summer was hot and weather fine till the 15th, when the rain commenced falling heavily and continued to the 24th; at 1 o'clock in the afternoon<sup>19</sup>, the water fell in torrents, the sky became dark, the streets in the capital became inundated, and the affrighted inhabitants in town and country fled to the mountains, upwards of 200 houses were destroyed at Funchal, and much corn and wine. The damage to lives, houses, and crops on the island, and boats in the harbors was incalculable.

<sup>20</sup>Saturday, 26.—At home in the morning, at 10 met<sup>21</sup> in city council, which resolved that the inscription for the seal to be procured for the Municipal Court of this city shall consist of a circle, including the words “Municipal Court<sup>22</sup>, City of Nauvoo,” within which is to be a book circled with rays, on which is to be inscribed the words “Constitution and Charter.”

Wrote as follow[s]:—<sup>23</sup>

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8. Book D-1, 1421 (darker ink): “<and Elder Alpheus Harmon ... mission)>” (TB)
  9. Book D-1, 1421 (darker ink): “{\another man/}” (TB)
  10. Book D-1, 1421 (darker ink): “<on the Prairie>” (TB)
  11. Book D-1, 1421 (darker ink): adds “\which fulfilled my prophecy of the 5th inst:” at *coln* (TB); Book D-2, 61: adds the same words at *coln* and interlinearly (LH)
  12. *Source*: Based on QTAM [1840-44], 21 Nov. 1842 (transcription in vol. 8, V.3).
  13. Book D-1, 1421, Book D-2, 61, DHC 5:194: omit month. Brackets this editor’s.
  14. DHC 5:194: “instruction”
  15. *Source*: Based on JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:169), which simply states: “This day returned home.”
  16. *Source*: JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:169).
  17. *Source*: Based on “Storm at Madeira,” *MSt* 3 (Dec. 1842): 140-42; and “Hurricane in Madeira,” *Wasp* 1 (7 Jan. 1843): [143].
  18. Book D-1, 1421, Book D-2, 61: add erasures
  19. Book D-1, 1421 (darker ink): “{\in the afternoon/}” (TB)
  20. *Source*: Based on JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:169), and NCCP, 129-31 (JSn) (*NCHCM*, 129-30). Cf. NCCM, Rough Book [1842-44], 1 (JSn).
  21. Book D-1, 1421 (darker ink): “{\met/}” (pos. RLC)
  22. Book D-2, 61: “<of this city shall ... Court>” (TB)
  23. Book D-1, 1421 (darker ink): “{\as follows—/}” (TB)

<sup>24</sup>Nauvoo, November 26, 1842.

Horace R. Hotchkiss, Esq.—

Dear Sir:—Yours of the 8th instant, to S[idney]. Rigdon, has been received, and in consequence of his not knowing anything concerning the matters therein mentioned, nor<sup>25</sup> being in any way connected or interested in my affairs, he of course has handed the letter to me, which I shall proceed to answer.

And, sir, permit me to say, on the subject of the deal between myself, as Trustee-in-Trust for the Church of Latter Day Saints, and you, that I am as anxious as ever to have the contract continue good between us, and to meet the obligations specified in the contract. I am not, neither have I ever been wishful to shrink from it in any manner whatever, but intend to make payments as fast as my circumstances will admit.

But, sir, you are not unacquainted with the extreme hardness of the times and the great scarcity of money,<sup>26</sup> which put it out of my power to meet all the payments as they fell due, and which has been the cause of any failure on my part, and should you feel disposed *not to press the payments* but offer a *lenity* equivalent to the state of the times, then, sir, I shall yet endeavor to make up the payments as fast as possible, and consider the contract<sup>27</sup> still good between us.

I would here say that when I found it necessary to avail myself of the benefits of the Bankrupt Law, I knew not but that the law required of me to include you amongst the list of my creditors, notwithstanding the nature of the contract between us, this explains the reason of my doing so.<sup>28</sup>

I have since learned from a decision<sup>29</sup> of the Judge of the Supreme Court that it was not necessary, and that the<sup>30</sup> law has no jurisdiction over such a contract, consequently as I have before stated I am disposed to hold it, provided<sup>31</sup> you will not press the payments. Under these circumstances I consider it necessary to give you the information required in your letter, in regard to the number and kind of houses on the land, &c.

I shall expect to hear from you again soon. In regard to your having wrote<sup>32</sup> to me some few weeks ago, I will observe that I have received no communication from you for some months back; if you wrote to me, the letter has been broke<sup>33</sup> open and detained no doubt; as has been the case with a great quantity<sup>34</sup> of letters from my friends of late, and especially within the last<sup>35</sup> three months.

Few if any letters for me can get through the Post Office in this place and more particularly letters containing money, and matters of much importance: I am satisfied that S[idney]. Rigdon and others connected with him have been the means of doing incalculable injury not only to myself but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the

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24. Source: JSLB 2:241–42 (US).

25. DHC 5:195:“or”

26. Book D-1, 1422, Book D-2, 62: add ellipses over erasures

27. DHC 5:195: adds “as”

28. Book D-2, 62: “{\this explains ... so./}” (WB)

29. Book D-2, 62: “{\I have ... de/}cision” (WB)

30. DHC 5:195: adds “[bankrupt]”

31. Book D-1, 1422 (darker ink): “provid{\ed/}” (pos. LH)

32. DHC 5:195: “written”

33. DHC 5:195: “broken”

34. DHC 5:196: replaces “quantity” with “number”

35. JSLB 2:242: “past”

unjust conduct of that man and others, whom he permits to interfere with the Post Office business. Having said so much I must close for the present.

You will hereby understand my feelings upon<sup>36</sup> the subject, and the reasons of the course I have hitherto pursued.

With sentiments of due respect, I remain as ever, Yours respectfully<sup>37</sup>,

JOSEPH SMITH.

P.S.—Should it suit you better, I am ready on my part to renew the contract, and would prefer it.

J.S.

<sup>38</sup>In the evening<sup>39</sup> went to see Brigham Young in company with Dr. Richards; he was suddenly and severely attacked with<sup>40</sup> disease<sup>41</sup> with strong symptoms of apoplexy, which was followed<sup>42</sup> immediately with<sup>43</sup> laying on of hands and prayer accompanied with the use of herbs; profuse vomiting and purging followed, which were favorable indications: although few so violently attacked ever survive long, yet the brethren were united in faith, and we had firm hopes of his recovery.

<sup>44</sup>Sunday, 27.—At home, except visiting President Young who remained extremely sick.

<sup>45</sup>Monday, 28.—At home all day, charges of an unequal distribution of provisions, giving more iron and steel tools to Reynolds<sup>46</sup> Cahoon's sons than to others, giving short measure of wood to Father Huntington; also letting the first course of stone around the Temple to the man who would do it for the least price, &c., having been instituted by the Stonecutters against the Temple committee, viz., Cahoon and Higbee.

I requested the parties to appear at my house this day to have the difficulties settled by an investigation before myself and Counselor William Law. President Hyrum Smith acted as counsel for the<sup>47</sup> defendants, and Elder Henry G. Sherwood for the accusers. The hearing of testimony<sup>48</sup> lasted until about four o'clock, at which time the meeting adjourned for half an hour. On coming together again, President Hyrum addressed the brethren at some length showing the important responsibility of the committee, also the many difficulties they had to contend with. He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. President Hyrum explained some remarks before made. Elder William Law made a few pointed remarks, after which I gave my decision, which was that the committee stand in their place as before. I likewise

36. Book D-2, 62: “\up/on” (pos. LH)

37. Book D-1, 1422 (darker ink): “{\respectfully/}” (JG); Book D-2, 62: “{\Respectfully/}” (LH)

38. *Source*: Based on JSj [1841-42], 210 (WC) (*PJS* 2:493; *JSP* 2:169), with expansion by WR as a participant (see WRj 9:23).

39. Book D-1, 1422 (darker ink): “{\evening/}” (TB)

40. DHC 5:196: replaces “with” with “by”

41. Book D-2, 62 (pencil): “~~disease~~”

42. DHC 5:196: replaces “which was followed” with “We” and begins new sentence

43. DHC 5:196: replaces “with” with “administered to him by”

44. *Source*: Based on JSj [1841-42], 210 (WC) (*PJS* 2:494; *JSP* 2:169). Cf. WRj 9:23.

45. *Source*: This day's entry closely follows JSj [1841-42], 210-11 (WC) (*PJS* 2:494; *JSP* 2:169-70), with light editing and change to first person. Most of first paragraph (“charges ... Higbee”) based on WCj [1842-45], vol. 2, 28 Nov. 1842 (summarized in *PJS* 2:494n1), and possibly WR's notes of the trial in WRj 9:23-25 (transcription in vol. 8, V.4).

46. Book D-1, 1422, Book D-2, 63: “<Reynolds>” (TB/LH)

47. Book D-1, 1423: omits “the”

48. Book D-2, 63 (darker ink): “<testimony>” (TB)

showed the brethren that I was responsible to the State for a faithful performance of my office as sole Trustee-in-Trust, &c., and the Temple committee were responsible to me, and had given bonds to me, to the amount of \$12,000 for a faithful discharge of all duties devolving upon them as a committee, &c.<sup>49</sup> The trial did not conclude until about nine o'clock in the evening<sup>50</sup>.

<sup>51</sup>Tuesday, 29.—In council with brother Hyrum, Willard Richards, and others concerning bankruptcy. Afternoon<sup>52</sup> attended Court at the trial<sup>53</sup> of Mr. [Thomas J.] Hunter, Grocer<sup>54</sup>, before Alderman [Orson]<sup>55</sup> Spencer for slander. I forgave Hunter the judgment, but he was fined \$10 for contempt of Court.

<sup>56</sup>Wednesday, 30.—Morning<sup>57</sup> in counsel in the large assembly room preparing evidence in the case of bankruptcy. Afternoon<sup>58</sup> had Amos Davis brought before the Municipal Court for slander, but in consequence of the informality of the writ drawn by Esq. D[aniel]. H.<sup>59</sup> Wells, I was non-suited.

<sup>60</sup>A severe storm of snow, rain, and wind is reported to have been experienced at Boston this day and evening, doing much damage to the ships and wharves.

<sup>61</sup>Thursday, December 1, 1842.—Emma was sick which<sup>62</sup> occupied some of my time, visited George A. Smith and Brigham Young who were sick, called at<sup>63</sup> Mr. Angel's, in company with Elder Richards, to give some counsel concerning a sick sister. Called on William W. Phelps to get the historical documents, &c., after which I commenced reading and revising history.

Extract of a letter from Orrin Porter Rockwell superscribed to N[ewell]. K. Whitney, dated Philadelphia, December 1, 1842, whither he had gone to escape the hands of those who sought his life in Missouri.

<sup>64</sup>Dear brother Joseph Smith, I am requested by our friend Orrin Porter<sup>65</sup> to drop a few lines informing you that he is in this place, his health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind, he has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark, for merely what they eat—he is most anxious to hear from you and wishes you to see his mother and children and write all particulars, how matters and things are, and what the pros-

49. Book D-1, 1423: adds another "&c."

50. Book D-1, 1423: "{\in the evening/}" (TB)

51. *Source*: Closely follows JSj [1841-42], 211 (WC) (*PJS* 2:495; *JSP* 2:170), with light editing and change to first person. Cf. JS vs. Thomas Hunter, 28 Nov. 1842 (JScSup, fd 14, 56-57).

52. JSj [1841-42], 211: replaces "Afternoon" with "P.M."; Book D-1, 1423: "{\Afternoon/}" (TB)

53. DHC 5:197: replaces "trial" with "house"

54. JSj [1841-42], 211: omits "Grocer"; Book D-1, 1423: "<Grocer>" (TB)

55. Brackets this editor's.

56. *Source*: Closely follows JSj [1841-42], 211 (WC) (*PJS* 2:495; *JSP* 2:170), with light editing and change to first person. Cf. JS vs. Amos Davis, 29 Nov. 1842 (JScSup, fd 9, 3); JS vs. Amos Davis, 30 Nov. 1842 (JSLP, Bx 4, fd 12, 27-28).

57. JSj [1841-42], 211: replaces "Morning" with "A.M."; Book D-1, 1423: "{\Morning/}" (TB)

58. JSj [1841-42], 211: replaces "Afternoon" with "P.M."; Book D-1, 1423: "{\Afternoon/}" (TB)

59. Book D-1, 1423, Book D-2, 63: "<D.H.>" (TB/LH)

60. *Source*: "Tremendous Storm—Shipwrecks—Loss of Life," *Wasp* 1 (21 Jan. 1843): [150].

61. *Source*: This paragraph closely follows JSj [1841-42], 211 (WC) (*PJS* 2:495; *JSP* 2:171), with light editing and change to first person.

62. DHC 5:197-98: replaces "which" with "attendance upon her"

63. Book D-1, 1423 (darker ink): "{\at/}" (US)

64. *Source*: S. Armstrong, Philadelphia, PA, to JS, Nauvoo, IL, 1 Dec. 1842, JSLR, Bx 3, fd 3, 247-50. Deleted material supplied here in bold type.

65. DHC 5:198: adds "[Rockwell]"

pects are—I pity him from the bottom of my heart—his lot in life seems marked with sorrow, bitterness and care—he is a noble generous friend, but you know<sup>66</sup> his worth, any comments from me would be superfluous, he will wait in this place until he hears from you—please write immediately as 'twill<sup>67</sup> be a source of great comfort to him to hear<sup>68</sup>.

If Joseph is not at home, brother Whitney will be kind enough to write—he says every other one he has come across has been afraid of their shadows, but he watches them well—he comes to see me every day, and I keep him a close prisoner! but he does not complain of my cruelty, or being hard-hearted, but when with me seems resigned to whatever **fate and** punishment I may see proper to inflict. **I often have to scold him for getting low-spirited**<sup>69</sup>, but he takes it in good part. **I will write no more.** Answer this as soon as received<sup>70</sup>.

Yours truly,

S. ARMSTRONG,

for Orrin Porter [Rockwell]<sup>71</sup>.

**Please Direct [to] S. Armstrong 409 Arch Street, Philadelphia. Excuse this hastily written epistle.**

**Yours, S.A.**

<sup>72</sup>Friday, 2.—Sat as Mayor on trial of Amos Davis, who was fined in the sum of \$25 for breach of city ordinance for selling spirits by the<sup>73</sup> small quantity.

<sup>74</sup>In the evening called on Elder Richards and Bishop Whitney to take an appraisal<sup>75</sup> of the Printing Office establishment, preparatory to a lease to Elders Taylor and Woodruff for the term of five years.

<sup>76</sup>Saturday, 3.—Called at the Printing Office several times. In the afternoon<sup>77</sup> attended the Municipal Court in the case of Amos Davis for breach of city ordinance, &c.

<sup>78</sup>Sunday, 4.—The weather being very wet I remained at home all day.

<sup>79</sup>[**“All that part of the City of Nauvoo, lying North of Mulholland street (which runs from West to East) is divided into five Wards, which (wards) are bounded on the West by the Mississippi river and on the East by the City boundary line.**”

The High Council of Nauvoo met, heard, accepted, and adopted the report of their committee, for dividing the city into ten Wards, for transacting church business<sup>80</sup> as follows:—

66. MS Letter, 1: omits “know”

67. DHC 5:198: “it will”

68. DHC 5:198: adds “[from you]”

69. MS Letter, 2: adds “and saying [illegible]”

70. MS Letter, 2: adds “and [illegible] your [two illegible words]”

71. DHC 5:198: adds “[Rockwell]”

72. *Source*: Closely follows JSj [1841–42], 211 (WC) (*PJS* 2:496; *JSP* 2:171). Cf. William C. Walker vs. Amos Davis, 2 Dec. 1842 (JScSup, fd 3, 1–2); William C. Walker vs. Amos Davis, 2 Dec. 1842 (JSLP, Bx 4 fd 12, 29–30); JS, Arrest warrant for Amos Davis, 2 Dec. 1842 (JSLP, Bx 4 fd 12, 31–33).

73. Book D-2, 64 (darker ink): “<the>” (TB)

74. *Source*: Closely follows JSj [1841–42], 211 (WC) (*PJS* 2:496; *JSP* 2:171). Cf. WWj, vol. 3, 2 Dec. 1842 (*WWj* 2:193); JS to W. Woodruff and J. Taylor, 1 Dec. 1842 (JScSup, fd 14, 58–63).

75. Book D-1, 1424: “appraisal”; Book D-2, 64: “appr<a>isal”

76. *Source*: Closely follows JSj [1841–42], 211 (WC) (*PJS* 2:496; *JSP* 2:171).

77. JSj [1841–42], 211: replaces “afternoon” with “P.M.”; Book D-1, 1424 (darker ink): “{\afternoon/}” (LH)

78. *Source*: Closely follows JSj [1841–42], 212 (WC) (*PJS* 2:496; *JSP* 2:172).

79. *Source*: Following minutes from NHCM, Book 3, 17–18 (*NHCM* [2005], 75–77; *NHCM*, 433–34). Deleted material supplied here in bold type.

80. DHC 5:199: omits “for transacting church business”

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle street.

The Second Ward is bounded on the north by Brattle street or the First Ward, and on the south by Carlos street or the Third Ward.

The Third Ward is bounded on the north by Carlos street or the Second Ward, and on the south by Joseph street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph street or the Third Ward, and on the south by Cutler street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler street or the Fourth Ward, and on the south by Mulholland street.

**All that part of the City of Nauvoo, lying South of Mulholland Street, is divided into five Wards, which constitute the, Sixth, Seventh, Eighth, Ninth, and Tenth Wards—Which are bounded on the South by the Mississippi River and the City boundary line, and on the North by Mulholland Street.**

The Sixth Ward is bounded on the west by the Mississippi river, and on the east by Main street, or the Seventh Ward.

The Seventh Ward is bounded on the west by Main street or the Sixth Ward, and on the east by Durfee street or the Eight[h] Ward.

The Eight[h] Ward is bounded on the west by Durfee street or the Seventh Ward, and on the east by Robinson street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson street or the Eight[h] Ward, and on the east by Green street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green street or the Ninth Ward, and on the east by the city boundary line.[""]

<sup>81</sup>Monday, 5.—In the morning<sup>82</sup> attended in council with brother Hyrum and others on bankruptcy, making an inventory of our property, and <sup>83</sup>schedule of our liabilities. That we might be prepared to avail ourselves of the laws of the land as did others. Afternoon had conversation with brother [William A.]<sup>84</sup> Gheen<sup>85</sup>. In the evening attended the Masonic Lodge, **at which time charges were preferred against George W. Robinson for unmasonic conduct towards pres[iden]t Joseph.**

<sup>86</sup>Tuesday, 6.—Attended the trial of an appealed case of Amos Davis before the Municipal Court. Judgment confirmed.<sup>87</sup>

<sup>88</sup>Wednesday, 7.—Dined with Elder Orson Hyde and family. Elder Hyde has this day returned home from his mission to Jerusalem, his presence was truly gratifying, spent the day with Elder Hyde and drawing wood.

<sup>89</sup>Thursday, 8.—Spent the day at home, received a visit from Elder Hyde and wife.

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81. Source: Closely follows JSj [1841–42], 212 (WC) (*PJS* 2:496; *JSP* 2:172), with light editing and elaboration. Deleted material supplied here in bold type.

82. JSj [1841–42], 212: replaces “morning” with “A.M.”; Book D-1, 1424 (darker ink): “{\morning/}” (TB).

83. Book D-1, 1424: adds “a”

84. Brackets this editor’s.

85. DHC 5:200: “Green”

86. Source: Excluding insertion, closely follows JSj [1841–42], 212 (WC) (*PJS* 2:497; *JSP* 2:172); insertion based on trial record in NCR, Bx 4, fd 34, and NMCDB, 14–15 (pages at back of volume).

87. Book D-1, 1424 (darker ink), Book D-2, 64: add “\Judgment confirmed/” at *coln* (TB/LH)

88. Source: Closely follows JSj [1841–42], 212 (WC) (*PJS* 2:497; *JSP* 2:172).

89. Source: JSj [1841–42], 212 (WC) (*PJS* 2:497; *JSP* 2:172), with light editing.



<sup>90</sup>This day Thomas Ford, Governor of Illinois, in his inaugural address to the Senate and House of Representatives, remarked that [“]a great deal has been said about certain charters granted to the people of Nauvoo. These charters are objectionable on many accounts, but particularly on account of the powers granted. The people of the State have become aroused to the subject, and anxiously desire that these<sup>91</sup> charters should be modified so as to give the inhabitants of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.[”]

[DN 5 (20 February 1856): 393]

<sup>92</sup>Dec[ember].<sup>93</sup>—Friday, 9.—I chopped wood all day<sup>94</sup>. My brother Hyrum started for Springfield to attend to his case of bankruptcy with Benjamin Covey as witness. Willard Richards, William Clayton, Henry G. Sherwood, Peter Haws, Heber C. Kimball, Alpheus Cutler, and Reynolds Cahoon, accompanied them to attend to my case; present testimony to the governor<sup>95</sup> that I was in Illinois at the time Boggs was shot, consequently could not have been a fugitive from the justice of Missouri, and thus procure a discharge from Governor Ford, on Governor Carlin’s writ for my arrest.

<sup>96</sup>The weather was very cold, and the traveling tedious, yet my messengers traveled 34 miles, and stayed with my brother Samuel Smith, who kept a public-house at Plymouth.

<sup>97</sup>Mr. [Jacob C.]<sup>98</sup> Davis, of Bond county, introduced a resolution to the House of Representatives at Springfield concerning the charter of Nauvoo, and urged its repeal.

Mr. Hicks was in favor of having the State arms taken from the Mormons.

Mr. [Thomas B.]<sup>99</sup> Owen thought they had no more than their quota.

<sup>100</sup>[The arms referred to consisted of 3 cannon or<sup>101</sup> 6-pounders and a few score of muskets, swords and pistols, which were furnished by the United States to Illinois, for the supply of her militia for common defense, of which the Nauvoo Legion had received but a small portion <sup>102</sup>to which it was entitled.]

My brother, William Smith, representative of Hancock county, colleague with Mr. Owen, made the following speech in the house in reply to Mr. Davis:—

<sup>103</sup>Mr. Speaker:—I beg the privilege of making a few remarks on this subject. This, sir, seems to be a question which has excited to a very considerable extent the attention of members

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90. Source: “Gov. Ford’s Inaugural Address,” *Wasp* 1 (24 Dec. 1842): [134].

91. Book D-1, 1424: “those”

92. Source: Based on JSj [1841-42], 212 (WC) (*PJS* 2:497-99; *JSP* 2:173-74), with elaboration and change to first person.

93. Book D-1, 1424, Book D-2, 65, DHC 5:200: omit month

94. Book D-1, 1424 (darker ink): “<all day>” (TB); Book D-2, 65: “\all day/” (pos. LH)

95. DHC 5:200: “government”

96. Source: Based on WRj 9:26 (transcription in vol. 8, V.4).

97. Source: The following statements of Davis, Hicks, and Owen are summaries from “House of Representatives,” *Wasp* 1 (24 Dec. 1842): [136].

98. Brackets this editor’s.

99. Brackets this editor’s.

100. This paragraph bracketed in Book D-1, 1425, Book D-2, 65, DN, and DHC 5:201. Source: Apparently an elaboration added by WR in RDft 5:18.

101. DHC 5:201: omits “or”

102. DHC 5:201: adds “of that”

103. Source: “Speech of Mr. Smith ...,” *Wasp* 1 (14 Jan. 1843): [145-46].



who compose this honorable body. But, Mr. Speaker, it does really appear to me that this is a question that has been gotten<sup>104</sup> up quite prematurely, for I doubt not many members here have not yet had the opportunity of learning what privileges are granted in the Nauvoo city charter.

The subject which the gentleman has raised is only an assumption. I doubt not that if the subject had been fairly investigated<sup>105</sup>, and weighed equally in the balance by every candid individual in the community, that prejudices of this kind would not have obtained such a hold upon the public mind. In the estimation of genuine democracy, the rights of the people of Nauvoo are just as sacred as those of any other people. The people that live there should have just the same privileges extended to them as are awarded to Springfield, Chicago, Quincy, or any other city in the State.

It is true, indeed, that they have labored under many embarrassments. The public mind has been heated in regard to what were<sup>106</sup> supposed to be their chartered privileges. But you, Mr. Speaker, are well aware that all the corporate privileges that they enjoy have been granted to them by a previous legislature. Upon that occasion all that was done was not considered by any, more than an act of justice towards them. They had no greater rights or privileges given them than were already enjoyed by the citizens of Quincy or Springfield. The people have<sup>107</sup> chartered privileges in both of those cities, and we have the same in Nauvoo. Our condition in that respect is not at all different from Chicago, Alton, and many other chartered cities in this State. It would be hardly worth while, Mr. Speaker, to detain either you or this honorable body by making many preliminary remarks in respect to our religion. This is a matter that cannot at all come under the purview of this legislature.

I do not fancy myself placed here before a body of sectarians invested in their own estimation with authority to enact rules for the government or regulation of any sect upon matters of religion. I do not suppose that I stand in the presence of persons disposed to take away one single religious right pertaining to the people among whom I dwell.

But what could legislation in regard to this<sup>108</sup> matter effect? What would it prove? It would neither prove Joseph Smith to be a Christian nor that Tom Thumb came from the moon. It would prove nothing in reference to the principles of any body of religionists. But I do not feel it my prerogative to enter into a discussion of religious principles here. I know very well that the people called Mormons are thought to be a very strange people. I come right from among them, and you can all judge whether or not they seem to have the appearance of a strange animal of 7 heads and 10 horns; you can all decide for yourselves whether from the appearance I present I should be<sup>109</sup> numbered among outcasts, or be ranked among human beings.

One word further as to the<sup>110</sup> chartered privileges. They have, as this honorable body is well aware, assembled a population of from 5 to 10 or 15,000 inhabitants. It is<sup>111</sup> in consequence of the privileges granted in their charter that they have been induced<sup>112</sup> to do this. Nauvoo is not, as some may erroneously suppose—a city composed entirely of Mormons. I can inform gentlemen that Methodists, Presbyterians, Baptists, Universalians, in short, many of the different kinds of religion, and even infidels may be found there, and all these are tolerated there, just as

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104. Book D-2, 65: “got{~~ten~~}”

105. Book D-2, 65: “{\investi/}gated” (US)

106. DHC 5:202: “was”

107. DHC 5:202: replaces “have” with “had”

108. DHC 5:202: “the”

109. Book D-1, 1426 (darker ink): “{\I present I should be/}” (TB)

110. Book D-2, 66: “<the>” (pos. LH)

111. Book D-2, 66: adds ellipses over erasure

112. Book D-2, 66: “{\in/}duced”

in any other community. A great many persons have gone to Nauvoo and there invested their property. They are now engaged in the<sup>113</sup> erection of buildings, which when consummated will cost enormous sums of money. But should the charter of that city be repealed, individuals who now consider themselves rising to wealth in consequence of what has been done by a former legislature of this State, will be reduced to wretchedness and want. In that event, property now worth from 3 to 10,000 dollars will not be worth 500, or nothing in comparison to that amount.

There is another point, Mr. Speaker, to which I would call your attention, and that is to the observations which have been made in regard to taking away from the citizens<sup>114</sup> of Nauvoo the State arms. Well, suppose that should be done; would that effect anything? They are now organized and have under existing laws drawn a certain portion of the public arms. In that, wherein are they acting differently from any other citizens? They have not even that equal portion<sup>115</sup> of arms that they are entitled to by law. Where would be the object in taking away the public arms from the militia of this State? It surely cannot be believed that there is any danger of the Mormons breaking out and killing the people. There is no more danger of that than there is that five, six or a dozen old women and a few boys should do the same thing. Is this State to be carried by a hue-and-cry of that kind raised by politicians? I own that it is not the design of that people even so much as to molest a hair on the head of a single individual; but that on the contrary it is their intention in all things to conform to the constitution and laws<sup>116</sup> of the land. If prejudices have been accumulating upon the public mind calculated to produce the expression that they are villains, such prejudices are entirely unfounded. It is a great mistake to suppose the contrary. Those people consider themselves bound by the laws and endeavor to obey them. Have they not, I would ask, contributed their portion towards replenishing your county<sup>117</sup> and State revenues? Have they ever refused to pay their taxes? Have they not always been both ready and willing to obey both the civil and military laws of this State? Where then is the necessity that this honorable body should enact a law taking away from them their chartered privileges?

I will not, Mr. Speaker, detain you or this honorable body much longer. I am heartily sorry that a blow has been aimed at the chartered privileges of Nauvoo. I speak in defense of my constituents upon this occasion, feeling myself bound to do so, not by any former pledges but by<sup>118</sup> principle. I believe in defending the cause of the defenseless as has already been remarked; all that we claim is equal rights and equal provisions. I would remark for the satisfaction of my own feelings in this matter, that I was some little interested in the event of the last election. I then was engaged in the cause of democracy, enlisted in the campaign of canvassing my county, and in consequence of the many prejudices that were excited against the Mormons, as they are called, I was placed under circumstances of most unparalleled embarrassment; but still I thought it a favorable opportunity to unite the democracy of the county.

I know that considerable political capital<sup>119</sup> has been made by the question of Mormonism and anti-Mormonism. Perhaps one thing that now<sup>120</sup> contributes to that result is that there are hints in the governor's message in regard to a repeal of the Nauvoo charter. It is a circumstance within my own knowledge that previous to the last election in Hancock county, <sup>121</sup>some few

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113. Book D-2, 66:“{\the/}” (pos. LH)

114. DHC 5:203: replaces “citizens” with “city”

115. DHC 5:203:“proportion”

116. Book D-2, 66:“laws and constitution” and has a guideline to reverse word order

117. Book D-2, 66:“{\your County/}” (US)

118. Book D-2, 67:“<by>” (TB)

119. Book D-1, 1427:“<capital>” (TB)

120. Book D-2, 67:“<now>” (WB)

121. Book D-2, 67: adds erasure

individuals there made strong efforts to get our votes for the governor's election. By exertions made there more than a thousand votes were cast for the governor by Mormon influence, and since I have been here, a gentleman of opposite politics has said to me, "Now your governor is paying you off."

I do not allude to this to wound the feelings of any person whatever. I do not consider that the recommendation of the governor was designed to effect the repeal of our charter. All that we have to say is, that we throw ourselves upon your mercy; as democrats we ask for equal justice<sup>122</sup> and equal rights. Give us those rights and we are content; without them, we are deprived of that which was purchased by the blood of our fathers.

<sup>123</sup>Saturday, 10.—In this day's paper, William Smith gave his valedictory, resigning the editorship of the *Wasp* to Mr. John Taylor.

<sup>124</sup>Tuesday, 13.—I continued to chop and haul wood, and attend to my domestic concerns. <sup>125</sup>My delegation arrived at Springfield about 3 o'clock this afternoon<sup>126</sup> and found the repeal of the Nauvoo charter<sup>127</sup> in a high state of agitation in the legislature.

**Same evening we<sup>128</sup> were visited by E[ld]er William Smith, who is a member of the house of Representatives. He stated that the subject of the repeal of our charter had been brought before the house, and the house had referred the subject to the committee on corporations. He had made a spirited speech before the house on the subject; and thought from the appearance of things that the only way to preserve our charter was, to present a resolution to repeal all the Charters in the State, if they repealed the Nauvoo Charter. He stated that we had a many warm friends in both Houses who had determined that if our Charter was repealed all the Charters in the State should, especially Springfield, Quincy and Chicago.**

It is evident that there would have been little said on this subject before the Houses, had not Governor Ford in his inaugural address, referred to it in strong terms. [...] <sup>129</sup>It was expected that Gov[ernor] Ford would not have recommended any alteration in our charter, inasmuch as there is no extraordinary privileges granted to the citizens of Nauvoo, more than is granted by the Springfield Charter, to the citizens of Springfield. Such however was not the case, and his remarks have in some measure added a new stimulus to our enemies to agitate the subject. It is, however, evident that Gov[ernor] Ford saw that his remarks were not of the wisest as he said to us afterwards that he regretted he had not recommended a repeal of all the charters in the State at the same time.

We also had an interview with Judge [Stephen A.] Douglas who appeared very friendly and offered to assist us in our business as much as possible. He recommended us to petition the Gov[ernor] to revoke the writ and proclamation by Ex-Gov[ernor]. Carlin for the arrest of pres[ident] Joseph.

122. Book D-2, 67: "{\justice/}" (prob. WB)

123. *Source*: Based on "Valedictory," *Wasp* 1 (10 Dec. 1842): [126].

124. *Source*: This day's entry based on JSj [1841-42], 212-13 (WC) (*PJS* 2:497-99; *JSP* 2:173-74), with editing and change to first person. Deleted material supplied here in bold type. Cf. WRj 9:27.

125. Book D-1, 1427, Book D-2, 67: add erasure

126. Book D-1, 1427 (darker ink): "{\afternoon/}" (TB)

127. Book D-2, 67 (darker ink): "<charter>" (TB)

128. "We" in this passage refers to WC, scribe for this portion of JSj, and his traveling companions, which did not include JS.

129. At this point, JSj [1841-42], 213, reads: "In that address he says [*blank space*]". Apparently, the space was intended for the excerpt from Ford's speech given above under 8 Dec.

<sup>130</sup>Wednesday, 14.—**We<sup>131</sup> went to see Mr [Justin] Butterfield the U.S. District Attorney. We stated to him our intention of visiting the Gov[ernor] and our object in so doing. He recommended the course and offered to assist us. We requested Mr Butterfield to prepare a petition which was done and accompanied by an affidavit of each of us present also a copy of the affidavit of Ex-Gov[ernor] Boggs of Missouri. [...]**<sup>132</sup>

My delegation at Springfield having made affidavit that I was in Illinois on the 6th of May last, and consequently could not have been concerned in the attempted assassination of ex-Governor Boggs, and also having prepared a petition to Governor Ford to revoke the writ and proclamation of Governor Carlin for my arrest,<sup>133</sup> called on Governor Ford at 4 in the afternoon<sup>134</sup> <sup>135</sup>by their own<sup>136</sup> selection, namely<sup>137</sup>, Dr. Richards, brother Hyrum, Elders Sherwood and Clayton, in company with Mr. Butterfield, United States district attorney, who read his communication to Sidney Rigdon, Esq., of the 20th October,<sup>138</sup> my petition to revoke and countermand Governor Carlin's writ and proclamation, and the affidavit of Lilburn W. Boggs, **remarking at the same time that the arrest was based upon far weaker premises than he had previously supposed, inasmuch as the affidavit of Ex-Gov[ernor]. Boggs said nothing about Joseph having fled from justice, but plainly said he was a resident of the State of Illinois and the Constitution only authorizes the delivery up of a "fugitive from justice to the Executive authority of the State from which he fled."**

Governor Ford, in reply, stated that he had no doubt but that the writ of Governor Carlin was illegal, but he doubted as to his authority to interfere with the acts of his predecessor<sup>139</sup>. He finally concluded that he would state the case before the judges of the supreme court at their council next day, and whatever they decided on shall be his decision. He then stated his reasons for recommending a repeal of the charter, and said that he regretted that he had not recommended a repeal of all the charters in the State.

<sup>140</sup>Thursday, 15.—My delegates at Springfield, continued to prosecute my discharge.

<sup>141</sup>**We<sup>142</sup> attended the U.S. District Court, [it] being the day appointed for hearing Joseph and Hyrum's cases in Bankruptcy. At our request the cases was not brought on till tomorrow.**

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130. Source: This day's entry based on JSj [1841-42], 213 (WC) (*PJS* 2:499-501; *JSP* 2:174-75), with editing and elaboration by participant WR in RDft 5:18. Deleted material supplied here in bold type. The two documents referred to have not been located, but see the subsequent affidavit of Wilson Law et al., Springfield, IL, 4 Jan. 1843 (WR) (JSLP, Bx 4, fd 13, 72-73; DHC 5:242-43; chap. 12), and T. Ford, Springfield, IL, to JS, Nauvoo, IL, 17 Dec. 1842 (JSLR, Bx 3, fd 3, 264), which mentions JS's "Petition requesting me to rescind Gov[ernor]. Carlin's proclamation and recall the writ issued against you" (see DHC 5:205; this chap.). Cf. WCj [1842-45], vol. 2 (*NTNLF*, 385).

131. "We" in this passage refers to WC, scribe for this portion of JSj, and his traveling companions, which did not include JS.

132. JSj [1841-42], 213, quotes the affidavit of L. Boggs, 20 July 1842 (cf. DHC 5:67; chap. 4).

133. DHC 5:204: adds "they"

134. JSj [1841-42], 213: replaces "in the afternoon" with "o clock P.M."; Book D-1, 1427 (darker ink): "<the> {\afternoon/}" (TB)

135. DHC 5:204: adds "there were present"

136. DHC 5:204: omits "own"

137. DHC 5:204: omits "namely"

138. See *T&S* 4 (15 Dec. 1842): 33-36; DHC 5:173-79 (chap. 9).

139. Book D-2, 67: "predecessor{s}"

140. Source: This paragraph is a summary of JSj [1841-42], 214 (WC) (*PJS* 2:501-2; *JSP* 2:177-78).

141. Source: This paragraph from unused portion of JSj [1841-42], 214 (WC) (*PJS* 2:501-2; *JSP* 2:177-78).

142. "We" in this passage refers to WC, scribe for this portion of JSj, and his traveling companions, which did not include JS.

During the day we endeavored to satisfy Mr Butterfield with security for the payment of a judgment against Pres[iden]t Joseph in favor of the United States. That judgment being the only hindrance to Pres[iden]t Joseph receiving his discharge. In the evening we again waited on Mr [Justin] Butterfield who stated that he had attended the council of the Judges, three of whom were<sup>143</sup> of the opinion that the Gov[erno]r ought to revoke the writ and Proclamation, and three that he ought not to interfere with the acts of Ex-Gov[ernor]. Carlin. They considered that the present case would be a precedent for cases which might occur hereafter of a similar character consequently it would be best to have it tried on Habeas Corpus. Mr Butterfield said that all the Judges were unanimous in their opinion that pres[ident]. Joseph would be acquitted on Habeas Corpus, and he thought that would be the best course to be pursued. He said there was no doubt but that the Pres[iden]t might go to Springfield with safety and would certainly be discharged.

<sup>144</sup>On the 16th, we<sup>145</sup> again waited on Mr Butterfield and entered into arrangements in the name of the High Council of the church to secure the payment of the judgment. As soon as this was done he withdrew his objections against Pres[iden]t Hyrum, [and] brother Hyrum received his discharge in case of bankruptcy. <sup>146</sup>Every arrangement was made with Mr. Butterfield, whereby I was equally entitled to a discharge, but was put off with a plea that he must write to the office at Washington, before it could be granted.

Saturday, 17.—

<sup>147</sup>Springfield, Dec[ember]. 17, 1842.—

Dear Sir: Your Petition requesting me to rescind Gov[ernor]. Carlin's proclamation and recall the writ issued against you, has been received and duly considered. I submitted your case and all the papers relating thereto, to the Judges of the Supreme<sup>148</sup> Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Gov[ernor]. Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing even<sup>149</sup> in an official station to assume the exercise of doubtful powers; and inasmuch as you have a sure and effectual remedy in the courts, I have decided to decline interfering. I can only advise that you submit to the laws, and have a judicial investigation of your rights. If it should become necessary, for this purpose to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the courts, going to and returning.

I am most respectfully yours,

THOMAS FORD.

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143. JSj [1841-42], 214: "where"

144. Source: Based on JSj [1841-42], 214 (WC) (*PJS* 2:502-3; *JSP* 2:178). Deleted material supplied here in bold type.

145. "We" in this passage refers to WC, scribe for this portion of JSj, and his traveling companions, which did not include JS.

146. Book D-2, 68: adds erasure

147. Source: RDft 5:18 directs scribe to copy MS original in JSLR, Bx 3, fd 3, 263-66. Cf. copies in JSj [1841-42], 215 (WC) (*PJS* 2:504-5; *JSP* 2:179-81); and WCj [1842-45], vol. 2 (*NTNLF*, 385-86).

148. Book D-2, 68: "{\Supreme/}"

149. WCj [1842-45]: replaces "even" with "ever"

<sup>150</sup>Springfield, December 17th, 1842.

Joseph Smith, Esqr.—

Dear Sir:—I have heard the letter read which Gov[ernor]. Ford has written to you, and his statements are correct in relation to the opinion of the Judges of the Supreme Court.—The Judges were unanimously of the opinion that you would be entitled to your discharge under a habeas corpus to be issued by the Supreme Court—but felt some delicacy in advising Governor Ford, to revoke the order issued by Governor Carlin, my advice is, that you come here without delay, and you do not run the least risk of <sup>151</sup>being protected while here, and of being discharged by the Supreme Court by habeas corpus. I have also the <sup>152</sup>right to bring the case before the U.S. Court, now in session here, and there you are certain of obtaining your discharge. I will stand by you, and see you safely delivered from your arrest.

Yours truly,  
J. BUTTERFIELD.

<sup>153</sup>City of Springfield, 17th Dec[ember]., 1842:

Gen[eral]. J. Smith—<sup>154</sup>

My Son—It is useless for me to detail facts that the bearer can tell. But I will say that it appears to my judgment, that you had best make no delay in coming before the court at this place for a discharge under a habeas corpus.

I am, &c.,  
J. ADAMS.

<sup>155</sup>On receiving the foregoing letters, and Dr. Richards having entered for the copyright of a map of the city of Nauvoo, for Joseph Smith in the Clerk's Office of the District of Illinois; the bn left Springfield for Nauvoo. **From what we<sup>156</sup> could learn there seems to be a good feeling manifested towards Pres[iden]t Joseph by the citizens of Springfield in general and it is evident we have many friends there.**

<sup>157</sup>Tuesday, 20.—Chopping and drawing wood, with my own hands and team, as I had done mostly since the 9th. President Young continued very sick.

<sup>158</sup>This afternoon<sup>159</sup> the brethren arrived from Springfield, and presented me with Messrs.

150. Source: RDft 5:18 directs scribe to copy MS original in JSLR, Bx 3, fd 3, 257–60. Cf. copies in JSj [1841–42], 215 (WC) (*PJS* 2:505–6; *JSP* 2:181–83); and WCj [1842–45], vol. 2 (*NTNLF*, 386–87).

151. DHC 5:206: add “not”

152. MS Letter, 1, WCj [1842–45]: replace “the” with “a”

153. Source: MS original in JSLR, Bx 3, fd 3, 261–62.

154. MS original, 1: omits this line; Book D-1, 1428 (darker ink): “<Gen: J. Smith>” (TB); Book D-2, 68: “<General J. Smith>” (LH)

155. Source: Based on JSj [1841–42], 215 (WC) (*PJS* 2:506; *JSP* 2:183), and WRj 9:27 for part about copy-righting map (transcription in vol. 8, V.4). Deleted material supplied here from JSj in bold type.

156. “We” in this passage refers to WC, scribe for this portion of JSj, and his traveling companions, which did not include JS.

157. Source: JS's activities during the absence of WC and WR are not recorded in JSj [1841–42], 215. This passage was composed by WR in RDft 5:19, possibly based on his memory of his visit with JS on his arrival in Nauvoo (WRj 9:28).

158. Source: Based on JSj [1841–42], 215 (WC) (*PJS* 2:506; *JSP* 2:183), and WRj 9:28 (transcription in vol. 8, V.4), with elaboration.

159. Book D-1, 1428 (darker ink): “{\afternoon/}” (LH)



Ford's, Butterfield's<sup>160</sup>, and Adams' letters, and general history of their proceedings, which was highly satisfactory.

<sup>161</sup>Elder Lorenzo D. Barnes died this morning at a quarter past three o'clock, at Bradford, England, he is the first Elder who has fallen in a foreign land in these last days. He had been long connected with the church, and had been distinguished both in his native land and in Great Britain<sup>162</sup> for his piety and virtue,<sup>163</sup> **and general amiability of character, that endeared him much to all who knew him, he was one of the most active and efficient Elders, and one whose labors were most extensive, and was eminently successful in his ministry**<sup>164</sup>, and while we lament his loss, yet we mourn not for him as without hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

<sup>165</sup>Wednesday, 21.—At home transacting a variety of business, gave instructions about a letter to General James Arlington Bennett.

I appointed Dr. Willard Richards my private Secretary and Historian, and he immediately entered on the duties of his calling.

<sup>166</sup>Elder William Clayton had previously been appointed Temple Recorder, and continued to be clerk in my temporal business as he had been since Dr. Richards went East in the summer.—He is a faithful man and called on me with the Temple Committee for some advice, concerning their laying by provisions, stone cutting, &c., after listening to their business, I wrote the following:

<sup>167</sup>Nauvoo, Dec[ember]. 21, 1842:—

To the hands in the Stone Shop:—

Whereas an appeal has been made to me, as sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, for a decision in relation to sundry matters in regulating the stone cutting, &c., &c., by the Temple Committee. I have duly considered their complaints, and heard all their arguments in relation to the matter, and am satisfied that a proper deference, has not been paid to their high standing by some or many of the hands in the Stone Shop. And further, that their policy in relation to the Pork, and Beef, and Provisions<sup>168</sup>, is for the furtherance of the building of the Temple, in the ultimatum thereof.—These are, therefore, to advise you, to submit patiently to their economy,<sup>169</sup> and instructions; and that we, with one accord, with united feelings, submit patiently to the yoke that is laid upon us, and thereby secure the best interests to the Temple of the most

160. DHC 5:207: "Ford, Butterfield"

161. *Source*: Closely follows *MSt* 3 (Jan. 1843): 159.

162. Book D-1, 1429, Book D-2, 69 (darker ink): "{\Great Britain/}" (LH/LH)

163. Remainder of paragraph appears in MSHiJS and *DN*, but omitted in DHC 5:207.

164. Book D-1, 1429 (darker ink): "<he was one of the most ... ministry>" (TB)

165. Entry for 21 Dec. appears in MSHiJS and *DN*, but omitted in DHC 5:207. *Source*: This and next paragraph from JSj [1842-43], 1 (WR) (*APR*, 257; *JSP* 2:191), with editing and elaboration. Cf. WRj 9:28.

166. This paragraph as well as the letter that follows appear in MSHiJS and *DN*, but omitted in DHC 5:207. *Source*: Words about WC apparently composed by WR in RDft 5:19; introduction to letter probably based on WCj [1842-45], vol. 2, which at this time remains unavailable (see next note).

167. *Source*: RDft 5:19 directs scribe to copy from "Claytons journal, page 27-8" (WCj [1842-45], vol. 2, 27-28), which at this time remains unavailable.

168. Book D-1, 1429 (darker ink): "{\Provisions/}" (TB)

169. Book D-2, 69 (darker ink): "{\economy,/}" (US)



High God, that our limited circumstances can possibly admit of; and then having done all on our part, that the<sup>170</sup> great Eloheim, who has commanded us to build a<sup>171</sup> house shall abundantly bless us, and reward us for all our pains. I am Sirs, your sincere friend and brother, and fellow sufferer in the bonds of the good work,

JOSEPH SMITH,  
Sole Trustee-in-Trust for the Church.

[DN 5 (27 February 1856): 401]

<sup>172</sup>**Dec[ember].—Thursday, 22.—I was about home.**<sup>173</sup> Read correspondence between Dr. Richards and General James Arlington Bennett, and read German with Elder Orson Hyde. Br[other]. Shearer inquired the meaning of the “little leaven which a woman hid in three measures of meal.” I replied it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world, also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the priesthood, truth springing up on a fixed principle, to the three in the grand presidency, confining the oracles to a certain head on the principle of three.

<sup>174</sup>Friday, 23.—Wrote R. M. Young, Esq.,<sup>175</sup> Washington city, that I would accept the proposals of John C. Walsh, and give him \$2,500 for the north-west quarter of section 8, 6 north, 8 west, said land lying between my farm and the city.

<sup>176</sup>**I visited with Franklin [D. Richards] and his wife.**

<sup>177</sup>Saturday, 24.—At home afternoon<sup>178</sup>. Read and revised my history with Secretary Richards, and walked with him to see sister Lyon who was sick, her babe died a few<sup>179</sup> minutes before our arrival. From there we went to br[other]. [E. J.]<sup>180</sup> Sabine’s to compute expense money for our journey to Springfield, having just borrowed \$100 **of Nehemiah Hatch** for that purpose. While there br[other]. Richards asked if I wanted a wicked man to pray for me? I replied, [“]Yes; if the fervent affectionate prayer of a righteous man<sup>181</sup> availeth much, a wicked man may avail a little when praying for a righteous man. There is none good but one. The better a man is, the more his prayer will avail<sup>182</sup>, like the publican and the pharisee; one was justified rather than the other, showing that both

170. Book D-1, 1429: “<the>” (US)

171. Book D-2, 69 (pencil): “aḥ”

172. *Source*: Except first sentence, this and next paragraph closely follow JSj [1842-43], 1-2 (WR) (*APR*, 257; *JSP* 2:191), with light editing and change to first person. Cf. WRj 9:28; and WR’s letter to Bennett in WRc, Bx 3, fd 1, 11-14.

173. DHC 5:207: omits date and first sentence, which makes it appear that the present paragraph occurred on 20 Dec.

174. *Source*: Based on JSLB 2:242 (US).

175. DHC 5:207: adds “U.S. Senator from Illinois”

176. *Source*: This paragraph from unused portion of JSj [1842-43], 2 (WR) (*APR*, 257; *JSP* 2:191).

177. *Source*: Closely follows JSj [1842-43], 2-3 (WR) (*APR*, 257-58; *JSP* 2:193), with light editing and change to first person. Deleted material supplied here in bold type.

178. JSj [1842-43], 2: omits “At home” and replaces “afternoon” with “P.M.”; Book D-1, 1429 (darker ink): “{\afternoon/}”

179. JSj [1842-43], 2: replaces “few” with “30”

180. Brackets this editor’s.

181. Book D-2, 70 (pencil): “~~the~~ <a> righteous <man>” (JG)

182. JSj [1842-43], 3: “prevail”; Book D-2, 70: “{\a/}vail”

were justified in a degree. The prayer of a wicked man may do a righteous man good when it does the one who prays no good.[”]

<sup>183</sup>Sunday, 25.—I wrote to Orrin Wright, jun., Philadelphia.

<sup>184</sup>The Manchester (England) Conference met, numbering 1,506<sup>185</sup> members including 33 elders, 87 priests, 53 teachers, and 19 deacons, under the presidency of Elder Thomas Ward.

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183. *Source*: WRj 9:29 (transcription in vol. 8, V.4).

184. *Source*: Based on “Manchester Conference,” *MSt* 3 (Feb. 1843): 174–75.

185. DHC 5:208: “1,507”



12.

# JOSEPH SMITH ARRESTED AND TAKEN TO SPRINGFIELD

December 1842-January 1843

[DN 5 (27 February 1856): 401 (cont.)]

<sup>1</sup>Monday, [December] 26 [1842].—In the morning held court, and I was afterwards arrested by General Wilson Law, on the proclamation of Governor Carlin, and Elders Henry G. Sherwood and William Clayton went to Carthage to obtain a writ of habeas corpus to take me before the court at Springfield.<sup>2</sup> General Law gave me in<sup>3</sup> custody of Dr. Richards with whom I visited sister Morey, who was severely afflicted. We prescribed lobelia for her, among other things, which is excellent in its place. I have learned the value of it by my own experience. It is one of the works of God, but like the power of God, or any other good, it becomes an evil when improperly used. Br[other]. Morey gave me a walking stick, the body of which was from the tooth of the sperm whale, and the top, of whale ivory, with an interstice of mahogany. **While walking up Main St[reet], Joseph asked Bro[ther] Tully if he had ought against him? He replied, “I have not.”** On my return home, I found my wife Emma sick, **had another chill**; she was delivered of a son, which did not survive its birth.<sup>4</sup>

<sup>5</sup>The Herefordshire Conference (England) under the presidency of Elder William Kay met at Colwall, numbering 844 members, including 20 elders, 53 priests, 22 teachers, and 10 deacons.

<sup>6</sup>Tuesday, 27.—At 9 in the morning<sup>7</sup> started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit<sup>8</sup>, Peter Haws and<sup>9</sup>

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1. *Source*: JSj [1842-43], 4-5 (WR) (*APR*, 258; *JSP* 2:193-94), with editing, elaboration, and change to first person by WR in RDft 5:20. Deleted material supplied here in bold type. Cf. WRj 9:29.

2. See Petition of JS for a writ of habeas corpus, 26 Dec. 1842, JSLP, Bx 4, fd 12, 35-38 (WC).

3. DHC 5:209: replaces “in” with “into the”

4. JSj [1842-43], 4: omits preceding sentence; apparently based on misreading “chill” as “child”

5. *Source*: Based on “Manchester Conference,” *MSt* 3 (Feb. 1843): 175.

6. *Source*: This day’s entry from JSj [1842-43], 5-7 (WR) (*APR*, 258-59; *JSP* 2:195), with editing and elaboration. Deleted material supplied here in bold type.

7. JSj [1842-43], 5: replaces “in the morning” with “A.M.”; Book D-1, 1430 (darker ink): “{\in the morn-ing/}” (TB)

8. JSj [1842-43], 5, Book D-1, 1430, Book D-2, 70: “Moffitt”

9. JSj [1842-43], 5, DHC 5:210: omit “and”

Lorin Walker<sup>10</sup>. On our way to Carthage we met William Clayton and Henry G. Sherwood, who had obtained an order for a writ of habeas corpus from the master in chancery, as no writ could issue, the clerk of court having been elected to the <sup>11</sup>senate. **Therefore they could not obtain the writ but joined the party and watering at the public well in Carthage.**

There was considerable snow and the traveling heavy, but we arrived at my br[other]. Samuel's, in Plymouth, a little after sunset, and **sister Durphy and daughter rode in the carriage**; we<sup>12</sup> were soon joined by Edward Hunter, Theodore Turley, Dr. Tate, and Shadrach Roundy. I supped with br[other]. William Smith's family<sup>13</sup>, who lived under the same roof<sup>14</sup>. **After retiring I stated that the purifying of the sons of Levi was by giving unto them intelligence that we are not capable of meditating on and receiving all the intelligence which belongs to an immortal state. It is too powerful for our faculties.** Slept with Dr. [Willard] Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water, and saw a noble <sup>15</sup>fish which I threw out. Soon after I saw a number more and threw them out. I afterwards saw a multitude of fish and threw out a great abundance, and sent for salt and salted them.

<sup>16</sup>Wednesday, 28.—The morning was wet.<sup>17</sup> **Before starting Joseph related his [dream].**<sup>18</sup> We started about 8 o'clock, and arrived at Mr.<sup>19</sup> Stevenson's <sup>20</sup>tavern, in Rushville, at 3 in the afternoon<sup>21</sup>, about 20 miles. Br[other]. William's wife, who was sick, went with us, accompanied by sister Durphy, who went with us from Nauvoo to take care of her.<sup>22</sup> I spent a part of the evening with Mr.<sup>23</sup> Uriah Brown and family and a part of my company. In conversation respecting the repeal of charters, I told them that to<sup>24</sup> touch the Nauvoo charter was no better than highway robbery, **that since the creation there never had been a repeal of a perpetual charter by God, angels, or men,**<sup>25</sup> and that I never would submit<sup>26</sup> to lowering our charter, but they might bring other charters up to it. On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum<sup>27</sup> the same<sup>28</sup>.

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10. JSj [1842-43], 5, DHC 5:210: add "and Orson Hyde"

11. DHC 5:210: adds "State"

12. Book D-1, 1430, Book D-2, 70: omit "we"

13. JSj [1842-43], 6: replaces "family" with "wife"

14. JSj [1842-43], 6: omits "who lived under the same roof"

15. JSj [1842-43], 7: adds "handsome"

16. *Source*: JSj [1842-43], 7-8 (WR) (*APR*, 259; *JSP* 2:195-96), with editing and elaboration.

17. Preceding sentence omitted in JSj [1842-43], 7.

18. Preceding sentence in JSj [1842-43], 8, but omitted in MSHiJS.

19. JSj [1842-43], 7: "Mrs."

20. JSj [1842-43], 7: adds "Bell"

21. JSj [1842-43], 7: replaces "in the afternoon" with "P.M."; Book D-1, 1430 (darker ink): "{\in afternoon/}" (TB); Book D-2, 70 (darker ink): "in <the> afternoon" (pos. TB)

22. Preceding sentence based on JSj [1842-43], 7, which reads: "(Sis[ter] Durphy's daughter tarried and Bro[ther] W[illia]m Smith, wife, and little daughter accompanied)."

23. JSj [1842-43], 7: "Mrs."

24. Book D-2, 70: "{\that to/}" (prob. WB)

25. DHC 5:210: omits "that since the creation ... men"

26. DHC 5:210: replaces "submit" with "consent"

27. DHC 5:210: "Hyrum's"

28. JSj [1842-43], 8: adds "[Edward] Hunter 6 [feet], Wilson Law 6 [feet],  $\frac{3}{4}$  in[ches], and [Levi] Moffit 6 [feet],  $\frac{1}{2}$  [inches]"

<sup>29</sup>Thursday, 29.—Started early<sup>30</sup>; crossed the Illinois river at 11<sup>31</sup>, and arrived at Captain Dutche's before five in the eve[ning]<sup>32</sup>, about 32 miles, the weather extremely cold<sup>33</sup>. General Law asked why the sun was called masculine<sup>34</sup> and the moon feminine<sup>35</sup>? I replied that the root of masculine is stronger, and of feminine weaker. The sun is a governing planet to certain planets, while the moon borrows her light from the sun and is less or weaker.<sup>36</sup>

Let the government of Missouri redress the wrongs she has done to the saints<sup>37</sup>, or let the curse follow them from generation to generation until they do.

When I was going up to Missouri in company with Elder Rigdon and our families, on an extreme cold day, to go forward was 14 miles to a house and backward nearly as far. We applied to all the taverns for admission in vain; we were Mormons and could not be received. Such was the extreme cold that in one hour we must have perished. We plead for our women and children in vain. We counseled together and the brethren agreed to stand by me, and we concluded that<sup>38</sup> we might as well die fighting as <sup>39</sup>freeze to death.

I went into [a]<sup>40</sup> tavern and plead<sup>41</sup> our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might, for we must<sup>42</sup> stay or perish. The landlord replied ["we have heard the Mormons are very bad people and the inhabitants of Paris have combined not to have anything to do with them or you might stay.""] I said to him, ["we will stay, but no thanks to you. <sup>43</sup>I have men enough to take the town, and if we must freeze, we will freeze by the burning of these houses.""] The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

**(It was reported through the county that a camp of the Mormons stole an acre of corn of one man in the neighborhood of Terre Haute [Indiana]).**

**Much good music on the piano with singing in the evening.**

<sup>44</sup>Friday, 30.—Started at 8 this morning and arrived at Judge Adams', in Springfield, at<sup>45</sup> 2½

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29. *Source*: This day's entry (except first sentence) closely follows JSj [1842-43], 8-11 (WR) (*APR*, 259-60; *JSP* 2:196-97), with light editing. Deleted material supplied here in bold type.

30. JSj [1842-43], 8: "Started 20 [minutes past] 9"

31. JSj [1842-43], 8: omits "crossed ... 11"

32. JSj [1842-43], 8: replaces "before five in the evening" with "[at] 4 P.M."; Book D-1, 1431 (darker ink): "{\in the eve/}" (TB); DHC 5:210: "in the evening"

33. JSj [1842-43], 8: omits weather

34. DHC 5:210-11: "called by a masculine name"

35. DHC 5:211: "by a feminine one"

36. JSj [1842-43], 9, Book D-1, 1431, Book D-2, 71: add "&c."

37. JSj [1842-43], 9: replaces "saints" with "Mormons"

38. JSj [1842-43], 9, Book D-1, 1431: omit "that"

39. DHC 5:211: adds "to"

40. Book D-1, 1431, Book D-2, 71, DHC 5:211: add "a"

41. DHC 5:211: "pleaded"

42. Book D-2, 71: "<must>" (TB)

43. JSj [1842-43], 10-11: adds "~~and we went in and all~~ [p. 10] ~~the taverns~~"

44. *Source*: This day's entry based on JSj [1842-43], 12-19 (WR) (*APR*, 260-62; *JSP* 2:197-200), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

45. Book D-1, 1431: omits "at"

o'clock in the afternoon<sup>46</sup>, where I saw Justin<sup>47</sup> Butterfield, Esq., United States district attorney, who told me that Judge Pope had continued the court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits and not on any technicality.

**Joseph said he had decided that he would not vote for a Slave holder. It is giving them power and if they could obtain sufficient power and get a religious peak against any religionists they would subdue them and compel our children to mix with their Slaves.**

**[Question] By Elder [Orson] Hyde, "What would you advise a man to do who come in the [Church] having a hundred slaves?" Joseph [replied], "I have always advised such to bring their slaves into a free country, set them free, Educate them and give them their equal rights. Should the slaves be organized into an independent government, they would become quarrelsome. It would not be wisdom."**

**(The remainder of the co[mpany] arrived 3½ P.M.) All the party supped at Judge Adams. Justin Butterfield, Esqu[ire], District Att[orne]y of the United States for Illinois, was introduced by Judge Adams.**

**Bro[ther] W[illiam] Smith stated that Sheriff [James M.]<sup>48</sup> Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. 'Tis supposed he has it. [...] <sup>49</sup> When Pittman entered the Secretary's office, [Lyman] Trumbull asked him if he had the writ. He replied with a smile, "It will be forth coming."**

**It was decided by the council that the old writ should be had if possible in the morning by some one beside Pittman [and] Joseph be arrested thereon and by Habeus Corpus brought before Judge Pope in the morning and he would go clear, and Said Joseph, "Let me have a happy new years."**

**Conversation then turned on Missouri. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ.**

**Joseph stated that he never had done military duty in his life, was taken prisoner of war at Far West in his own door yard. The man who took me thrust my little boy (who was clinging to my garments) from me by his sword saying, "God Damn you, get away you little rascal or I will run you through."**

**I was condemned by court martial to be shot at 8 o'clock in the Morning. There were 18 Priests in the court martial. Gen[eral Alexander] Doniphan said it was cold blooded murder [and] would have nothing to do with it and marched off. His Brigade were marched to Jackson Co[unty]. The soldiers refused to obey orders and we were returned and thrust in Prison by Gen[eral] Clark's orders.**

**[We were] kept 6 mo[nths] and 5 days with little food and no bed except a little straw, suffered much with cold, without [due] process on charge of Treason, Larceny, and Stealing. [We] had [a] mock trial. Witnesses sworn at the point of [a] bayonet. King sent summons by Bogard, [a] Methodist Priest. [They] took 50 of our witnesses and put them in Prisons and then 20 more. We got one witness by beckoning through the window. He was thrust out of court and 2 or 3 soldiers**

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46. JSj [1842-43], 12: omits "in the afternoon"; Book D-1, 1431: "<in the afternoon>" (prob. LH); Book D-2, 71 (darker ink): "{\afternoon/}" (prob. WB)

47. Book D-2, 71: "Justice<n>"

48. Brackets this editor's.

49. Butterfield's statement in the first paragraph of this entry appears here in JSj.



[were sent] after to kill him. King was expostulated with. He replied, “Gentlemen you are Mormons and I have pledged myself to exterminate you from the state [in] 1839.”

[We were] afterwards tried by Jury who were our guards at night, 2 sober at a time. [They swore,] “God damn God and Methodist[s] &c. and God damn Mormons.”

When we escaped I was the worst off. Hiram got one of my boots and I jumped into the mud, put on my boots without working and when I got to water after going over 15 mi[les of] Prairie, my boots are full of blood. When I arrived at shore opposite Quincy, I saw a man talking with Gov[ernor] Carlin who said, “God damn Joe Smith, if I could get my eyes on him I’d fix him.” A ferry beckoned me and I put off immediately.

[George M.] Hinkle ordered a retreat. I rode through and ordered them to stand, 300 against 3,000. A truce came and [they] said, “We want Clemenson and wife and [blank]. We will protect them. We will massacre all the rest.” They refused to go. I said, “Go tell the army to retreat in 5 minutes or we’ll give them hell” and they run.

Ex-Gov[ernor] Carlin told Butterfield a few days since at Springfield he thought Joseph Smith had left Nauvoo. He was there 3 weeks ago with long beard and slouch hat to buy a Bowie knife and some one present knew him and he had gone off.

<sup>50</sup>Had an interview with my<sup>51</sup> brother, William Smith, who was a member of the legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams’.

While in conversation at Judge Adams’ during the evening, I said,<sup>52</sup> Christ and the resurrected saints will reign over the earth during the thousand years<sup>53</sup>, they<sup>54</sup> will not probably<sup>55</sup> dwell upon<sup>56</sup> the earth, but will<sup>57</sup> visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth<sup>58</sup>.

<sup>59</sup>Joseph gave a lecture on medicine. [He said,] Salt, vinegar and pepper, given internally, and plunging in the river when the paroxysms begin will cure the cholera.

<sup>60</sup>Saturday, 31.—At 9 in the morning<sup>61</sup>, Mr. Butterfield called and informed me [Sheriff]

50. This paragraph is loosely based on JSj [1842-43].

51. Book D-1, 1431, Book D-2, 71: “<my>” (prob. LH/pos. RLC)

52. JSj [1842-43], 19: “Joseph said to Judge Adams that”; Book D-2, 71: “<While in conversation ... I said>” (TB), which is omitted in Book D-1, 1431.

53. JSj [1842-43], 19: omits “during the thousand years”

54. JSj [1842-43], 19, Book D-1, 1431: replace “they” with “but”; Book D-2, 71 (darker ink): “{\they/}” (pos. TB)

55. JSj [1842-43], 19, Book D-1, 1431: omit “probably”; Book D-2, 71 (darker ink): “<probably>” (TB)

56. JSj [1842-43], 19, Book D-1, 1431: “on”

57. JSj [1842-43], 19: omits “but will”; Book D-1, 1431: replaces “but” with “They”; Book D-2, 71 (darker ink): “{\but/} will” (prob. TB)

58. Book D-1, 1431 (darker ink): at *coln* “<visited ... be> destroyed \from the Earth/” (TB); Book D-2, 71: “{\visited with/} \the judgments ... Earth/” (TB)

59. First sentence appears only in JSj [1842-43], 19; second appears in MSHiJS and DN, but omitted in DHC 5:212.

60. Source: This day’s entry based on JSj [1842-43], 20-27, and 74-75 (Note A) (WR) (APR, 262-65; JSP 2:200-206), with light and heavy editing, elaboration, clarification, and change to first person. Deleted material supplied here in bold type. Cf. JSLP, Bx 4, fds 12-13.

61. JSj [1842-43], 20: replaces “in the morning” with “A.M.”; Book D-1, 1431: “{\in the morning/}” (TB)

Pittman told Sec[retary] of State [Trumbull] that King had the original writ, and he had showed his [Butterfield's] letter to King. He<sup>62</sup> said he [King] was coming up some time and he would bring it. I signed a petition to Governor Ford to issue a new writ,<sup>63</sup> that my case might<sup>64</sup> be tried thereon, as well as on the proclamation.<sup>65</sup> My petition was granted, and at 11 o'clock I was arrested thereon by a deputy, Mr. [Jerrold]<sup>66</sup> Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of habeas corpus, which I signed, and at 11½ in the morning<sup>67</sup> went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the governor of Missouri. He then read Governor Ford's warrant,<sup>68</sup> Watson's affidavit, Governor Reynolds' requisition on the governor of Illinois, and the proclamation of Governor Carlin, showing that Reynolds (**with all deference to the Gov[ernor] of M[iss]o[uri]**) had made a false statement, as nothing appeared in the affidavits<sup>69</sup> to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the law of Congress. We ask for habeas corpus because the papers are false, and because that<sup>70</sup> we can prove that Joseph Smith was in this State at the time of the commission of the crime.

The writ was granted, **when will it be returned? Esq[ui]re B[utterfield]. instantly. It was** returned, and served in one minute, and I walked up to the bar. **After a few minutes' delay**, Mr. Butterfield read the habeas corpus and moved the court to take bail till I could have a hearing, which was granted. **Judge [asked], "Is the prisoner in custody of court or officers?" Butterfield [replied], "Of the court" and [then] read the Law. Court thought proper to take bail;** and although it was only a case of misdemeanor, Generals James Adams and Wilson Law were bailed for me in the sum of \$2,000 each, and Monday was set for trial.<sup>71</sup>

<sup>72</sup>The court-room was crowded, and on our returning, as General Law came to the top of the stairs, one of the crowd observed<sup>73</sup>, "There goes Smith the Prophet, and a good looking man he is," "And (said another) as damn[e]d a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes (said the man), ditto, ditto, God damn<sup>74</sup> you; and every one that takes his part is as damn[e]d a rascal as he is."

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62. JSj [1842-43], 20: "<He>"

63. See JSLP, Bx 4, fd 12, 39-40.

64. DHC 5:212: "may"

65. Remainder of paragraph based on following from JSj [1842-43], 20-21: "11 A.M. Esqr Butterfield called with Deputy Jerold Maxey having the Gov[ernor]'s writ ~~and Habeas Corpus~~. The parties repaired immediately to Messrs. Edwards and Butterfield's office where Butterfield read a Petition to Judge [Nathaniel] Pope of the U[nited] S[tates] C[ircuit] C[ourt] and Joseph Signed it. Present W[illiam] F. Elkin, Sheriff of Sangamo Co[unty], [p. 20] entered court Room before Judge Pope."

66. Brackets this editor's.

67. Book D-1, 1431 (darker ink): "{\in the morning/}"

68. See JSLP, Bx 4, fd 13, 83-84, 85-86.

69. JSj [1842-43], 21, Book D-1, 1432: "affidavit"

70. Book D-1, 1432: "<that>" (pos. TB)

71. See JSLP, Bx 4, fd 13, 89-91.

72. Source: Most of this paragraph and the next from JSj [1842-43], 74-75, Note A (WR) (*APR*, 263-64; *JSP* 2:225).

73. JSj [1842-43], 74, Note A: "Some men observed"

74. DHC 5:213: "G— d—"

When at the foot of the stairs, General Law said, “I am the man and I<sup>75</sup> take his part.” Said the man, “You are a damn[e]d rascal too.” “You are a lying scoundrel<sup>76</sup>,” replied Law, and the man<sup>77</sup> began to strip off his clothes and ran out in the street, cursing and swearing and raising a tumult,<sup>78</sup> when Mr. Prentice, the marshal, interfered, and with great exertions quelled the mob. Much credit is due Mr. Prentice for his zeal to keep the peace.

When the rowdies had dispersed **[at] twenty mi[nutes]**<sup>79</sup> **[past] one**, I went with Mr. Butterfield and Dr. Richards<sup>80</sup> to see Governor Ford, who<sup>81</sup> was sick. He told me he had a requisition from the governor for a renewal of persecution in the old case of treason against Missouri, but he happened to know that it was all dead. We dined with Mr. Butterfield at the American House, where the governor quartered, after which we returned to the general’s<sup>82</sup> room. **Present Mr. Scommon and Mr. Shields.** In course of conversation he remarked he was no religionist<sup>83</sup>. I told him I had no creed to circumscribe my mind, therefore the people did not like me **because I do not, cannot circumscribe my mind to their creeds.** “Well (said the governor<sup>84</sup>), from reports we had reason to think the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people, indeed, I think Mr. Smith is<sup>85</sup> a very good-looking man.”

**Mr. Scommon enquired about the terrible sign[s] &c. Mr. Shields proposed a question about the [Nauvoo] Legion. [He wanted to know] if it was to subdue the state janissary?**<sup>86</sup> Joseph replied, **“We have raised up a Legion to defend the state.”**

At 2 in the afternoon<sup>87</sup>, I returned to Judge Adams’ and appointed Elders Hyde and Taylor to preach in the Representatives’ Hall, on the morrow. **Mr. W[illia]m Prentice [the] Marshall was very friendly and expressed much sorrow that he could not have the care of Gen[eral] Smith. [...]**<sup>88</sup> Dr. Gray called for an introduction and Mr. Taylor also.

**After supper conversation was had on the Nauvoo Charter. Joseph prophesied that before 5 years rolled around Judge [Stephen A.] Douglass will acknowledge that it would have been better for him to have followed his [Joseph’s] counsel.** Judge Douglas stated that it was possible to revoke political charters but not company charters. I argued that if a legislature has power to grant a charter for ten years, it has no power to revoke it until after the<sup>89</sup> expiration thereof. The same principle will hold good for 20 or 100 years, and also for a perpetual charter, it cannot be revoked in time.

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75. DHC 5:213: “I’ll”

76. JSj [1842-43], 74, Note A: “<You are> a Lying <schondrel>”

77. JSj [1842-43], 74, Note A: “said ~~the man~~ <Law>. <The man>”

78. JSj [1842-43], 75, Note A: omits “cursing ... tumult”

79. JSj [1842-43], 23: “<mi[nutes]>”

80. JSj [1842-43], 23: omits “and Dr. Richards”; inserted interlinearly by WR in RDft 5:23

81. Book D-1, 1432: “<who>” (pos. TB)

82. JSj [1842-43], 23: replaces “general’s” with “Gov[ernor]s”; RDft 5:23: “gov[ernor]s”

83. JSj [1842-43], 24: “<Gov[ernor] said he was not a regionist>”. In RDft 5:23, WR corrected his own entry in JSj from “regionist” to “religionist”

84. DHC 5:214: replaces “governor” with “general”

85. DHC 5:214: omits “is”

86. JSj [1842-43], 24: “<if it was to subdue the state? Jani<s>arly>”

87. JSj [1842-43], 25: replaces “in the afternoon” with “P.M.”; Book D-1, 1432 (darker ink): replaces “afternoon” with “{in the evening/}” (TB); Book D-2, 72 (darker ink): “{afternoon/}” (LH)

88. Material about Hyde and Taylor in JSj deleted here.

89. Book D-2, 73 (darker ink): adds “\the/” at *eoln* (pos. LH)

John Darby came in and said he was going to California with Brewster. I told him I would say as the prophet said to Hezekiah, “Go and prosper, but ye shall not return in peace.” [James C.]<sup>90</sup> Brewster may set out for California, but he will not get there unless somebody shall pick him up by the way, feed him and help him along. Brewster showed me the manuscript he had been writing. I<sup>91</sup> inquired of the Lord, and the Lord told me the book was not true, it was not of him. If God ever called me, or spake by my mouth, <sup>92</sup>he never gave revelations to that Brewster boy or any of the Brewster race<sup>93</sup>.

This afternoon a team ran away, and went past the State House, when the hue-and-cry was raised, “Joe Smith is running away,” which produced great excitement and a sudden adjournment of the House of Representatives.

[DN 5 (5 March 1856): 409]

<sup>94</sup>Jan[uary].<sup>95</sup>—Sunday morning, Jan[uary]. 1, 1843.—The speaker of the House of Representatives called on me to say we might have the hall for preaching this day. Had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie and others<sup>96</sup>. In reply to Mr. Butterfield, I stated that the most prominent point of<sup>97</sup> difference in sentiment between the Latter Day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter Day Saints have no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

At the suggestion of the company, I explained the nature of a prophet.

If any person should ask me if I were a prophet I should not deny it, as that would give me the lie, for according to John the testimony of Jesus is the spirit of prophecy; therefore if I profess to be a witness or teacher and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness, but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness and denies the spirit of prophecy, is a liar and the truth is not in him, and by this key false teachers and imposters may be detected.

<sup>98</sup>**Three Gent[lemen] called, One from Cass County (Esq[ui]r[e] Pratt).**

At half-past 11 a.m., we repaired to the Representatives’ Hall, where Elder Orson Hyde **read the hymn “Rejoice ye Saints of Latter Days.” Elder [John] Taylor followed in prayer. The Saints then sang “The Spirit of God like a fire is burning.” Elder Hyde then**<sup>99</sup> preached, from the 3rd chapter of

90. Brackets this editor’s.

91. JSj [1842-43], 26: “~~He~~ <I>”

92. JSj [1842-43], 27, Book D-1, 1432, Book D-2, 73, DHC 5:214: add “or gave me a revelation”

93. Book D-2, 73 (darker ink): “{\race/}” (prob. LH)

94. *Source*: Following three paragraphs based on JSj [1842-43], 28 (WR) (*APR*, 265; *JSP* 2:206), and WCj [1842-45], vol. 2 (*NTNLF*, 387).

95. Book D-1, 1433, Book D-2, 73, DHC 5:215: omit first “Jan[uary]”

96. JSj [1842-43], 28: replaces “others” with “Mr. Rusk”

97. DHC 5:215: omits “point of”

98. *Source*: Remainder of this day’s entry from JSj [1842-43], 28-35 (WR) (*APR*, 265-67; *JSP* 2:206-9), with light and heavy editing and change to first person. Unless otherwise identified, deleted material supplied here from JSj in bold type.

99. Bolded text omitted in MSHjS and DN, but added in DHC 5:216 from JSj [1842-43], 28-29.

Malachi<sup>100</sup>, to<sup>101</sup> most of the members of the legislature, and the various departments of the State. [...]<sup>102</sup>

I dined with Judge Adams at one p.m., and at half-past two returned to the hall, and heard Elder Taylor preach from Revelation<sup>103</sup> 14 chap[ter]. 6th and 7th verses, on the first principles of the gospel. [...]<sup>104</sup> There was a respectable congregation who listened with good attention, notwithstanding the great anxiety to “see the Prophet.”<sup>105</sup> **[At] 4½ [p.m.] Elder Taylor returned thanks to the audience and the Lord and meeting dispersed.**

I supped at br[other]. Bowman’s, where I saw sister Lucy Stringham (who was one of the first fruits of the church at Colesville, New York), and many more of the saints **called to see the President.**

**While supper was preparing Joseph related an anecdote. While young, his father had a fine large watch dog which bit off an ear from David Stafford’s hog, which Stafford had turned into Smith[’s] corn field. Stafford shot the dog and<sup>106</sup> with six other fellows pitched upon him unawares. Joseph whipped the whole of them and escaped unhurt which they swore to as recorded in Hurlburt’s or [E. D.] Howe’s Book [*Mormonism Unveiled*]<sup>107</sup>.**

**[Joseph also related,] While in Kirtland a Baptist Priest came in my house and abused my family. I turned him out of doors. He raised his cane to strike me and continued to abuse me. I whipped him till he begged. He threatened to prosecute me. I sent Luke Johnson the constable after him and he run him out of the County into Mentor.**

At 7, I returned to Judge Adams’.

<sup>108</sup>Monday, 2.—After breakfasting with Judge Adams, I prophesied in the name of the Lord that I should not go<sup>109</sup> to Missouri dead or alive. **Mr. Jonas from Adams called [and] conversed on the policy of modifying the City charters.**

At 9½ a.m., repaired to the court-room, and at 10, Judge Pope took his seat on the bench, accompanied by several ladies. **Docket read by the clerk in matter of Joseph Smith and then of various Bankrupts. When the court opened Joseph was with his attorney in his office [and] rested while the Docket was reading. At the close of the reading the Marshall waited on 7 ladies who took their seats beside the Judge.**

My case was called up, when Mr. Lamborn<sup>110</sup>, the attorney-general of Illinois, requested the case to be continued till the next day **out of respect to the officers of State and of the Gov[enor] of Missouri**, and Wednesday morning was set for my trial.<sup>111</sup> My attorney, Mr. Butterfield, filed some objections to points<sup>112</sup> referred to in the habeas corpus.<sup>113</sup> **Joseph Smith is not a fugitive from justice. [He] was**

100. JSj [1842-43], 29: adds “commencing at the beginning 6 verses” and omits remainder of paragraph

101. DHC 5:216: omits “to” and begins new sentence

102. At this point, JSj [1842-43], 29-32, includes several paragraphs of Orson Hyde’s sermon.

103. Book D-1, 1433, Book D-2, 73: “Revelations”

104. At this point, JSj [1842-43], 32-33, includes a more detailed summary of John Taylor’s sermon.

105. Preceding sentence does not appear in JSj [1842-43], 33.

106. JSj [1842-43], 34: “<shot the dog>”

107. JSj [1842-43], 34: “<which they ... Book>”

108. *Source*: This day’s entry from JSj [1842-43], 35-47 (WR) (*APR*, 267-71; *JSP* 2:209-14), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

109. JSj [1842-43], 35: “<go>”

110. JSj [1842-43], 36: “<Esqur Lamborn>”

111. See JSLP, Bx 4, fd 13, 95-96 (WR).

112. Book D-1, 1433 (darker ink), Book D-2, 74: “{\points/}” (prob. TB/prob. WB)

113. See JSLP, Bx 4, fd 13, 92-94 (WC).

not in M[iss]o[uri] at that time, has not been for 3 years, &c. but was in Nauvoo when the attack was made on Lilborn W. Boggs. Filed. Ladies retired; and at<sup>114</sup> half-past 10, I repaired to the senate lobby, and had conversation with several gentlemen: Senator [Jacob C.] Davis, Mr. Webber (Resolution lost to make up the deficit of the failure of the State Bank to public office), [and] Mayor Baker of Sangamon.

Senator appears much like an African Monkey. At one<sup>115</sup> moment standing by one stove, the next by another on the opposite side of the chamber, setting down in every Senator's chair in his way. He never goes out of his way, for his way is everywhere and his nose in every man's face. Eating apples, staring at and pointing and staring at every one. Next moment in the Gallery pointing the Ladies to Old Joe whom he once drilled his regiment to go against and slaughter him or give him up to Missouri. An eavesdropper, a monkey without a monkey's wit.

J[acob] B. Backenstos wishing to return to Carthage gave the names of Witnesses who dined with Joseph on the 7th day of May: James H. Ralston, J. N. Morris, [who] cannot come, [and] Almeron<sup>116</sup> Wheat.

Rep[resentative] Geo[rge] C. Dixon at the Mrs. Enos'<sup>117</sup> brick Hotel. <sup>118</sup>Several Senators came and conversed with Joseph viz. Chief Justice Wilson of Illinois court<sup>119</sup>.

A discussion arose in the Senate on the propriety of Taxing the rich for repair of Roads. [Senator] Davis spoke in favor. Bill laid on the Table till 4 July. Repaired 12 A.M. to Senator Davis' private room. Mr. Nye called.

Dined at the American House opposite Judge Pope and Brown. As we rose from table, Judge Brown invited me to his room and informed me he was about publishing a history of Illinois, and wished me to furnish a history of the rise and progress of the Church of Latter Day Saints to add to it.

At<sup>120</sup> half-past 1 p.m., returned to General Adams. A gentleman from St. Louis told General Law<sup>121</sup> that the general impression was, that Smith was innocent, and it would be a kind of murder to give him up, that "*he ought to be whipped a little and let go.*" It was evident that prejudice was giving way and good feeling is gaining ascendancy in the public mind.

At 4, Mr. Lamborn, Mr. Prentice, the marshal, and some half-a-dozen<sup>122</sup> others called to see me. The marshal said it was the first time during his administration that the ladies had attended court on a trial.

Mr. McCoy of Missouri told the Marshall that he tried to pacify the people and keep the peace. It was false, he headed a co[mpany] and was a leader in the mob.

Esq[ui]r[e] Lamborn remarked "Mr. Smith is a very good looking, jovial man." "Examine his head," said Laconly, "I think he is not particularly given to burglary, rape, and Murder."

Esq[ui]r[e] Lindsay had much conversation. Marshall was very Jovial and pleasant. A peculiarly pleasant and conciliatory feeling prevailed in the company, and the marshal invited me to a family dinner, when I should be freed.

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114. DHC 5:216: omits "at"

115. JSj [1842-43], 37: "<one>"

116. JSj [1842-43], 38: "<canot com> A. <Almeron>"

117. JSj [1842-43], 38: "<Mrs Enos>"

118. JSj [1842-43], 38: adds "~~dined with G.~~"

119. JSj [1842-43], 38: "<viz. Chief ... court>"

120. Book D-1, 1434, Book D-2, 74: omit "At"

121. JSj [1842-43], 39: "<Law>"

122. DHC 5:217: "half dozen"



At 5, went to Mr. [William]<sup>123</sup> Sollars' with Elders Hyde and Richards<sup>124</sup>. **Mr. Bridewood visited in the eve.** Elder Hyde inquired the situation of the Negro. I replied, they came into the world slaves, mentally and physically; change their situation with the whites and they would be like them. They have souls and are subjects of salvation. Go into Cincinnati or any city, and find an educated Negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than the presidents<sup>125</sup>, and the black boys will take the shine off of those they brush and wait on.

Elder Hyde remarked, "put them on the level and they will rise above me." I replied, if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer and many others, who said I was a fallen prophet and they were capable of leading the people, although I never attempted to oppress them but had always been<sup>126</sup> lifting them up<sup>127</sup>. Had I anything to do with the Negro, I would confine them by strict law to their own species and put them on a national equalization.

Because faith is wanting, the fruits are<sup>128</sup>. No man since the world was ever had faith without having<sup>129</sup> something along with it. The ancients quenched the violence of fire<sup>130</sup>, escaped the edge of the sword, women received their dead, &c.; by faith the worlds were made. A man who has none of the gifts has no faith, and he deceives himself if he supposes he has. Faith has been wanting not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and prophets and apostles, and all the gifts and blessings have been wanting. **Joseph spoke at great length and edification to the little co[mpany].**

Some of the company thought I was not a very meek prophet<sup>131</sup>, so I told them, "I am meek and lowly in heart," and will personify Jesus for a moment to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, pharisees and hypocrites," &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, or<sup>132</sup> their lodgings; NO, NEVER; and this is what is meant by the meekness and lowliness of Jesus.

Mr. Sollars stated that James Mullone, **carpenter**, of Springfield, told him as follows: "I have been to Nauvoo, and seen Joe Smith, the Prophet; he had a gray horse, and I asked him where he got it, and Joe said, 'You see that white cloud.' 'Yes.' 'Well, as it came along, I got the horse from that cloud.'" **Joseph replied, "It was a lie. I never told him so."** This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.<sup>133</sup>

What is it that inspires professors of Christianity generally with a hope of salvation?<sup>134</sup> It is that

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123. JSj [1842-43], 41: adds "Wm."

124. JSj [1842-43], 41, does not mention the presence of Richards, but this fact was added by WR himself in RDft 6:2.

125. DHC 5:217: replaces "the presidents" with "many in high places"

126. Book D-1, 1434: "been always"

127. JSj [1842-43], 42: omits "although I ... up"

128. JSj [1842-43], 43: adds "not"; Book D-1, 1434, Book D-2, 74: add ellipses over erasure

129. Book D-2, 74 (darker ink): "{\without having/}" (pos. TB)

130. JSj [1842-43], 43: omits "fire"

131. JSj [1842-43], 44: "<Objections being made to the Prophet's [lack of] meekness>"

132. DHC 5:218: omits "or"

133. Preceding sentence not in JSj [1842-43], 45, but is WR's composition in RDft 6:3.

134. JSj [1842-43], 45: "<In reference to preparing> \Generally,/ what is it [that] inspires with a hope of Salvation?"



smooth, sophisticated influence of the devil, by which he deceives the whole world. But said Mr. Sollars, “May I not repent and be baptized and not pay any attention to dreams, visions, and other gifts of the Spirit<sup>135</sup>?” I replied, “[s]uppose I am traveling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of<sup>136</sup> entertainment, go and knock, and you must conform to all the rules of the house or you cannot satisfy your hunger; knock, call for food, sit down and eat, and I go and knock and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No! I must eat: the gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about 30 miles with Oliver Cowdery,<sup>137</sup> and only one horse between us, to see them. When we arrived, a mob of about a<sup>138</sup> hundred men<sup>139</sup> came upon us before we had time to eat, and chased us all night, and we arrived back again a little after daylight<sup>140</sup>, having traveled about 60 miles in all, and without food. I have often traveled all night to see the brethren, and when traveling to preach the gospel among strangers<sup>141</sup> have frequently<sup>142</sup> been turned away without food.”]

Thus the evening was spent in conversation and teaching, and closed by singing and prayer, when we parted<sup>143</sup>, and Elders<sup>144</sup> Hyde, Richards and myself lay down upon a bed on the floor<sup>145</sup>, and enjoyed refreshing rest till morning<sup>146</sup>.

<sup>147</sup>Tuesday, 3.—After breakfast called on sister Crane and blessed her little baby, Joseph Smith [Crane], and returned to Judge Adams’, where we conversed with Messrs. Trobridge, **Beers**, Jonas, Browning, and others, on my old Missouri case of treason. **Esqu[i]r[e] Browning expressed the best of feeling.**<sup>148</sup> At half-past 9 went to the court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others. **Mr. Prentice told a very interesting story concerning Bro[ther] Eddy’s debate with Mr. Slocum the Presbyterian Priest on the Steam boat “Nonpariel” in August last. Present at that time [were] Rev. Mr. Wells and McCoy. Affidavits prepared during the P.M.**

At 12 returned and spent the afternoon<sup>149</sup> at Judge Adams’. At dusk the marshal, **Mr. Prentice**, called with subpoenas for my witnesses<sup>150</sup>. **Sat some time and retold the story about Rev. Mr. Slocum &c.** Spent the evening with the brethren at Judge Adams’ in a very social manner, and **the most harmonious feeling prevailed. Closed by Singing and Prayer by Elder Hyde.**

135. JSj [1842–43], 45: replaces “and other gifts of the Spirit” with “&c.”

136. JSj [1842–43], 46, Book D-1, 1435: replace “of” with “for”

137. DHC 5:219: replaces “and” with “We had” and begins new sentence

138. DHC 5:219: replaces “a” with “one”

139. JSj [1842–43], 47: omits “men”; Book D-1, 1435: “<men>” (pos. LH)

140. In Book D-1, 1435, and Book D-2, 75, “a little after day light” originally followed “without food”, as it does in JSj [1842–43], 47, but it was moved to the present location in Book D-1 with a guideline and in D-2 by cancellation and interlinear insertion.

141. JSj [1842–43], 47: omits “when traveling ... strangers”; Book D-1, 1435 (darker ink), Book D-2, 75: “<when travelling ... strangers>” (LH/LH)

142. Book D-1, 1435 (darker ink): “{ \frequently/ }” (LH)

143. Book D-1, 1435: adds ellipses over erasure of about five words; Book D-2, 75: adds “~~the bed on the floor~~”

144. Book D-1, 1435: “Elder”

145. Book D-1, 1435, Book D-2, 75: “[~~erasure~~] <a bed on the floor>” (LH/LH)

146. JSj [1842–43], 47: omits “and enjoyed ... morning”

147. *Source*: This day’s entry from JSj [1842–43], 47–50 (WR) (*APR*, 271; *JSP* 2:214–15). Deleted material supplied here in bold type.

148. JSj [1842–43], 48: “<Esqu ... feeling>”

149. Book D-1, 1435: “~~PM.~~ <afternoon>” (prob. LH)

150. JSj [1842–43], 48: omits “for my witnesses”

**After he retired Joseph** prophesied in the name of the Lord that no very formidable opposition would be raised at my trial on the morrow. Slept on a sofa as usual while at Springfield.

**Mr. Butterfield wrote drafts of Affidavits. 12 retired to Judge Adams.**

<sup>151</sup>Wednesday, 4. At 9 o'clock<sup>152</sup> a.m. repaired to the court-room, Judge Pope on the bench, and 10 ladies by his side<sup>153</sup>, when Josiah Lamborn, attorney-general of the State of Illinois, appeared and moved to dismiss the proceedings, and filed the following objections to the jurisdiction of the court, viz:

<sup>154</sup>1st. The arrest and <sup>155</sup>detention of Smith was not under or by color of authority of the United States, or of any officer<sup>156</sup> of the United States, but under and by color of authority of the State of Illinois, by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the governor of any state upon the requisition of the governor of another state, the courts of justice, neither state or<sup>157</sup> federal, have any authority or jurisdiction to enquire into any facts behind the writ.

My counsel then offered to read in evidence, affidavits of several persons showing conclusively that I was at Nauvoo, in the county of Hancock, and State of Illinois, on the whole of the<sup>158</sup> 6th and 7th days of May, in the year 1842, and on the evenings of those days more than three hundred miles distant from Jackson county, in the State of Missouri, where it is alleged that the said Boggs was shot, and that I had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with me during the whole of that period. That on the 6th day of May aforesaid, I attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people; and on the 7th day of May aforesaid I reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the attorney-general of the State of Illinois, on the grounds<sup>159</sup> that it was not competent for Smith to impeach or contradict the return of the habeas corpus. It was contended by my counsel, 1st, that I had a right to prove that the return was untrue. 2nd, that the said affidavits did not contradict the said return, as there was no averment under the oath in said return that I was in Missouri at the time of the commission of the alleged crime or had fled from the justice of that State. The court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly, all of which will appear on my discharge<sup>160</sup>. B. S. Edwards Esq. opened the defense in an animated speech, and made some very pathetic allusions to our sufferings in Missouri,<sup>161</sup> followed by Mr. Butterfield, who made the following points:

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151. *Source*: This day's entry (except part of first sentence and last three paragraphs) from "Circuit Court of the U[nited]. States for the District of Illinois," *T&S* 4 (16 Jan. 1843): 66-67, with light editing and change to first person. Beginning of first sentence about Judge Pope based on JSj [1842-43], 50 (WR) (*APR*, 271; *JSP* 2:216). For a large portion of his account of the trial, WR chose the published account over his own version in JSj [1842-43], 50-76 (WR) (*APR*, 271-78; *JSP* 2:216-27).

152. JSj [1842-43], 50, Book D-2, 75: omit "o'clock"

153. JSj [1842-43], 50: mentions "6 Ladies"

154. See JSLP, Bx 4, fd 13, 97-98.

155. DHC 5:220: adds "the"

156. *T&S* 4:66, Book D-1, 1435, Book D-2, 75: "officers"

157. DHC 5:220: "nor"

158. Book D-2, 76: omits "the"

159. *T&S* 4:66, Book D-1, 1436, Book D-2, 76: "ground"

160. *T&S* 4:66: omits "all of which ... discharge"

161. "B. S. Edwards ... Missouri" from JSj [1842-43], 75, Note A.

1st, This court has jurisdiction. The requisition purports on its face to be made, and the warrant to be issued, under the constitution and laws of the United States, regulating the surrender of fugitives from justice, 2nd sec. 4th article constitution of United States. 1st sec. of the act of Congress of 12th Feb. 1793. When a person's rights are invaded under a law of the United States, he has no remedy except in the courts of the United States, 2nd sec. 3rd article constitution United States, 12th Wendall<sup>162</sup>, 325—16 Peters 543.

The whole power in relation to the delivering up of fugitives from justice and labor, has been delegated to the United States, and Congress have<sup>163</sup> regulated the manner and form in which it shall be exercised. The power is exclusive. The state legislatures have no right to interfere, and if they do, their acts are void, 2nd and 3rd clause of 2nd sec., 4th article constitution United States, 2nd<sup>164</sup> vol. laws United States 331—16 Peters 617, 618,<sup>165</sup> 623; 4th Wheaton's Reports, 122, 193-12; Wendall 313<sup>166</sup>.

All courts of the United States are authorized to issue writs of habeas corpus when the prisoner is confined under or by color of authority of the United States, act of Congress of Sept. 24th, 1789, sec. 14; 2nd condensed 33; 3rd Cranch 447; 3rd Peters 193.

2nd. The return to the habeas corpus is not certain and sufficient to warrant the arrest and transportation of Smith. In all cases on habeas corpus previous to indictment, the court will look into the depositions before the magistrate, and though the commitment be full and in form, yet if the testimony prove no crime, the court will discharge ex-parte; Taylor 5th; Cowen 50. The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Mo., nor that he was a fugitive from justice. If the commitment be for a matter for which by law the prisoner is not liable to be punished, the court must discharge him; 3 Bacon<sup>167</sup>, 434. The executive of this state has no jurisdiction over the person of Smith to transport him to Missouri, unless he has fled from that state.

3. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction; 3d Bacon 435, 438; 3d Peters 202; Gale's revised laws of Illinois 323. The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, attorney-general of the State of Illinois, in support of the points made by him, cited 2nd condensed reports 37; Gordon's Digest 73; Gale's Statutes of Illinois 318; Conkling 85; 9th Wendall 212.<sup>168</sup>

<sup>169</sup>In the course of his plea, Mr. Butterfield<sup>170</sup> showed that Governor Reynolds had subscribed to a lie in his demand for me, as will appear in the paper<sup>171</sup>, and said that Governor Carlin would not have given up his dog on such a requisition. That an attempt should be made to deliver up a man who has

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162. Book D-1, 1436 (darker ink), Book D-2, 76: "Wend\all/"

163. DHC 5:221: replaces "have" with "has"

164. Book D-1, 1436 (darker ink), Book D-2, 76: "2<nd>"

165. Book D-1, 1436: "617-618"; Book D-2, 76: "617-18"

166. T&S 4:66, Book D-1, 1436, Book D-2, 76, DHC 5:221: "312"

167. Book D-1, 1436 (darker ink), Book D-2, 77: "Bac\on/"

168. Book D-1, 1436: adds ellipses over erasure of entire line with diagonal line running through it

169. Source: This paragraph from JSj [1842-43], 64 (for first sentence), 65 (for second sentence), 71-72 (for remainder of paragraph) (WR) (APR, 275, 276, 277-78; JSP 2:222, 224-25), with light editing.

170. Book D-1, 1436 (darker ink), Book D-2, 77 (darker ink): "[*erasure*] <Mr. Butterfield>" (LH/LH)

171. DHC 5:222: "papers, [published in this chapter]"

never been out of the state, strikes at all the liberty of our institutions<sup>172</sup>. His fate today may be yours tomorrow. I do not think the defendant ought<sup>173</sup> under any circumstances, to be given up to Missouri. It is a matter of history that he and his people have been murdered or<sup>174</sup> driven from the state<sup>175</sup>. If he goes there it is only to be murdered, and he had better be sent to the gallows.—He is an innocent and unoffending man. If there is a difference between him and other men it is that this people believe in prophecy, and others do not, the old prophets prophesied in poetry and the modern in prose.

<sup>176</sup>Esq. Butterfield managed the case very **learned and** judiciously. The court-room was crowded during the whole trial, the utmost decorum and good feeling prevailed, and much prejudice was allayed. Esq. Lamborn was not severe, apparently saying little more than his relation to the case demanded<sup>177</sup>.

<sup>178</sup>Court adjourned till tomorrow 9 a.m., for the making up of opinion. After an introduction to several persons I retired to Judge Adams', and after dinner spent some time in conversation with bro[ther]. Hyrum and Theodore Turley; at 5½ o'clock I rode in Mr. Prentice's carriage to his house, accompanied by General Law and Elder O[rson]. Hyde, where I had a very interesting visit<sup>179</sup> with Mr. Prentice and family, Judge Douglas, Esquires Butterfield, Lamborn and Edwards, Judge Pope's son, and many others; partook of a splendid supper, with<sup>180</sup> many interesting anecdotes, and everything to render the repast and visit agreeable, and returned to Judge Adams' about 11 o'clock.

[DN 6 (12 March 1856): 1]

<sup>181</sup>Jan[uary].<sup>182</sup>—Thursday, 5.—At 9 a.m., repaired to the courtroom, which was crowded with spectators anxious to “behold the Prophet,” and hear the decision of Judge Pope, who soon took his seat, accompanied by half-a-dozen ladies, and gave the following

<sup>183</sup>/<sup>184</sup>Opinion<sup>185</sup>:

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the court to bestow upon it the most anxious consideration. The able arguments of the counsel for the

172. JSj [1842-43], 71: “<of our institutions>”

173. JSj [1842-43], 72: “<ought>”

174. JSj [1842-43], 72: replaces “or” with “and”; Book D-1, 1437 (darker ink), Book D-2, 77: “{\or/}” (prob. LH/prob. LH)

175. JSj [1842-43], 72: “<murdered and driven from the state>”

176. *Source*: This paragraph closely follows JSj [1842-43], 75, Note A (*APR*, 278; *JSP* 2:225), with sentences reordered. Deleted material supplied here in bold type.

177. JSj [1842-43], 75: “more than the nature of his situation required”

178. *Source*: This paragraph based on JSj [1842-43], 73, 76 (WR) (*APR*, 278; *JSP* 2:225-27), with editing and reordering.

179. Book D-2, 77: “{\visit/}” (US)

180. DHC 5:223: replaces “with” with “there were” and begins new sentence

181. *Source*: JSj [1842-43], 77 (WR) (*APR*, 278-79; *JSP* 2:227).

182. Book D-1, 1437, Book D-2, 77, DHC 5:223: omit month

183. *Source*: RDft 6:5 instructs scribe to copy “Circuit Court of the U[nited]. States for the District of Illinois,” *T&S* 4 (16 Jan. 1843): 67-71. Later, near the end of this chapter (DHC 5:244), it is claimed Pope’s opinion was copied from *Sangamon Journal* 12 (19 Jan. 1843): 1, which was prepared from WR’s report (see JSj [1842-43], 77-99 [WR] [*APR*, 279-84; *JSP* 2:227-33]; JSLP, Bx 4, fd 13, 61-71). Cf. *Wasp* 1 (23 Jan. 1843): [153]-[55], which attributes the *Sangamon Journal*. See also *JSP* 2:394-402.

184. Handwriting of TB ends and WB’s begins in Book D-1, 1437, and continues to p. 1443 (this chap.).

185. DHC 5:223: adds “of Judge Pope”

respective parties have been of great assistance in the examination of the important<sup>186</sup> question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the States of the confederacy, two great sources of discord presented themselves to their consideration, the commerce between the States and fugitives from justice and labor.

The border collisions in other countries have been seen to be a fruitful source of war and bloodshed, and most wisely did the constitution confer upon the national government the regulation of those matters because of its exemption from the excited passions awakened by conflicts between neighboring States, and its ability alone to adopt a uniform rule and establish uniform laws among all the States in those cases.

This case presents the important question arising under the Constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice when he has never fled from that State.

Joseph Smith is before the court on habeas corpus directed to the sheriff of Sangamon county, State of Illinois. The return shows that he is in custody under a warrant from the executive of Illinois, professedly issued in pursuance of the Constitution and laws of the United States, and of the State of Illinois, ordering said Smith to be delivered to the agent of the executive of Missouri, who had demanded him as a fugitive from justice under the 2nd section, 4th article of the Constitution of the United States and the act of Congress passed to carry into effect that article.

The article is in these words, viz: "A person charged in any State with treason, felony, or other crime, who shall flee from justice and be found in another State, shall on demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

The act of Congress made to carry into effect this article directs that the demand be made on the executive of the State where the offender is found, and prescribes the proof to support the demand, viz.: indictment or affidavit.

The court deemed it respectful to inform the governor and attorney-general of the State of Illinois of the action upon the habeas corpus. On the day appointed for the hearing, the attorney-general for the State of Illinois appeared and denied the jurisdiction of the court to grant the habeas corpus. 1st, Because the warrant was not issued under color or by authority of the United States, but by the State of Illinois. 2nd, Because no habeas corpus can issue in this case from either the federal or State courts to inquire into facts behind the writ.

In support of the first point, a law of Illinois was read declaring that whenever the executive of any other State shall demand of the executive of this State any person as a fugitive from justice, and shall have complied with the requisition of the act of Congress in that case made and provided, it shall be the duty of the executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this act does not purport to confer any additional power upon the executive of this State independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the executive to obey and carry into effect the act of Congress.

The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under color or by authority of the laws of the United States. It must

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186. Book D-1, 1437 (different ink), Book D-2, 77: "<important>" (TB/prob. LH)

be proved that the United States could not confer the power on the executive<sup>187</sup> of Illinois. Because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the United States passed in pursuance of it, and treaties, are the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or<sup>188</sup> laws of any State to the contrary notwithstanding. This is enough to dispose of that point.

If the legislature of Illinois, as is probable, intended to make it the *duty* of the<sup>189</sup> governor to exercise the power granted by Congress and no more, the executive would be acting by authority of the United States. It may be that the legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the governor could be punished for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void, 16 Peters 617 *Prigg vs. Pennsylvania*.

In supporting the second point the attorney-general seemed to urge that there was greater sanctity in a warrant issued by the governor than by an inferior officer. The court cannot assent to this distinction.

This is a government of laws, which prescribes a rule of action as obligatory upon the governor as upon the most obscure officer. The character and purposes of the *habeas corpus* are greatly misunderstood by those who suppose that it does not review the acts of an executive functionary. All who are familiar with English history must know that it was extorted from an arbitrary monarch and that it was hailed as a second magna charter<sup>190</sup>, and that it was to protect the subject from arbitrary imprisonment by the king and his minions, which brought into existence that great palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power. Magna charta established the principles of liberty, the habeas corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent judge, reaches all. It penetrates alike the royal towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the king and his secretary of state could claim no more exemption from that searching inquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States is a government of granted powers and that no department of it can exercise powers not granted. This is true. But the grant is to be found in the second section of the third article of the Constitution of the United States. "The judicial power shall extend to all cases in law or equity arising under this constitution, the laws of the United States, and treaties made, and which shall be made under their authority."

The matter under consideration presents a *case* arising under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The judiciary act of 1789 confers on this court (indeed on all the courts of the United States) power to issue the writ of habeas corpus, when a person is confined, "under color of<sup>191</sup>, or by the authority of the United States"; Smith is in custody under color of and

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187. Book D-2, 78-79 (darker ink): "{could not ... Executive/}" (WB)

188. Book D-1, 1438: "{or/}" (US)

189. Book D-2, 79 (darker ink): "<the>" (prob. LH)

190. *T&S* 4:68, Book D-1, 1438, DHC 5:225: "Charta"

191. Book D-2, 79: omits "of"



by <sup>192</sup>authority of the 2nd section, 4th article of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution (as he derives from it the authority to <sup>193</sup>issue the warrant) he must be regarded as acting by the authority of the <sup>194</sup>United States. The power is not official<sup>195</sup> in the governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the executive, who never dies. The citizens of the States are citizens of the United States; hence the United States are as much bound to afford them protection in their sphere as the States are in theirs.

This court has jurisdiction; whether the State<sup>196</sup> courts have jurisdiction or not, this court is not called upon to decide. The return of the sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the governor of Illinois, under the 2nd section of the 4th article of the Constitution of the United States, relative to fugitives from justice and the act of Congress passed to carry it<sup>197</sup> into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made, nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "An indictment or affidavit," to be certified by the governor demanding. The return brings before the court the warrant, the demand and the<sup>198</sup> affidavit. The material part of the latter is in these words, viz.:

"Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the 6th day of May, 1842, while sitting in his dwelling in the town of Independence, in the county of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder, and that the said Joseph Smith is a citizen or resident of the State of Illinois."

This affidavit is certified by the governor of Missouri to be authentic. The affidavit being thus verified furnished the only evidence upon which the governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs.

This testimony was objected to by the attorney-general of Illinois, on the ground that the court could not look behind the return. The court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit.

To authorize the arrest in this case the affidavit should have stated distinctly:—1st, That Smith had committed a crime; 2nd, That he committed it in Missouri.

It must appear that he fled from Missouri to authorize the governor of Missouri to demand him, as none other than the governor of the State from which he *fled* can make the demand. He could not have fled from justice unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri to warrant the governor of Illinois in ordering him to be sent to Missouri for trial.

The 2nd section, 4th article, declares he "shall be removed to the State having jurisdiction of the crime." As it is not charged that the crime was committed by Smith in Missouri, the governor of Illinois could not cause him to be removed to that State, unless it can be maintained that<sup>199</sup> the State of Missouri can entertain jurisdiction of crimes committed in other States. The

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192. Book D-1, 1439: adds ellipses over erasure; Book D-2, 79: adds "the"

193. Book D-2, 80: adds erasure

194. Book D-1, 1439 (darker ink), Book D-2, 80: "<the>" (pos. LH/pos. LH)

195. Book D-1, 1439: "officially"

196. Book D-2, 80: "State{s}"

197. Book D-2, 80: "<it>" (US)

198. DHC 5:226: omits "the"

199. Book D-1, 1440 (darker ink), Book D-2, 80: "<that>" (pos. LH/pos. LH)



affirmative of this proposition was taken in the argument with a zeal *indicating sincerity*. But no adjudged case or dictum was adduced in support of it. The court conceives that none can be; let it be tested by principle.

Man, in a state of nature is a sovereign, with all the prerogatives of king, lords and commons. He may declare war and make peace, and as nations often do who “feel power and forget right,” may oppress, rob and subjugate his weaker and unoffending neighbors. He unites in his person the legislative, judicial and executive power. “Can do no wrong,” because there is none to hold him to account. But when he unites himself with a<sup>200</sup> community, he lays down all the prerogatives of sovereign (except self defense) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing either directly or indirectly. He surrenders also the right of self-redress.

In consideration of all which he is entitled to the aegis of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and therefore cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they know<sup>201</sup> the rule and have consented to be governed by it; it would be a gross violation of the social compact if the State were to deliver up one of its citizens to be tried and punished by a foreign State to which he owes no allegiance, and whose laws were never binding on him. No state can or will do it.

In the absence of the constitutional provision the State of Missouri would stand on this subject in the same relation to the State of Illinois that Spain does to England. In this particular the States are independent of each other; a criminal fugitive from one State to another could not be claimed as of right to be given up.

It is most true, as mentioned by writers on the laws of nations, that every State is responsible to its neighbors for the conduct of its citizens, so far as their conduct violates the principles of good neighborhood: so it is among private individuals. But for this, the inviolability of territory or private dwelling<sup>202</sup> could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands.

It was in the performance of this duty that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbors. While the violators of this law kept<sup>203</sup> themselves within the United States, their<sup>204</sup> conduct was cognizable in the courts of the United States and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders whose operations were in their own country, would be answered, that the United States’ laws alone could act upon them, and that as a good neighbor it would punish them.

It is the duty of the State of Illinois to make it criminal in one of its citizens to aid, abet, counsel, or advise any person to commit a crime in her sister state; any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Missouri could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her courts, to be tried and punished for any crime he may commit there, and a plea that he was a<sup>205</sup> citizen of another state would not

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200. Book D-1, 1440 (darker ink): “{with a/}” (US); Book D-2, 81: “{with/}” (pos. LH)

201. DHC 5:228: replaces “know” with “have known”

202. DHC 5:228: “dwellings”

203. Book D-1, 1441 (darker ink), Book D-2, 81: “ke{pt/}”

204. DHC 5:228: replaces “their” with “the”

205. Book D-2, 81: replaces “a” with “the”

avail him. If he escape he may be surrendered to Missouri for trial. But when the offense is perpetrated in Illinois, the only right of Missouri, is to insist that Illinois compel her citizens to forbear to annoy her. This she has a right to expect, for the neglect of it, nations go to war and violate territory.

The court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessory before the fact, in the State of Missouri, nor that he committed a crime in Missouri; therefore he did not commit the crime in Missouri, did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May, in the county of Jackson, and State of Missouri, "that he believes, and has good reason to believe, from evidence and information now (then) in his possession, that Joseph Smith was accessory before the fact, and is a resident or citizen of Illinois."

There are several objections to this. Mr. Boggs having the "evidence and information /<sup>206</sup> in his possession," should have incorporated it in the affidavit to enable the court to judge of their sufficiency to support his "belief".

Again, he swears to a legal conclusion when he says that Smith was *accessory before the fact*. What acts constitute a man an accessory in a question of law are not always of easy solution. Mr. Boggs' opinion then is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the court to test them by the laws of Missouri, to see if they amounted to a crime.

Again, the affidavit is fatally defective in this, that Boggs swears to his *belief*. The language in the Constitution is "charged with felony, or other crime." Is the Constitution satisfied with a *charge* upon suspicion?

It is to be regretted that no American adjudged case has been cited to guide the court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a *capias* on *suspicion*. Rudyard (reported in Skinner<sup>207</sup> 676) was committed to Newgate for refusing to give bail for his good behavior, and was brought before common pleas on habeas corpus. The return was that he had been complained of for exciting the subjects to disobedience of the laws against *sedition conventicles*, and upon examination they found cause to suspect him. Vaughan, chief justice, "Tyrell and Archer against Wild, held the return insufficient, 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows. 2nd. To say that he was complained of or was examined, is no proof of his guilt. And then to say that he had cause to suspect him is too cautious; for who can tell what they count a cause of *suspicion*, and how can that ever be tried? At this rate they would have arbitrary power upon their own allegation, to commit whom they pleased."

From this case it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favor of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against the commitment of a citizen of our state to be transmitted<sup>208</sup> to another on *suspicion*?

No case can arise demanding a more searching scrutiny into the evidence, than in cases arising under this part of the Constitution of the United States. It is proposed to deprive a free-man of his liberty; to deliver him into the custody of strangers, to be transported to a foreign

206. Handwriting of WB ends and TB resumes in Book D-2, 82, and continues to p. 95 (chap. 13).

207. Book D-1, 1442, Book D-2, 82: "Skin"

208. T&S 4:70, Book D-1, 1442, Book D-2, 82, DHC 5:230: replace "transmitted" with "transported"

state, to be arraigned for trial before a foreign tribunal, governed by laws unknown to him; separated from his friends, his family and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of courts possessing the confidence of the parties. They therefore provided that citizens of different states, might resort to the federal courts in civil causes. How much more important that the criminal have confidence in his judge and jury. Therefore before the *capias* is issued, the officers should see that the case is made out to warrant it. Again, Boggs was shot<sup>209</sup> on the 6th of May.—The affidavit was made on the 25th<sup>210</sup> of July following. Here was time for enquiry, which would confirm into certainty, of dissipate his suspicions. He had time to collect facts to be had before a grand jury or be incorporated in his affidavit.

The court is bound to assume that this would have been the course of Mr. Boggs; but that his suspicions were light and unsatisfactory. The affidavit is insufficient, 1st, because it is not positive; 2nd, because it charges no crime; 3rd,<sup>211</sup> it charges no crime<sup>212</sup> committed in the State of Missouri. Therefore he<sup>213</sup> did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

#### [DN 6 (19 March 1856): 9]

The proceedings in this affair from the affidavit to the arrest affords<sup>214</sup> a lesson to governors and judges whose action may hereafter<sup>215</sup> be invoked in cases of this character. The affidavit simply says that the affiant was shot with intent to kill, and he believes that Smith was accessory before the fact to the intended murder, and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown. The governor of Missouri in his demand calls Smith a fugitive from justice, charged with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this state (Missouri). This governor expressly refers to the affidavit as his authority for that statement.

Boggs in his affidavit does not call Smith *a fugitive from justice*, nor does he state a fact from which the governor had a right to infer it. Neither does the name of O. P. Rockwell appear in the affidavit, nor does Boggs say Smith *fled*. Yet the governor says he *has fled* to the State of Illinois. But Boggs only says he is a citizen or *resident* of the state of Illinois. The governor of Illinois responding to the demand of the executive of Missouri, for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that “whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day<sup>216</sup> of May, 1842, at the county of Jackson, in said State of Missouri, and that the said Joseph Smith has fled from the justice of said state, and taken refuge in the State of Illinois.”

Those facts do not appear by the affidavit of Boggs; on the contrary, it does not assert

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209. Book D-1, 1442: “<was shot>” (pos.TB)

210. Book D-1, 1442, Book D-2, 82, DHC 5:230: “20th”

211. DHC 5:230: adds “because”

212. Book D-1, 1442 (darker ink): “<3rd it charges no crime>” (TB)

213. DHC 5:230: adds “[Joseph Smith]”

214. DHC 5:230: “afford”

215. Book D-1, 1442: “hereafter may” with a guideline to reverse word order

216. Book D-1, 1443: “<day>” (WB)

that Smith was accessory to O. P. Rockwell; nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The court can alone regard the facts set forth in the affidavit of Boggs, as having any legal existence<sup>217</sup>. The mis-recitals and over-statements in the requisition and warrant, are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty, and transport him to a foreign state for trial. For these reasons Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state in justice to the present executive of the State of Illinois, Governor Ford, that it was admitted on the argument, that the warrant which originally issued upon the said requisition, was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy, in this state, and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of habeas corpus.

Let an order be entered that Smith be discharged from his arrest.

<sup>218/219</sup>At the close I arose and bowed to the court, which adjourned to 10 o'clock tomorrow. I accepted an invitation to see Judge Pope in his room, and spent an hour in conversation with his honor, in which I explained to him that I did not profess to be a prophet <sup>220</sup>more than every man ought <sup>221</sup>who professes to be a preacher of righteousness, and that the testimony of Jesus is the spirit of prophecy, and gave the judge a brief but general view of my principles. Esq. Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come to Nauvoo, but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied, "we will be damned if you can." So I prophesied that I would build up a city, and the <sup>222</sup>inhabitants prophesied <sup>223</sup>I could not, and we have now about 12,000 inhabitants. I will prophesy we will build up a great city, for we have the stakes, and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. **Joseph came in the Clerk's office after he left the Judge, who by the bye was very attentive and agreeable, and said to the clerks that he had been disaffected in one thing which appeared to allay their pleasure for the moment. But said he, "I have met with less prejudice and better and more noble and liberal feelings on the part of the people generally than I expected before I come which lightened my countenance with joy."**

**After mailing letters to Liverpool, Philadelphia, and St. Louis, dined at General Adams', and in the afternoon<sup>224</sup> visited Mr. Butterfield with br[other]. Clayton. Had conversation concerning the abuse which had been received from M[iss]o[uri] and the officers. Joseph asked Butterfield if he or the assigned could sell the Lots on the Hotchkiss purchase in Nauvoo. Butterfield [said] neither can, s[in]ce. all the assignee can sell is Joseph's Right. The conveyance has not been made by**

217. Book D-1, 1443 (darker ink): "{\existence/}" (LH)

218. *Source*: Following four paragraphs based on JSj [1842-43], 99-103 (WR) (*APR*, 284-85; *JSP* 2:233-34), with light editing, reordering, and change to first person. Deleted material supplied here in bold type.

219. Handwriting of WB ends in Book D-1, 1443; TB's begins in Book D-1, 1444, and continues to p. 1486 (chap. 16).

220. DHC 5:231: adds "any"

221. DHC 5:232: adds "to"

222. Book D-2, 83: "<old inhabitants ... and the>" (LH)

223. DHC 5:232: adds "that"

224. Book D-1, 1444 (darker ink): "{\afternoon/}" (TB)

**Hotchkiss, therefore it reverts back again to him. Joseph has nothing to do with paying the remainder which is due Hotchkiss in the event he is discharged on bankruptcy.**

In the evening visited Mr. Groves, and **had a very social visit and had a disquisition on phrenology.** Lodged at General Adams' with Dr. Richards.

<sup>225</sup>Friday, 6. In the morning<sup>226</sup> went to see Judge Pope with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield and gave him two notes of \$230 each, having paid him \$40 as fee for his service in my suit. **Note signed by Joseph Smith, Hyrum Smith, [Levi] Moffit<sup>227</sup>, and [Edward] Hunter.**<sup>228</sup> I took certified copies of the doings of the court,<sup>229</sup> and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was that I "should refrain from all political electioneering." I told him that I always had<sup>230</sup> acted on<sup>231</sup> that principle, and proved it by General [William]<sup>232</sup> Law and Dr. Richards, and<sup>233</sup> that the "Mormons" were driven to union in their elections by persecution, and not by my influence, and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

**Joseph visited Judge Pope to request a copy of his decision for the *Wasp* and not let Mr. [S.] Francis [editor of the *Sangamo Journal*] have the first chance. As he has published much against us and we have a little pride in being the first. Judge Pope said he could not well deny Mr. Francis but he would give Gen[eral James] Adams the first chance of copying the decision as soon as it should be written.**

During the<sup>234</sup> day I had considerable conversation in the court room with the lawyers &c.<sup>235</sup>, on various topics, and particularly on religion. **Mr. Butterfield inquired the price of lots in Nauvoo. Said if he became a Mormon he should want to come to live with us.** Judge Pope's son wished me well, and hoped I should<sup>236</sup> "not be persecuted any more," and I blessed him. **Conversed with Owens, [a] Catholic. When we retired the Lawyers were laughing at him saying that he would be a Mormon in 6 weeks if he would go to Nauvoo.** Mr. Butterfield said I must deposit my discharge and all my papers in the archives of the Temple when it is completed.

<sup>237</sup>My discharge here referred to commenced with my petition for habeas corpus, and closed with the certificate of Thomas Ford, Governor of Illinois, including all the documents relating to

225. *Source*: Following four paragraphs based on JSj [1842-43], 104-8 (WR) (*APR*, 285-86; *JSP* 2:234-36), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

226. Book D-1, 1444 (darker ink): "{\morning/}" (TB)

227. JSj [1842-43], 104: "Moffat"

228. JSj [1842-43], 104: "<note signed ... Hunter>"

229. First part of sentence summarizes the following in JSj [1842-43], 104-5: "Took certified copies of the Affidavit, of Boggs-Reynolds Requisition, Carlin's Writ as reissued by Ford, Joseph's Petition, Carlin's Proclamation, Habeas Corpus, order of Court, Joseph's affidavit, and affidavits of Eleven others, and all the doings of the court certified by the clerk and the order of the governor thereon showing that Joseph is discharged from all prosecution on the case of the arrest on Requisition from Missouri."

230. DHC 5:232: "had always"

231. DHC 5:232: "upon"

232. Brackets this editor's.

233. JSj [1842-43], 106: replaces "and" with "quite to the satisfaction of the governor. As it [was] affirmed"

234. Book D-1, 1444 (darker ink), Book D-2, 84 (darker ink): "{\During the/}" (LH/LH)

235. DHC 5:233: replaces "&c." with "and others."

236. DHC 5:233: "would"

237. *Source*: This paragraph likely a composition of WR in RDft 6:6. For JS's discharge papers, complete with blue ribbon, see JSLP, Bx 4, fd 13, 4-6 Jan. 1843.

my trial, on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the court, and reads as follows:

*[Official Papers Relating to the Prophet's Trial at Springfield, Ill., Before Judge Pope]*<sup>238</sup>

[I.]

<sup>239</sup>Pleas before the circuit court of the United States for the district of Illinois, at the December term, A.D. 1842, December 31st.

In the matter of Joseph Smith; petition for habeas corpus.

Justin Butterfield, attorney for said petitioner, comes and moves the court for the allowance of a writ of habeas corpus, and files the annexed petition and the papers referred to therein.

To the honorable the circuit court of the United States for the district of Illinois:

The petition of Joseph Smith respectfully sheweth that he has been arrested and is detained in custody by William F. Elkin, sheriff of Sangamon county, upon a warrant issued by the governor of the State Illinois, upon the requisition of the governor of Missouri, as a fugitive from justice, a copy of the said warrant, and the requisition and the<sup>240</sup> affidavit upon which the same was issued, is hereto annexed. And your petitioner is also arrested by Wilson Law and by him also held and detained in custody (jointly with the said sheriff of Sangamon county) upon a proclamation issued by the governor of the State of Illinois, a copy of which proclamation is hereunto annexed. Your petitioner prays that a writ of habeas corpus may be issued by this court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring your petitioner before this honorable court to abide such order and direction as the said court may make in the<sup>241</sup> premises. Your petitioner states that he is arrested and detained as aforesaid under color of a law of the United States, and that his arrest and detention is illegal and in violation of law, and without the authority of law, in this, that your petitioner is not a fugitive from justice, nor has he fled from the State of Missouri; and your petitioner as in duty bound will ever pray.

JOSEPH SMITH.

[II.]

<sup>242</sup>The governor of the State of Missouri to the governor of the State<sup>243</sup> of Illinois—greeting:

Whereas it appears by the annexed documents, which is hereby certified as authentic, that one Joseph Smith is a fugitive from justice, charged with being accessory before the fact, to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, in this State, and it is represented to the executive department of this State, has fled to the State of Illinois.

Now therefore, I[,] Thomas Reynolds, governor of the State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents

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238. Heading and numbering of documents BHR's.

239. *Source*: JSLP, Bx 4, fd 13, 77-78 (JFO, WC) (JSP 2:385). First three introductory paragraphs in hand of James F. Owings, clerk of the circuit court; remainder by WC.

240. DHC 5:233: omits "the"

241. DHC 5:233: replaces "the" with "these"

242. *Source*: JSLP, Bx 4, fd 13, 79 (WC). Cf. *T&S* 4 (16 Jan. 1843): 65, for partial copy. Original, a printed form filled out by unidentified scribe and signed, located in Abraham Lincoln Presidential Library, Springfield, IL (JSP 2:380-81).

243. Book D-2, 84: "<of the State>" (TB)



demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith on the part of this State.

In testimony whereof, I[,] governor of the State of Missouri, have hereunto set my hand, and caused to be affixed the great seal of the state of Missouri.

Done at the city of Jefferson, this 22nd day of July, in the year of our Lord one thousand eight hundred and forty-two; of the independence of the United States the sixty-seventh, and of this State the twenty-third.

[Seal.]

Jas. L. Minor, Secretary of State.

By the Governor,

THO[MA]S. REYNOLDS.

[III.]

<sup>244</sup>STATE OF MISSOURI, }  
County of Jackson. } ss.

This day personally appeared before me, Samuel Weston, a justice of the peace within and for the county of Jackson, the subscriber Lilburn W. Boggs, who being duly sworn doth depose and say, that on the night of the sixth day of May, 1842, while sitting in his dwelling in the town of Independence, in the county of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois, and the said deponent hereby applies to the governor of the State of Missouri to make a demand on the governor of the State of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the state and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J.P.

[IV.]

<sup>245</sup>STATE OF ILLINOIS, }  
Office of Secretary of State. }

I, Lyman Trumbull, Secretary of State, of the State of Illinois, do hereby certify the foregoing to be a true and perfect copy of the demand of the governor of the State of Missouri upon the governor of this State, for the apprehension and surrender of Joseph Smith who is charged with being a fugitive from justice, and the affidavit of Lilburn W. Boggs attached to the same, which are on file in this office.

In testimony whereof I have hereunto set my hand, and affixed the great seal of state at Springfield, this thirty-first day of December, A.D. one thousand eight hundred and forty-two.

[Seal.]

LYMAN TRUMBULL,  
Secretary of State.

Dec[ember]. 31, 1842.<sup>246</sup>

244. Source: JSLP, Bx 4, fd 13, 80 (WC). Cf. T&S 4 (16 Jan. 1843): 65. Original, probably in handwriting of Samuel Weston and signed, located in Abraham Lincoln Presidential Library, Springfield, IL (JSP 2:379-80).

245. Source: JSLP, Bx 4, fd 13, 81 (WC).

246. MS copy, 1, Book D-1, 1446: omit this line



I do hereby certify the foregoing to be true copies of the demand and affidavit upon which the writ for the apprehension of Joseph Smith was this day issued.

L. TRUMBULL,  
Secretary of State.

Dec[ember]. 31, 1842.<sup>247</sup>

[V.]

<sup>248</sup>The people of the State of Illinois to the sheriff of Sangamon county—greeting:

Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith stands charged by the affidavit of one Lilburn W. Boggs, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a justice of the peace within and for the county of Jackson aforesaid, with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the sixth <sup>249</sup>of May, A.D. 1842, at the county of Jackson in said State of Missouri, and that the said Joseph Smith has fled from the justice of said state and taken refuge in the State of Illinois.

Now therefore, I[,] Thomas Ford, governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the state aforesaid, and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of the <sup>250</sup>said state of Missouri to receive said fugitive from the justice of said state, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and make due return to the executive department of this state, the manner in which this <sup>251</sup>writ may be executed.

In testimony whereof I have hereunto set my hand and caused the great seal of the state to be affixed.

Done at the city of Springfield, this 31st day of December, in the year of our Lord one thousand eight hundred and forty-two; and of the Independence of the United States the sixty-seventh.

[Seal.]

Lyman Trumbull, Secretary of State.

By the Governor,  
THOMAS FORD.

[VI.]

<sup>252</sup>PROCLAMATION.<sup>253</sup>

EXECUTIVE DEPARTMENT, ILL[INOIS]., }  
September 20, 1842.

Whereas a requisition has been made upon me, as the executive of this state, by the

247. MS copy, 1: omits this line

248. Source: JSLP, Bx 4, fd 13, 83–84 (WC). Cf. *T&S* 4 (16 Jan. 1843): 65–66, for partial copy. Original, in handwriting of William Trumbull and signed, located in Abraham Lincoln Presidential Library, Springfield, IL (*JSP* 2:383–84).

249. MS copy, 1: adds “day”

250. DHC 5:236: omits “the”

251. DHC 5:236: replaces “this” with “the”

252. Source: Newspaper clipping pasted to previous document in JSLP, Bx 4, fd 13, 84. Probably from *Illinois Register* (Springfield), 7 (30 Sept. 1842): [3] (*JSP* 2:381–82).

253. DHC 5:236: “Governor Carlin’s Proclamation.”

governor of the State of Missouri, for the apprehension and surrender of O. P. Rockwell, who is charged with the crime of shooting Lilburn W. Boggs with intent to kill, in the county of Jackson and State of Missouri, on the night of the sixth day of May, A.D. 1842.

And whereas a demand has also been made by the governor of Missouri upon me for the apprehension and surrender of Joseph Smith, commonly called the Mormon Prophet, who is charged with the crime of being accessory to the shooting of said Boggs at the time and place aforesaid, with intent to kill.

And whereas in obedience to the Constitution and laws of the United States, and of this state, executive warrants have been issued, and the said Rockwell and Smith arrested as fugitives from justice from the State of Missouri; and whereas the said Rockwell and Smith resisted the laws by refusing to go with the officers who had them in custody as fugitives from justice<sup>254</sup>, and escaped from the custody of said officers.

Now, therefore, I, Thomas Carlin, governor of the State of Illinois, in conformity to an act entitled "An act concerning fugitives from justice," approved Jan[uary]. 6, 1827, do offer a reward of two hundred dollars to any person or persons, for the apprehension and delivery of each or either of the above-named fugitives from justice, viz: O. P. Rockwell and Joseph Smith, to the custody of James M. Pitman and Thomas C. King, or to the sheriff of Adams county at the city of Quincy.

In testimony whereof I have hereunto set my hand, and caused the great seal of state to be affixed, the day and the date above mentioned.

By the Governor,  
THOMAS CARLIN.

[Seal.]

Lyman Trumbull, Secretary of State.

<sup>255</sup>The *Fulton Advocate*, *Quincy Herald*, *Galena Sentinel*, and *Rockford Pilot* will copy the above for<sup>256</sup> two weeks.

[DN 6 (26 March 1856): 17]

[VII.]

<sup>257</sup>In the United States<sup>258</sup> Circuit Court. District of<sup>259</sup> Illinois, of the December term, 1842, December 31st day.

In the matter of Joseph Smith,<sup>260</sup> on petition for<sup>261</sup> habeas corpus.

And now at this day comes the said Joseph Smith by Justin Butterfield, his attorney, and presents to the court his petition setting forth that he has been arrested and is detained in custody by William F. Elkin, sheriff of Sangamon county, upon a warrant issued by the governor of the State of Illinois, upon the requisition of the governor of Missouri, as a fugitive

254. Book D-2, 86: "<from the State ... justice>" (LH)

255. This sentence, which appears in the original clipping, added interlinearly by LH in Book D-2, 86.

256. Book D-1, 1447, Book D-2, 86: omit "for"

257. *Source*: JSLP, Bx 4, fd 13, 85 (JFO, WC). All but last paragraph in this section in handwriting of James F. Owings, clerk of the circuit court, written on single sheet of paper; remainder by WC, written at top of next document.

258. DHC 5:237: "United States"

259. MS copy, 1, Book D-1, 1447, Book D-2, 86: omit "of"

260. Book D-1, 1447: moves "In the matter of Joseph Smith" to beginning of preceding paragraph

261. DHC 5:237: replaces "for" with "of"

from justice; and that he is also arrested by Wilson Law, and by him also held and detained<sup>262</sup> in custody (jointly with the said<sup>263</sup> sheriff of Sangamon county) upon a proclamation issued by the governor of the State of Illinois; that he is arrested and detained as aforesaid under color of a law of the United States, and that his arrest and detention is illegal and in violation of law, and without the authority of law in this, that the said petitioner is not a fugitive from justice, nor has he fled from the State of Missouri; and praying that a writ of habeas corpus may be issued by this court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring the petitioner before this court to abide such order and direction as this court may make in the premises: upon reading and filing of which said petition, it is considered and ordered by the court that a writ of habeas corpus be issued as prayed for in said petition returnable forthwith.

And thereupon a writ of habeas corpus was issued in the words and figures following, to wit:

<sup>264</sup>The United States of America to William F. Elkin, sheriff of Sangamon county, State of Illinois, and Wilson Law, greeting:

We command you that you do forthwith, without excuse or delay, bring or cause to be brought, before the circuit court of the United States for the district of Illinois, at the district court-room in the city of Springfield, the body of Joseph Smith, by whatever name or addition he is known or called, and who is unlawfully detained in your custody, as it is said, with the day and cause of his caption and detention, then and there to perform and abide such order and direction as the said court shall make in that behalf. And hereof <sup>265</sup>make due<sup>266</sup> return under the penalty of what the law directs.

Witness, Roger B. Taney, chief justice of the supreme court of the United States at Springfield, in the district of Illinois, this 31st day of December, A.D. 1842, and of our Independence the 67th year.

[Seal.]

JAMES F. OWINGS, Clerk.

[IX.]

<sup>267</sup>And afterwards on the said 31st day of December aforesaid the said writ of habeas corpus was returned, with returns endorsed thereon in the words and figures following:—

I, William F. Elkin, sheriff of Sangamon county, do hereby return to<sup>268</sup> the within writ, that the within named Joseph Smith is in my custody by virtue of a warrant issued by the governor of the State of Illinois, upon the requisition of the governor of the State of Missouri, made on the affidavit of L. W. Boggs, and a copy of the said warrant, requisition and affidavit<sup>269</sup> is hereunto annexed, dated December 31, 1842.

WM. F. ELKIN,  
Sheriff S. C., Illinois.

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262. MS copy, 1: “<and detained>”

263. DHC 5:237: omits “said”

264. *Source*: JSLP, Bx 4, fd 13, 87 (WC) (*JSP* 2:386).

265. Book D-1, 1447: adds erasure

266. Book D-1, 1447 (darker ink): “<due>” (prob. LH)

267. *Source*: JSLP, Bx 4, fd 13, 88 (WC) (*JSP* 2:386–87).

268. DHC 5:238: omits “to”

269. Book D-2, 87 (darker ink): “{\affidavit/}” (pos. TB)

I, Wilson Law, do return to the within writ that the said Joseph Smith is in my custody by virtue of an arrest made by me of his body under and by virtue of a proclamation of the governor of the State of Illinois, a copy whereof is hereunto annexed, dated December 31, 1842.

WILSON LAW.

**dated December 31, 1842**<sup>270</sup>

The return to the within writ of habeas corpus appears by the foregoing returns and the schedule hereunto annexed, and the body of <sup>271</sup>said Joseph Smith is in court.

WM. PRENTISS,

U.S. Marshal, district of Illinois.

December 31, 1842.

[X.]

<sup>272</sup>And afterwards to wit on the same day aforesaid, upon the return of <sup>273</sup>the said writ of habeas corpus, the following orders were made in this cause:—

In the matter of Joseph Smith, on habeas corpus.

William F. Elkin and Wilson Law having made return to the writ of habeas corpus issued in this cause and brought the body of the said Joseph Smith into court, on motion of Justin Butterfield, his attorney, it is ordered that the said Joseph Smith be admitted to bail; and thereupon came the said Joseph Smith in proper person, principal, and James Adams and Wilson Law, sureties, and severally acknowledge themselves to owe and be indebted to the United States of America, in the sum of two thousand dollars each, to be levied of their respective goods and chattels, lands and tenements, but to be void on condition that the said Joseph Smith shall be and appear before the circuit court of the United States for the district of Illinois, now sitting from day to day, and shall not depart without leave of the court. And thereupon it is ordered that this cause be set for hearing on Monday next; and it is further ordered that the governor of Illinois and the attorney-general be informed by the marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the governor of Illinois, 31st December, 1842, is before this court on habeas corpus, and that the case will be heard on Monday, January 2nd, 1843, and that a copy of this order be handed to each of those officers.

It is ordered that the governor of Illinois and the attorney-general be informed by the marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the governor of Illinois, 31st Dec[ember]., 1842, is before this court on a writ of habeas corpus, and that the case will be heard on Monday 2nd January, 1843, and that a copy of this order be handed to each of those officers.

United States of America,    }  
district of Illinois.        }

I, James F. Owings, clerk of the circuit court of the United States, for the district aforesaid do certify that the foregoing is a true copy of an order passed by said court the 31st day of December, 1842.

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270. This line only in MS copy, 1.

271. DHC 5:239: adds “the”

272. *Source*: JSLP, Bx 4, fd 13, 89-91 (JFO). This three-page document is in handwriting of James F. Owings, clerk of the circuit court.

273. MS copy, 1: replaces “of” with “to”; Book D-2, 87: “{\of/}” (US)

In testimony whereof I have hereunto subscribed my name and affixed the seal of said court at Springfield, this 31st day of December, A.D. 1842.

[Seal.]<sup>274</sup>

JAMES F. OWINGS, Clerk.

Delivered a copy of the within order to Tho[ma]s. Ford, governor, and Josiah Lamborn, attorney-general of the State of Illinois, December 31st, 1842.

WM. PRENTISS, Marshal.

<sup>275</sup>In the matter of Joseph Smith on habeas corpus; copy of order, marshal's fees for<sup>276</sup> serving on two, [\$]4.00; returning 12, [\$]4.12.<sup>277</sup>

[X.]

<sup>278</sup>And afterwards to-wit, on the 2nd day of January, A.D. 1843, <sup>279</sup>Justin Butterfield, attorney for said petitioner, <sup>280</sup>filed the written denial<sup>281</sup> of the said petitioner of the matters and things set forth, in the return to the said writ of Habeas Corpus, which denial is in the words and figures following, viz.:

Circuit Court of the United States, }  
District of Illinois.

In the matter of Joseph Smith upon Habeas Corpus.

Joseph Smith, being brought up on Habeas Corpus before this court, comes and denies the matter set forth in the return to the same in this, that he is not a fugitive from the justice of the State of Missouri; but alleges, and is ready to prove, that he was not in the State of Missouri at the time of the commission of the alleged crime set forth in the affidavit of L. W. Boggs, nor had he been in said State for more than three years previous to that time, nor has he been in said<sup>282</sup> State since that time; but on the contrary, at the time the said alleged assault was made upon the said Boggs, as set forth in said<sup>283</sup> affidavit, the said Smith was at Nauvoo, in the county of Hancock, in the State of Illinois, and that he has not fled from the justice of the State of Missouri, and taken refuge in the State of Illinois, as is most untruly stated in the warrant upon which he is arrested, and that the matter set forth in the requisition of the Governor of Missouri, and in the said warrant, are not supported by oath.

JOSEPH SMITH.

State of Illinois, ss.

Joseph Smith being duly sworn, saith that the matter and things set forth in the foregoing statement are true.

JOSEPH SMITH.

274. MS copy, 2: omits seal

275. This paragraph written sideways on last page of previous document, and added interlinearly by LH in Book D-2, 88.

276. MS copy, 2: omits "for"

277. DHC 5:240: adds dollar signs

278. *Source*: JSLP, Bx 4, fd 13, 92-93 (JFO, WC) (JSP 2:387). First paragraph, written on slip of paper attached to JS's denial with red sealing wax, is in the handwriting of James F. Owings, clerk of the circuit court; remainder by WC.

279. MS copy, 1: adds "came"

280. MS copy, 1: adds "&"

281. DHC 5:240: "denials"

282. MS copy, 1: replaces "said" with "that"

283. DHC 5:240: replaces "said" with "the"

Sworn and subscribed to before me this 2nd day of January, 1843.

JAMES F. OWINGS, Clerk.

[XI.]

<sup>284</sup>And afterwards to-wit on the same day and year last aforesaid<sup>285</sup>, the following order was made in this cause, viz.:—

In the matter of Joseph Smith, on Habeas Corpus.

At this day comes the said Joseph Smith, and<sup>286</sup> by Justin Butterfield, his attorney, files his written denial, verified by affidavit, of the matters and things set forth in the return to the writ of Habeas Corpus issued in this cause; and at the same time also comes Josiah Lamborn, attorney-general of the State of Illinois, and on his motion it is ordered that this cause be continued for hearing until Wednesday morning next.

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And afterwards to-wit on the 4th day of January, 1843, Josiah Lamborn, attorney-general of the State of Illinois, filed his objections to the jurisdiction of this court in this cause, and moved to dismiss the proceedings herein, which said motion and objections are in the words and figures following, viz.:—

United States of America, }  
In the circuit court of the State of Illinois. }

In the matter of Joseph Smith.

J. Lamborn, attorney-general of Illinois, moves the court to dismiss the proceedings herein, for the reason that this court has no jurisdiction.

1st. The arrest and detention of said Smith was not under, or by color of authority of the United States, or any of the officers of the United States, but under and by color of authority of the State of Illinois, and by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the Governor<sup>287</sup> of any State, upon the requisition of any other Governor of another State, the courts of justice, neither State or<sup>288</sup> Federal, have any authority or jurisdiction to inquire into any facts behind the writ.

J. LAMBORN,

Attorney-General of Illinois.

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<sup>289</sup>And afterwards to-wit on the same day and year last aforesaid, the following order was made in this cause, viz.:—

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284. Source: JSLP, Bx 4, fd 13, 95-97 (JFO, WR). First three paragraphs, written on single sheet of paper, are in the handwriting of James F. Owings, clerk of the circuit court. Fourth paragraph, written at top of the next page, also by Owings; remainder, Lamborn's statement, written by WR.

285. MS copy, 1: "~~Monday January 2d A.D. 1843~~ <the same day and year last aforesaid>"

286. MS copy, 1: "<and>"

287. DHC 5:241: "government"

288. DHC 5:241: "nor"

289. Source: JSLP, Bx 4, fd 13, 99 (JFO, WR). First paragraph added at top of page appears in the handwriting of James F. Owings, clerk of the circuit court; remainder by WR.

In the matter of Joseph Smith, on Habeas Corpus.

And now again at this day comes the said Joseph Smith, by Justin Butterfield, his attorney; and at the same time also comes Josiah Lamborn, attorney-general of the State of Illinois, and enters his motion to dismiss the proceedings herein, for want of jurisdiction, and the court having heard the allegations and proofs herein, and the arguments<sup>290</sup> of counsel upon the same, and also upon the aforesaid motion, and not being sufficiently advised, took time, &c.

[XII.]

<sup>291</sup>And afterwards, to-wit on the same day and year aforesaid, Justin Butterfield, attorney for said petitioner, filed the affidavits, of which the following are copies:—

Circuit Court of the United States, }  
District of Illinois.

In the matter of Joseph Smith, upon Habeas Corpus.

District of Illinois, ss.

Stephen A. Douglas, James H. Ralston, Almeron Wheat, J. B. Backenstos, being duly sworn, each for himself says<sup>292</sup> that they<sup>293</sup> were at Nauvoo, in the county of Hancock, in this State, on the seventh day of May last, that they saw Joseph Smith on that day reviewing the Nauvoo Legion at that place, in the presence of several thousand persons.

J. B. BACKENSTOS,  
STEPHEN A. DOUGLAS.

Sworn to and subscribed in open court, this 4th January, 1843.

JAMES F. OWINGS, Clerk.

<sup>294</sup>Circuit Court of the United States, }  
District of Illinois.

In the matter of Joseph Smith upon Habeas Corpus.

District of Illinois:—Wilson Law, Henry G. Sherwood, Theodore Turley, Shadrach Roundy, Willard Richards, William Clayton,<sup>295</sup> and Hyrum Smith, being duly sworn, say that they know that Joseph Smith was in Nauvoo, in the county of Hancock, in the State of Illinois during the whole of the sixth and seventh days of May last; that on the sixth day of May aforesaid the said Smith attended an officer-drill at Nauvoo from ten o'clock in the forenoon to about four o'clock in the afternoon, at which drill the said Joseph Smith was present. And these deponents, Hyrum Smith, Willard Richards, Henry G. Sherwood, John Taylor, and William Clayton<sup>296</sup> were with the said Smith, at Nauvoo aforesaid, during the evening of the sixth day of May last, and sat with said Joseph Smith in Nauvoo Lodge from six until

290. DHC 5:242:“argument”

291. Source: JSLP, Bx 4, fd 13, 101 (JFO, WC) (JSP 2:389-90). First paragraph added at top of page appears in the handwriting of James F. Owings, clerk of the circuit court; remainder by WC.

292. Book D-1, 1450:“say{s}”

293. MS copy, 1: replaces “they” with “he”

294. Source: JSLP, Bx 4, fd 13, 72-73 (WR, JFO) (JSP 2:388-89). Certification at end appears in the handwriting of James F. Owings, clerk of the circuit court; remainder in WR's hand.

295. MS copy, 1:“{and} {\\Willard Richards William Clayton/}”

296. MS copy, 1:“Sherwood {&} John Taylor <and William Clayton>”



nine o'clock of said evening. And these deponents, Hyrum<sup>297</sup> Smith, Willard Richards, and William Marks, were with the said Smith at his dwelling house, in Nauvoo, on and during the evening of the fifth day of May last, and conversed with him; and all<sup>298</sup> of the deponents aforesaid, do say that on the seventh day of May aforesaid the said Smith reviewed the Nauvoo Legion, and was present with the said legion all that day, in the presence of many thousand people, and it would have been impossible for the said Joseph Smith to have been at any place in the State of Missouri at any time, on or between the sixth and<sup>299</sup> seventh days of May aforesaid. And these deponents, Willard Richards, William Clayton, Hyrum<sup>300</sup> Smith, and Lorin Walker, say that they have seen and conversed with the said Smith at Nauvoo, aforesaid daily<sup>301</sup>, from the tenth of February last until the first<sup>302</sup> of July last, and know that he has not been absent from said city of Nauvoo, at any time, during that time, long enough to have been in the State of Missouri; that Jackson county in the State of Missouri, is about three hundred miles from Nauvoo.

WILSON LAW,  
HENRY G. SHERWOOD,  
THEODORE TURLEY,  
SHADRACH ROUNDY,  
WILLARD RICHARDS,  
WILLIAM CLAYTON,  
[...] <sup>303</sup>  
JOHN TAYLOR,  
WILLIAM MARKS,  
LORIN WALKER.

<sup>304</sup>Sworn to and subscribed in open court, this 4th Jan[uary]., 1843.

OWINGS, Clerk.

[XIII.]

<sup>305</sup>And afterwards to wit on the 5th day of January, 1843, the following order was made in this cause, viz.:—

In the matter of Joseph Smith on Habeas Corpus.

And now, at this day, comes again the said Joseph Smith, by Justin Butterfield, his attorney, and at the same time also comes Josiah Lamborn, attorney-general of the State of Illinois, and the court being now sufficiently advised of, and concerning the motion heretofore entered to dismiss the proceedings in this cause, it is considered that said motion be denied, and the court having fully considered the petition of the said Joseph Smith, and the matters and things set forth in the return made to the writ of Habeas Corpus issued herein, and being now sufficiently

297. MS copy, 1, Book D-1, 1450, Book D-2, 90: "Hiram"

298. MS copy, 1: "{\all/}"

299. DHC 5:243: replaces "and" with "or"

300. MS copy, 1, Book D-1, 1450, Book D-2, 90: "Hiram"

301. MS copy, 1: "{\daily/}" overwrites "{every day}"

302. DHC 5:243: adds "day"

303. MS copy, 2: adds "~~Hyrum Smith~~"

304. Certification added by US in different ink in MS copy, 2.

305. Source: JSLP, Bx 4, fd 13, 74 (JFO, WR). First paragraph added at top of page appears in the handwriting of James F. Owings, clerk of the circuit court; remainder by WR.

advised of and concerning the same: It is considered and adjudged that the matters and things set forth in the return to the said writ of Habeas Corpus are wholly insufficient in law to authorize the arrest and detention of the said Joseph Smith; and it is further considered, <sup>306</sup>ordered, and adjudged by the court that the said Joseph Smith be fully released and discharged from the custody of William F. Elkin, sheriff of Sangamon county, under the warrant of the Governor of the State of Illinois, mentioned in the said return, and also from the custody of Wilson Law, on the proclamation of the said Governor, mentioned in the said return, and that he go hence without day.

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<sup>307</sup>United States of America, }  
District of Illinois. } ss.

I, James F. Owings<sup>308</sup>, clerk of the United States Circuit Court for the district of Illinois, do certify that the foregoing is a true and correct copy of the record and proceedings before said court in the matter of Joseph Smith, on petition, to be discharged on Habeas Corpus, as the same remain on the record and files of said court.

In testimony whereof, I have hereunto subscribed my name, and affixed the seal of said court at Springfield, this sixth day of January, A.D., 1843, and of our independence the 67th year.

[Seal.]

JAMES F. OWINGS<sup>309</sup>, Clerk.

[XIV.]

<sup>310</sup>I do hereby certify that I have inspected the foregoing record, and that<sup>311</sup> there is now no further cause for arresting or detaining Joseph Smith therein named by virtue of any proclamation or executive warrant heretofore issued by the Governor of this State, and that since the judgment of the circuit court of the United States for the district of Illinois, all such proclamations and warrants<sup>312</sup> are inoperative and void.

Witness my hand and seal, at Springfield, this 6th day of January, 1843.

[Seal.]<sup>313</sup>

THOMAS FORD,  
Gov[ernor]. of Ill[inois].

<sup>314</sup>The opinion of Judge Pope, as recorded in this history, was copied from the *Sangamon Journal*, and believed to be Judge Pope's opinion, as corrected and altered by him from the report furnished him by my secretary.

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306. MS copy, 1: adds "~~and~~"

307. *Source*: JSLP, Bx 4, fd 13, 75 (JFO). This certification is in the handwriting of James F. Owings, clerk of the circuit court, and still has a blue ribbon running through two holes at the top of the page as well as the remnants of a red-wax seal.

308. DHC 5:244: "Owing"

309. DHC 5:244: "OWING"

310. *Source*: Original in JSLP, Bx 4, fd 13, 1-2 (TF) (JSP 2:402). Document in handwriting of Thomas Ford, and includes the remnants of a red-wax seal.

311. DHC 5:244: omits "that"

312. DHC 5:244: omits "and warnings"

313. MS original, 1: omits seal

314. See *Sangamon Journal* 12 (19 Jan. 1843): 1. Cf. *T&S* 4 (16 Jan. 1842): 67-71. For WR's report, see JSj [1842-43], 77-99 (WR) (*APR*, 279-84; *JSP* 2:227-33); and JSLP, Bx 4, fd 13, 61-71 (WR, WC).

<sup>315</sup>In the judge's opinion on the bench, he remarked like this:—"Were it my prerogative to impeach Congress for any one thing, it would be for granting power for the transportation of fugitives on affidavit, and not on indictment alone." He also passed several severe strictures on the actions of different governors and officers concerned in my case, but which I suppose he thought proper to omit in his printed copy.

<sup>316</sup>**3½ P.M. Retired to Judge Adams. Evening, W[illia]m Smith called [and] said Cochran Representatives from Union had brought charges or insinuations against the Mormons saying certain things false in the Mormon Bible.** I received many invitations to visit distinguished gentlemen in Springfield, which time would not permit me to comply with;<sup>317</sup> also, a ticket from the manager to attend the theater this evening, but the play was prevented by the rain.

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315. *Source:* This paragraph is from the draft of Pope's opinion in JSLP, Bx 4, fd 13, 69 (WC), which reads: "The court is aware that when any thing is in haste, or where there is fear of escape, the authorities may issue a warrant to detain for examination & have taken this ground, but the court does not conceive, that it is proper to issue a process on mere suspicion, through motive of fear that he [Joseph Smith] will escape, when that motive is done away and <the> parties have time to collect testimony & present it to the Grand Jury, to shew that the office was committed, so that the arrest might be made on indictment & not on suspicion. Were it my prerogative to impeach Congress for any one thing it would be for this, for granting power for the transportation of fugitives on affidavit & not on indictment alone. The word charged is used in the Constitution. There must be something positive & not mere suspicion." This passage was based on the following sketchy note in JSj [1842-43], 97: "Proceed on more suspician. Motive fear that he will escape is done away—parties have time to collect testimony submit it to Grand Jury. Impeach Congress—only an impeachment. Charged used in the Constitution positive not suspicion" (APR, 284; JSP 2:233).

316. *Source:* JSj [1842-43], 108 (WR) (APR, 286-87; JSP 2:236). Deleted material supplied here in bold type.

317. Preceding sentence not in JSj [1842-43], 108, but is probably WR's recollection composed in RDft 6:6.



13.

DISCOURSE ON  
THE KINGDOM OF GOD  
January 1843

[DN 6 (2 April 1856): 25]

<sup>1</sup>Jan[uary].<sup>2</sup>—Saturday, January<sup>3</sup> 7 [1843].—At 8½ in the morning<sup>4</sup> we left Judge Adams’ to<sup>5</sup> return to Nauvoo, and arrived at Captain Dutch’s at 4 in the evening<sup>6</sup>. Traveling very bad, with snow and mud, and yet so cold as to whiten the horses with frost. While riding this day General Law and Dr. Richards<sup>7</sup> composed a *Jubilee Song*,<sup>8</sup> which they wrote and sung<sup>9</sup> in the evening, and “Dedicated to all lovers<sup>10</sup> of Illinois’ liberties,” as printed on the first page of <sup>11</sup>37th number of *The Wasp*.

<sup>12</sup>For the *Wasp*.

THE MORMON JUBILEE,

Written at Captain Dutch’s, Lancaster Post Office, Morgan county, Ill., on the evening of the 7th of January 1843, and sung by the party who accompanied General Joseph

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1. Source: JSj [1842–43], 110 (WR) (*APR*, 287; *JSP* 2:236), with editing and elaboration.
  2. Book D-1, 1452, Book D-2, 91, DHC 5:246: omit first occurrence of month
  3. Book D-1, 1452, Book D-2, 91: omit “January”
  4. JSj [1842–43], 110: replaces “in the morning” with “A.M.”; Book D-1, 1452 (darker ink): “{\in the morning/}” (TB)
  5. Book D-1, 1452 (darker ink), Book D-2, 91: “{\to/}” (pos. LH)
  6. JSj [1842–43], 110: replaces “in the evening” with “A.M.”; Book D-1, 1452 (darker ink): “{\in the evening/}” (TB)
  7. JSj [1842–43], 110, does not mention WR’s participation, a detail added by him in RDft 6:7. The dual authorship of the song was mentioned in *Wasp* 1 (21 Jan. 1843): [150].
  8. Book D-2, 91, has an asterisk keyed to following note at bottom of page: “\*See Ad[d]enda 2” (US). This refers to the insertion of the “Jubilee Song” below.
  9. DHC 5:246: “sang”
  10. Book D-1, 1452 (darker ink), Book D-2, 91: “{\lovers/}” (LH/LH)
  11. Book D-1, 1452, Book D-2, 91: add “the”
  12. The “Jubilee Song” was added by JFS in Book D-2, Addenda 2, 1–3, on 1 June 1866. The entry for this date in CHOj reads: “J.F.S. ... Copying Jubilee song (on Joseph’s release from Judge Pope’s court) in history book D” (CHOj 29:3). It was added too late to be included in *DN*, and BHR chose not to add it in DHC 5:246. Source: “The Mormon Jubilee,” *Wasp* 1 (14 Jan. 1843): [145]. Cf. copy in JSj [1842–43], 110–15 (WR) (*APR*, 287–89; *JSP* 2:236–40), which shows marks of pre-publication editing.

Smith from Springfield, (where he had voluntarily been for trial on Habeas Corpus,) on his return to Nauvoo.<sup>13</sup>

*Dedicated to all lovers of Illinois liberties.*

TUNE.—‘Na luck about the house;’ or, ‘Auld Lang Syne.’

And are you sure the news is true?  
 And <sup>14</sup>are you sure he’s free?  
 Then let us join with one accord,  
 And have a jubilee.  
 We’ll <sup>15</sup>have a jubilee, my friends,  
 We’ll have a Jubilee;  
 With heart and voice we’ll all rejoice  
 In that<sup>16</sup> our <sup>17</sup>Prophet’s free.  
 Success unto the Fed’ral Court,  
 Judge Pope presiding there,  
 And also his associates,\*<sup>18</sup> true,  
 So lovingly and so fair.  
 We’ll have a jubilee, my friends,  
 We’ll have a jubilee;  
 With heart and voice we’ll all rejoice  
 In that our Prophet’s free.

And to our learned counselors  
 We owe our gratitude,  
 Because that they in freedom’s cause  
 Like valiant men have stood,  
 We’ll have a jubilee, &c.

In the defense of innocence,  
 They made the truth to bear;  
 Reynold’s and Carlin’s baseness both  
 Did fearlessly declare.  
 We’ll have a jubilee, &c.

Edwards and Butterfield and Pope,<sup>19</sup>  
 We’ll mention with applause,  
 Because that they like champions bold  
 Support the Federal laws.  
 We’ll have a jubilee, &c.

13. Book D-2, Addenda 2, 1: adds “(See History January 7th 1843, or page 91)” (JFS)

14. Book D-2, Addenda 2, 1: adds erasure

15. Book D-2, Addenda 2, 1: “{a}”

16. JSj [1842-43], 111: “~~Because~~ <In that>”

17. Book D-2, Addenda 2, 1: adds erasure

18. Asterisk keyed to following note in *Wasp* and Book D-2, Addenda 2, 3: “Judge Pope’s daughter and distinguished ladies of Springfield, filled the bench during the trial.”

19. JSj [1842-43], 112: “~~The names of Pope and Butterfield~~ <Edwards and Butterfield and Pope>”

Th' Attorney Gen'ral of the State,  
 His duty nobly did,  
 And ably brought those errors forth,  
 From which we now are freed.  
 We'll have a jubilee, &c.

One word in praise of<sup>20</sup> Thomas Ford,  
 Our Governor<sup>21</sup> so true;  
 He understands the people's rights,  
 And will protect them, too.  
 We'll have a jubilee, &c.

There is one more we wish enroll'd  
 Upon the book of fame;  
 That master spirit in all jokes,  
 And 'Prentice' but in name.  
 We'll have a jubilee, &c.

The Sucker State we'll praise in song,  
 She's succor'd us indeed,  
 And we will succor her in turn<sup>22</sup>,  
 In every time of need.  
 We'll have a jubilee, &c.

Our charter'd rights she has maintain'd  
 Through opposition great;  
 Long may her charter champions live,  
 Still to protect the State.  
 We'll have a jubilee, &c.

We'll stand by her thro' sun and shade,  
 Through calm and tempest<sup>23</sup>, too;  
 And when she needs our Legion's aid,  
 'Tis ready at Nauvoo.  
 We'll have a jubilee, &c.

With warmest hearts we bid farewell<sup>24</sup>,  
 To those we leave behind;  
 The citizens of Springfield all  
 So courteous and so kind.  
 We'll have a jubilee, &c.

---

20. Book D-2, Addenda 2, 2: replaces "One word in praise of" with "And also noble"; entire line in lighter ink.

21. JSj [1842-43], 112: replaces "Our Governor" with "That Democrat"

22. JSj [1842-43], 114: replaces "in turn" with "her again"

23. JSj [1842-43], 115: replaces "tempest" with "sunshine"

24. JSj [1842-43], 113: replaces "farewell" with "good bye"



But Captain Dutch we cannot pass,  
 Without a word of praise;  
 For he's the<sup>25</sup> king of comic songs  
 As well as comic ways.  
 We'll have a jubilee, &c.

And the fair ladies of his house,  
 The flow'rs of Morgan's plains,<sup>26</sup>  
 Who from the soft Piano bring,  
 Such soul-enchancing strains.  
 We'll have a jubilee, &c.

And now we're bound for home, my friends,  
 A band of brothers true,  
 To cheer the hearts of those we love,  
 In beautiful Nauvoo.  
 We'll have a jubilee, my friends,  
 We'll have a jubilee;  
 With heart and voice we'll all rejoice,  
 In that our Mayor's<sup>27</sup> free.

<sup>28</sup>Which was written and sung repeatedly during the evening with many other songs and stories and the whole party were very cheerful and had a rich entertainment. We retired at a late hour and rose early.

<sup>29</sup>Recent accounts from Alexandria in Egypt state the mortality (murrain) among <sup>30</sup>cattle still continued, and it was calculated<sup>31</sup> that upwards of 200,000 oxen had already died.

<sup>32</sup>Sunday, 8.—At 8 in the morning<sup>33</sup> we left Captain Dutch's, and, passing through Geneva and Beardstown, and crossing the Illinois river on the ice, arrived at Rushville at 4 in the evening<sup>34</sup>. **Soon after a man, Mr. Royalty 6½ feet high called to see us.** After supper I went to Mr. Uriah Brown's, with several of the brethren, **and sung the Mormon Jubilee**, and spent the evening very agreeably, partly in examining drafts of improvements he had made in some operative and defensive machinery.<sup>35</sup> **Joseph said he had thought that the Lord had designed the apparatus for some more magnificent purpose than for the defense of nations.**

25. Book D-2, Addenda 2, 2: "the{ }"

26. JSj [1842-43], 115: "~~to thank them we take pains~~ <flowers of Morgan's plains>"

27. JSj [1842-43], 114: replaces "Mayor's" with "Prophet's"

28. This paragraph added from unused portion of JSj [1842-43], 116.

29. *Source*: Based on "Murrain in Egypt," *MSt* 3 (Feb. 1843): 175.

30. DHC 5:246: adds "the"

31. Book D-1, 1452: "estimated"

32. *Source*: Based on JSj [1842-43], 116-20 (WR) (*APR*, 290; *JSP* 2:240-42), with considerable editing and change to first person. Deleted material supplied here in bold type.

33. JSj [1842-43], 116: omits "in the morning"; Book D-1, 1452 (darker ink): "{\in morning/}" (TB)

34. JSj [1842-43], 116: replaces "in the evening" with "P.M."; Book D-1, 1452: replaces "in the evening" with "p.m."

35. Last part of preceding sentence based on a long, sketchy passage in JSj [1842-43], 117-20, which has been conjecturally reconstructed in *APR*, 290.

<sup>36</sup>Monday, 9.—At 8½ in the morning<sup>37</sup> started for Plymouth: roads very hard, smooth, and icy. When about two miles west of Brooklyn at 12½ p.m., the horses of the large carriage slipped and became unmanageable, and horses and carriage with Lorin Walker and Dr. Richards in it went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axletree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren were injured in the least. The company agreed that Lilburn W. Boggs should pay the damage; cut down a small tree, spliced the axle, drove on, and arrived at brother Samuel [Smith]’s in Plymouth, about four in the evening<sup>38</sup>. After supper I visited my sister Catherine Salisbury, accompanied by Dr. Richards and sister Durphy. This was the first time I had visited her<sup>39</sup> in the State of Illinois, and the circumstance brought vividly to my mind many things pertaining to my father’s house, of which I spake freely and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other’s eyes, Alvin took him by his collar and breeches, and threw him over the ring, which was composed of men standing around to witness the fight.

<sup>40</sup>[“While there,” said Dr. Richards, “my heart was pained to see a sister of Joseph’s almost barefoot, and four lovely children entirely so, in the middle of a severe winter. <sup>41</sup>What has not Joseph and his father’s family suffered to bring forth the work of the Lord in these last days<sup>42</sup>!”]

<sup>43</sup>I [Willard Richards] sung the Mormon Jubilee to cheer our hearts.

We returned to brother Samuel’s just before the close of the meeting at the schoolhouse, where Elder John Taylor preached. After passing the usual salutations with several who had called to see me, singing the Jubilee, &c., retired to rest.

<sup>44</sup>Tuesday, 10.—At 8½ in the morning<sup>45</sup> we started for Nauvoo, and stopping only to water at the public well at<sup>46</sup> Carthage, arrived at my house at 2½ in the evening<sup>47</sup>, found my family well, who, with many friends assembled to greet us on our safe return and my freedom, **and sung the Mormon<sup>48</sup> Jubilee. Soon after**, my aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise on my part<sup>49</sup>, and the old lady<sup>50</sup> was overjoyed<sup>51</sup> to behold her son free once more.

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36. Source: Based on JSj [1842-43], 121-24 (WR) (APR, 290-91; JSP 2:242-43), with editing, rewriting, and change to first person.

37. JSj [1842-43], 121: omits “in the morning”; Book D-1, 1452 (darker ink): “{\in morning/}” (TB)

38. JSj [1842-43], 121: replaces “in the evening” with “P.M.”; Book D-1, 1452, DHC 5:247: replace “in the evening” with “p.m.”

39. DHC 5:247: replaces “her” with “my sister”

40. This paragraph appears in MSHiJS and DN, the latter of which includes brackets, but omitted in DHC 5:247.

41. JSj [1842-43], 124: adds “Ah! thought I”

42. JSj [1842-43], 124: omits “in these last days”

43. This paragraph appears only in JSj [1842-43], 124.

44. Source: JSj [1842-43], 125 (WR) (APR, 291; JSP 2:243). Deleted material supplied here in bold type.

45. JSj [1842-43], 125: omits “in the morning”; Book D-1, 1453: replaces “in the morning” with “a.m.”

46. JSj [1842-43], 125, Book D-1, 1453, Book D-2, 92: replace “at” with “in”

47. JSj [1842-43], 125: replaces “in the evening” with “P.M.”; Book D-1, 1453, DHC 5:247: replace “in the evening” with “p.m.”

48. JSj [1842-43], 125: “<Mormon>”

49. DHC 5:248: omits “on my part”

50. DHC 5:248: replaces “the old lady” with “she”

51. Book D-1, 1453, Book D-2, 92: “over {en}joyed”; D-2 has a dash over the erasure.

<sup>52</sup>Wednesday, 11.—I rode out with Emma this morning, designing to go to brother Isaac<sup>53</sup> Russel[l]’s, and apologize for breaking his carriage on our return from Springfield, but broke a sleigh-shoe, and returned home, where I received a visit from a company of gentlemen and ladies from Farmington, on the Des Moines river, who left at<sup>54</sup> 2½ in the evening<sup>55</sup>.

I directed letters of invitation to be written from myself and lady for a dinner party at my house on Wednesday next, at 10 in the morning<sup>56</sup>, to be directed to brothers Wilson Law, William Law, Hyrum Smith, Samuel Bennett, John Taylor, William Marks, Peter Haws, Orson Hyde, Henry G. Sherwood, William Clayton, Jabez Durphy, H[arvey].<sup>57</sup> Tate, Edward Hunter, Theodore Turley, Shadrach Roundy, Willard Richards, Arthur Millikin, Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Alpheus Cutler, Reynolds Cahoon and ladies, also Mr. Levi Moffat<sup>58</sup> and Carlos<sup>59</sup> Granger and ladies, my mother Lucy Smith, and sisters Eliza R. Snow and Hannah<sup>60</sup> Ells.<sup>61</sup>

On hearing of my invitation for dinner, the Twelve Apostles<sup>62</sup> issued the following

### <sup>63</sup>PROCLAMATION

#### TO THE SAINTS IN NAUVOO.—

Feeling a deep sense of gratitude to our Heavenly Father for the great blessings which he has conferred on us in the deliverance of our beloved President Joseph Smith from the oppression with which he has so long been bound, the traveling high council invite the brethren in Nauvoo, to unite with them in dedicating Tuesday the 17th day of January instant, as a day of humiliation, fasting, praise, prayer and thanksgiving before the great Eloheim, that he will continue the outpouring of his Holy Spirit upon this people that they may ever<sup>64</sup> walk humbly before him, seek out and follow the counsels given through his servant, and ever be united heart and hand in building up this stake of Zion and the Temple, where God will reveal himself to this<sup>65</sup> people; that no strife or confusion may ever be found in our midst, but peace and righteousness may be our companions, and as he<sup>66</sup> has hitherto sustained his Prophet<sup>67</sup> in all the difficulties he has had to encounter, so he will continue to do, until he<sup>68</sup> has finished the great work committed to his charge, and that all those who have been called to his assistance in the holy ministry may be dil-

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52. *Source*: This and next paragraph based on JSj [1842-43], 126-27 (WR) (APR, 291-92; JSP 2:243-44), with editing, rearranging, and change to first person. For an early draft of this passage in WR’s handwriting, see JSHD, Bx 2.

53. Book D-1, 1453 (pencil): “Isaac”; penciled note in left margin reads: “should be Daniel” (RLC); Book D-2, 92 (pencil): “Isaac”; note in left margin reads: “Daniel” (RLC); DHC 5:248: replaces “Isaac” with “Daniel”

54. Book D-1, 1453: omits “at”

55. JSj [1842-43], 126: replaces “in the evening” with “P.M.”; Book D-1, 1453, DHC 5:248: replace “in the evening” with “p.m.”

56. Book D-1, 1453, DHC 5:248: replace “in the morning” with “a.m.”

57. Brackets this editor’s.

58. Book D-1, 1453, Book D-2, 92: “Moffatt”

59. Book D-1, 1453 (darker ink): “\Carlos/” (TB)

60. JSj [1842-43], 127: omits “Hannah”; Book D-1, 1453 (darker ink): “\Hannah/” (TB)

61. JSj [1842-43], 127: includes a sister “Partridge”

62. Book D-1, 1453 (darker ink), Book D-2, 92: “<Apostles>” (TB/TB)

63. *Source*: “Proclamation to the Saints in Nauvoo,” *Wasp* 1 (14 Jan. 1843): [147].

64. Book D-1, 1453: “<ever>” (TB)

65. *Wasp* 1:[147]: replaces “this” with “his”

66. DHC 5:249: replaces “he” with “the Lord”

67. Book D-1, 1453: “{\Prophet/}” (TB)

68. DHC 5:249: replaces “he” with “the Prophet”

igent and faithful in all things, that his hands may be stayed on high, like unto Moses; that our enemies, if such we have, may repent, and turning away from their enmity, get forgiveness and salvation, and that they may have no dominion over the servants of God or his saints, but that Zion may flourish upon the mountains and be exalted on the hills, and that all nations shall flow unto it and be saved, we will humble ourselves with fasting and supplication, and sing praises unto our God with the voice of melody and thanksgiving for the deliverance he has wrought out for his servant Joseph, through the legally constituted authorities of our government.

The bishops of the several wards are requested to see that meetings are appointed sufficient for the accommodation of the brethren and make a report unto us immediately of the same,<sup>69</sup> and it may be expected that some one of the brethren who visited Springfield will be present at the different meetings and give a history of their<sup>70</sup> proceedings.

In our fastings, humiliations and thanksgivings let us not forget the poor and destitute, to minister to their necessities, and respectfully would we suggest to the consideration of the brethren the situation of our President, who has long had all his business deranged, and has been recently obliged to expend large sums of money in procuring his release from unjust persecution, leaving him destitute of necessities for his family, and of means for prosecuting the history of the church and the translations which he is anxious should be in the hands of the brethren as speedily as possible. We therefore recommend that collections be taken at the different meetings, for his benefit, and such as have not cash will recollect that provisions will be an excellent substitute whenever it is convenient to bring them in; and we hope our brethren who are farmers in La Harpe, Ramus, Zarahemla, &c., and the region around, will have the opportunity of reading these few hints. A word to the wise is sufficient. The Lord loveth a cheerful and a bountiful giver, and will restore an hundredfold, for the laborer is worthy of his hire.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.  
Nauvoo, Jan[uary]. 11, 1843.

<sup>71</sup>Thursday, 12.—At home all day.

<sup>72</sup>Friday, 13.—At home till near sunset, **when Bro[ther] Russel[l] called to see if \$20 had been received. Said he put it in his brother's bag where both their monies were deposited and his bro[ther] said if there was \$20 due the Church he must make it good;** then went to brother William Marks with Dr. Richards to see Sophia Marks, who was sick; heard her relate her vision or dream of a visit from her two brothers who were dead, touching the associations and relations of another world.

<sup>73</sup>Saturday, 14.—Rode out with Emma in the morning. At 10 <sup>74</sup>attended city council, and in the evening called the quorum <sup>75</sup>together in my chamber to pray for Sophia Marks, who was very sick.

<sup>76</sup>Sunday, 15.—I spent at home with my family.

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69. *Wasp* 1:[147] has an asterisk here with the following footnote: "The above appointments are made."

70. Book D-1, 1453: replaces "their" with "the"

71. *Source*: JSj [1842-43], 128 (WR) (*APR*, 292; *JSP* 2:244).

72. *Source*: Closely follows JSj [1842-43], 129 (WR) (*APR*, 292; *JSP* 2:244). Deleted material supplied here in bold type.

73. *Source*: JSj [1842-43], 130 (WR) (*APR*, 292; *JSP* 2:244), with light editing and change to first person. JS's attendance at city council is not mentioned in JSj, but was added here based on NCCP, 131-47 (JSn) (*NCHCM*, 131-46). Cf. NCCM, Rough Book [1842-44], 1-3 (JSn).

74. Book D-1, 1454: adds "a.m."

75. DHC 5:250: adds "of the Twelve"; JSj [1842-43], 130: replaces "the quorum" with "special council"

76. *Source*: Based on JSj [1842-43], 131 (WR) (*APR*, 292; *JSP* 2:245), with elaboration.

<sup>77</sup>Monday, 16.—I was about home, and directed a letter to be written as follows:—

<sup>78</sup>Nauvoo, January 16, 1843.

J[ustin]. Butterfield, Esq.:

Dear Sir:—I now sit down to inform you of our safe arrival home on Tuesday last, after a cold and troublesome journey of four days. We found our families well and cheerful. The news of our arrival was soon generally known, and when it was understood that justice had once more triumphed over oppression, and the innocent <sup>79</sup>been rescued from the power of mobocracy, gladness filled the hearts of the citizens of Nauvoo, and gratitude to those who had so nobly and manfully defended the cause of justice and innocence was universally manifest, and of course I rejoiced with them and felt like a free man at home.

Yesterday a letter was received by Sidney Rigdon, Esq., from John C. Bennett, which was handed to me this morning<sup>80</sup>. From that<sup>81</sup> letter it appears that Bennett was at Springfield a few days after we left there, and that he is determined if possible to keep up the persecution against me. I herewith transmit a copy of his letter and shall rely upon your counsel, in the event of any further attempt to oppress me and deprive me of liberty; but I am in hopes that Governor Ford will not gratify the spirit of oppression and mobocracy so glaringly manifest in the conduct of John C. Bennett.

The following is a copy of his letter:—

“Springfield, Illinois,  
Jan[uary]. 10, 1843.

Mr. Sidney Rigdon and Orson Pratt:

Dear Friends:—It is a long time since I have written to<sup>82</sup> you, and I should now much desire to see you, but I leave tonight for Missouri to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight and others for murder, burglary, treason, &c., &c., who will be demanded in a few days on *new* indictments, found by the grand jury of a called court on the original evidence, and in relation to which a *nolle prosequi* was entered by the district attorney.

*New* proceedings have been gotten up on the *old* charges, and no *habeas corpus* can then save them. We shall try Smith on the Boggs case when we get him into Missouri. The war goes bravely on, and although Smith thinks <sup>83</sup>he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. The governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joe on a new requisition and demand predicated on the old charges on the *institution of new writs*. He must go to Missouri, but he shall not be harmed if he is not guilty, but he is a *murderer* and must suffer the penalty of the law. Enough on this subject.

I hope that both of your kind and amiable families are well, and you will please to give them *all* my best respects. I hope to see you all *soon*. When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence *immediately*.—

Yours respectfully,

JOHN C. BENNETT.

77. Source: Probably based on WR's guess; entry for this date is blank in JSj [1842–43], 132 (APR, 292; JSP 2:245).

78. Source: JSLB 2:243–44 (US). Cf. JCB's original letter to SR and OP, 10 Jan. 1842, in SRC, fd 10, and MS copy in JScSup, fd 4, 1–2 (US), the latter of which includes an incomplete and unpublished editorial comment on its verso.

79. DHC 5:250: adds “had”

80. JSLB 2:243: replaces “morning” with “A.M.”; Book D-1, 1454: “{\morning/}” (TB)

81. Book D-2, 93 (pencil): “this<at>”

82. JSLB 2:243: omits “to”; Book D-1, 1454 (darker ink): “<to>” (pos. TB); Book D-2, 94: “te”

83. Book D-2, 94: adds ellipses over erasure

P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt after reading?  
J.C.B.”

This is his letter *verbatim et literatim*.

In the foregoing the designs of Bennett are very plainly manifest, and to see his rascality you have only to read some articles from his pen published in the *Times and Seasons* about two years ago, on the subject of the<sup>84</sup> Missouri affair. I shall be happy to hear from you on this subject as soon as convenient, also if you have received any communication from Washington. We are ready to execute the mortgage at any time.—

Yours, very respectfully,  
JOSEPH SMITH.

By W[ILLIA]M. CLAYTON, Agent.

P.S. I would just remark that I am not at all indebted to S[idney]. Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me.  
J.S.

<sup>85</sup>The ship *Swanton* sailed from Liverpool with a company of saints for New Orleans, led by Elder Lorenzo Snow.

<sup>86</sup>Tuesday, 17.—<sup>87</sup>Being the time appointed by the Twelve as a day of humiliation, fasting, praise, prayer and thanksgiving before the great Eloheim, I attended a public meeting in my own house, which was crowded to overflowing. <sup>88</sup>Many other meetings were held<sup>89</sup> in various parts of the city, which were well attended, and there was great joy among the people that I had once more been delivered from the grasp of my enemies.

<sup>90</sup>In the evening I attended a reference<sup>91</sup>, with six others<sup>92</sup>, on a land case of <sup>93</sup>R[obert]. D. Foster's.

<sup>94</sup>Wednesday, 18.—At 10 o'clock in the morning<sup>95</sup> the party invited began to assemble at my house, and before 12 they were all present except Levi Moffatt and wife, and brother Hyrum's wife,

84. Book D-2, 94: “<subject of the>” (LH)

85. This paragraph added interlinearly in darker ink by TB in Book D-1, 1455, and incorporated by TB in Book D-2, 94, between 21 Jan.–2 Feb. 1846 (see MSHi Chronology). *Source*: Possibly based on Robert Reid, New Orleans, to Brother Ward, 15 Mar. 1843, *MSt* 4 (May 1843): 14–15, which dates departure to 17 Jan. 1843.

86. *Source*: The words “a day of humiliation, fasting, praise, prayer and thanksgiving before great Elohim” echo BY's proclamation in *Wasp* 1 (14 Jan. 1843): [147] (cf. DHC 5:248; chap. 13), which also directed that “the Bishops of the several Wards ... see that meetings are appointed sufficient for the accommodation of the brethren.” WW records his attendance at the meeting held in JS's home, as well as the content of JS's sermon, and mentions that “Meetings were appointed in each ward throughout the city” (WWj, vol. 4, 17 Jan. 1843 [WWj 2:211–12]). The same issue and page of the *Wasp* lists locations for the other meetings.

87. DHC 5:252: adds “This”

88. Book D-1, 1455 (different ink), Book D-2, 94 (different ink): add “[*erasure*] {\M/}any”

89. RDft 6:9: replaces “held” with “had”; Book D-1, 1455 (darker ink): “h{\eld/}” (pos. RLC); Book D-2, 94: “h{\el/}d” (US)

90. *Source*: This paragraph based on JSj [1842–43], 133 (WR) (*APR*, 292; *JSP* 2:245).

91. DHC 5:252: replaces “reference” with “referee case”

92. JSj [1842–43], 133: “<with 6 others>”

93. DHC 5:252: adds “Dr.”

94. *Source*: This day's entry based on JSj [1842–43], 134–37 (WR) (*APR*, 292–93; *JSP* 2:245–46), with elaboration and additions. Deleted material supplied here in bold type. Cf. WWj, vol. 4, 18 Jan. 1843 (*WWj* 2:212).

95. Book D-1, 1455: replaces “o'clock in the morning” with “a.m.”



who was sick.<sup>96</sup> I distributed cards among them, printed for the occasion, containing the Jubilee Song of brothers Law and Richards<sup>97</sup>, also one by sister Eliza R. Snow, as printed on the 96th page, 4th volume of *Times and Seasons*,<sup>98</sup> which were sung by the company with the warmest feelings.

**Elder Taylor then read a vision from a New Orleans paper. Bro[ther] and Sister Marks came in. Gen[era]l S[mith]: “I will call your attention to one of the most enticing cases you ever saw.”**

I then read John C. Bennett’s letter<sup>99</sup> to Mr.<sup>100</sup> Sidney Rigdon and Orson Pratt of the 10th inst[ant]., and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but want<sup>101</sup> to keep it a secret, as though he were holding a private<sup>102</sup> correspondence with Bennett, but as soon as Mr. Pratt got the letter he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness. I told them I had sent word to Governor Ford by Mr.<sup>103</sup> Backenstos, that before I would be troubled any more by Missouri, I would fight first<sup>104</sup>.

**Dreamed that a sheriff came after me [Joseph]. A man put a musket in my hand and told me to keep him [the sheriff]. I took the musket and walked around him. When he went to go away, I would push him back and if others came to trouble him I would keep them off.**

Conversation continued on various topics until 2 o’clock, when 21 sat down to the dinner-table, and Emma and myself waited<sup>105</sup> on them, with other assistants.

My room was small so that but few could be accommodated at a time. 20 sat down to the second table, which was served as the first, and 18 at the third, among whom were myself and Emma, and 15 at the fourth table, including children and my household.

Many interesting anecdotes were related by the company, who were very cheerful, and the day passed off very pleasantly.<sup>106</sup> President Brigham Young was present, although very feeble; this was the first time that he had been out of his house since he was taken sick. His fever had been so severe that he had lain in a log-house, rather open, without fire most of the time, when it was so cold that his attendants would freeze their toes and fingers while fanning him, with great coat and mittens on<sup>107</sup>. One thing more<sup>108</sup> tended to give a zest to the occasion was, that it was 15 years this day since I was married to<sup>109</sup> Emma Hale.

**H[enry] G. Sherwood preached a Methodist Sermon and received a vote of thanks from the company and he continued to tell story. Elder Hyde told the Eddy Story.<sup>110</sup>**

96. Part about HS’s wife not in JSj [1842–43], 134.

97. JSj [1842–43], 134, does not mention WR.

98. See “Jubilee Song,” *T&S* 4 (1 Feb. 1843): 96.

99. Book D-1, 1455 (darker ink): “<Letter>” (TB)

100. DHC 5:252: “Messrs.”

101. Book D-1, 1455, Book D-2, 95, DHC 5:252: “wanted”

102. Book D-1, 1455: “<private>” (TB)

103. Book D-2, 95: “\Mr./” (TB)

104. Book D-2, 95 (pencil): adds “first”; DHC 5:252: omits “first”

105. Book D-1, 1455: adds erasure

106. *Source*: Part about BY’s illness not mentioned in JSj or WWj, but possibly composed by WR in RDft 6:9 from memory (WRj 19:33), or with BY’s assistance (see *MSHiBY* [1968], 126).

107. DHC 5:253: moves “with great coat and mittens on” to follow “attendants”

108. DHC 5:253: adds “which”

109. Book D-1, 1456: “{was} married {to}”

110. JSj [1842–43], 137: “<Elder Hyde ... Story>”



<sup>111</sup>The brethren dispersed about six o'clock, with many thanks, and expressions of gratitude, and in the evening I attended the lodge.

<sup>112</sup>Thursday, 19.—I was at home, excepting a short [time] out in the city in the forenoon<sup>113</sup>.

[DN 6 (9 April 1856): 33]

<sup>114</sup>Jan[uary].<sup>115</sup>—Friday, 20.—Visited at brother [William] Marks' this morning, returned at 10 a.m.<sup>116</sup>, and gave Dr.<sup>117</sup> Richards and W. W.<sup>118</sup> Phelps some instructions about **uniting in writing** the history **of the church**, when I received the following communication:—

<sup>119</sup>VADE MECUM—[translated]—GO WITH ME.<sup>120</sup>

<sup>121</sup>From W. W. Phelps to Joseph Smith the Prophet.

Go with me; will you go to the saints that have died,  
To the next better world where the righteous reside,  
Where the angels and spirits in harmony be  
In the joys of a vast paradise? Go with me.

Go with me where the truth and the virtues prevail;  
Where the union is one and the years never fail;  
Not a heart can conceive nor a natural eye see  
What the Lord had prepared for the just. Go with me.

Go with me where there is no destruction or<sup>122</sup> war,  
Neither tyrants or slanderers<sup>123</sup>, or<sup>124</sup> nations ajar;  
Where the system is perfect and happiness free,  
And the life is eternal with God. Go with me.

Go with me. Will you go to the mansions above  
Where the bliss and the knowledge, the light, and the love,  
And the glory of God do eternally be?  
Death, the wages of sin, is not there. Go with me.

**Nauvoo, January, 1843**<sup>125</sup>

111. *Source*: JS's attendance at the Nauvoo Masonic Lodge, beginning at 6 p.m., is mentioned in NMMB, under date (transcription in vol. 8,V.7).

112. *Source*: JSj [1842-43], 139 (WR) (*APR*, 293; *JSP* 2:246).

113. Book D-1, 1456 (darker ink): "{\forenoon/}" (TB)

114. *Source*: This paragraph based on JSj [1842-43], 140 (WR) (*APR*, 293; *JSP* 2:246-47). Deleted material supplied here in bold type.

115. Book D-1, 1456, Book D-2, 95, DHC 5:253: omit month

116. Book D-2, 95: "<A.M.>" (LH)

117. Book D-1, 1456 (darker ink): adds "\Dr./" at *boln* (TB); Book D-2, 95: "<Dr>" (LH)

118. Book D-1, 1456 (darker ink): "<W W>" (TB); Book D-2, 95: "\W.W./" at *boln* (LH)

119. *Source*: "From W. W. Phelps to Joseph Smith: The Prophet," *T&S* 4 (1 Feb. 1843): 81-82. Cf. JSc, Bx 5, fd 18, 26-29.

120. DHC 5:253: omits "[translated]—GO WITH ME"

121. Book D-1, 1456, Book D-2, 95: move this line above to follow "communication"

122. DHC 5:254: "nor"

123. DHC 5:254: "nor mobbers"

124. DHC 5:254: "nor"

125. *T&S* 4:82, Book D-1, 1456: add place and date

<sup>126</sup>In the afternoon<sup>127</sup> I attended a council of the Twelve at President Young's. There were present: Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and brother Hyrum Smith. We had conversation on /<sup>128</sup>a great variety of subjects. I related my dream: "I dreamed this morning that I was in the lobby of the Representatives' Hall, at Springfield, when some of the members who did not like my being there, began to mar, and cut, and pound my shins with pieces of iron. I bore it as long as I could, then jumped over the rail into the hall, caught a rod of iron and went at them, cursing and swearing at them in the most awful manner, and drove them all out of the house. I went to the door and told them to send me a clerk and I would<sup>129</sup> make some laws that would do good. There was quite a collection around the State<sup>130</sup> House trying to raise an army to take me, and there were many horses tied round the square. I thought they would not have the privilege of getting me, so I took a rod of iron and mowed my way through their ranks<sup>131</sup>, looking after their best race-horse, thinking they might catch me where they could find me; when<sup>132</sup> I awoke." To dream of flying signifies prosperity and deliverance from enemies; to dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.

I told Elder Hyde that when he spoke in the name of the Lord it should prove true, but he must not curse the people, rather bless them.

I prophesy in the name of the Lord God,<sup>133</sup> as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the saints by thousands and tens of thousands.

**Elder Hyde told of the excellent white wine he drank in the east [Palestine]. Joseph prophesied in the name of the Lord that he would drink wine with him in that country.**

<sup>134</sup>This council was called to reconsider<sup>135</sup> the case of Orson Pratt, who had previously been cut off from the quorum of the Twelve for neglect of duty<sup>136</sup>, and Amasa Lyman had been ordained an apostle in his place. <sup>137</sup>I told the council that as there was not a quorum present when Orson

126. *Source*: Remainder of this day's entry from JSj [1842-43], 140-44 (WR) (*APR*, 293-95; *JSP* 2:247-48), supplemented with QTAM [1840-44], 20 Jan. 1843 (transcription in vol. 8, V.3). Deleted material supplied here from JSj in bold type.

127. Book D-1, 1456 (darker ink): "{\afternoon/}" (LH)

128. Handwriting of TB ends; LH begins in Book D-2, 95, and continues to p. 248 (chap. 24).

129. JSj [1842-43], 141: "~~will~~ <would>"

130. JSj [1842-43], 141: "<State>"

131. JSj [1842-43], 141: "~~way~~ <ranks>"

132. DHC 5:255: replaces "when" with "Then"

133. Book D-2, 96: adds ellipses over erasure

134. Apparently, this paragraph was dictated by BY on 22 Dec. 1845: "I went to G[eorge] A Smith's room & found my clerk there making notes for History. I dictated the following to be placed therein viz the expulsion of Br O Pratt & ordination of Br A Lyman in his place which was forwarded to the Historian [WR]" (BYj [1844-46], vol. 4, under date). It was included in RDft 6:10 (WR), and later copied into Book D-1, 1457 (TB). *Source*: Based on QTAM, 20 Jan. 1843 (transcription in vol. 8, V.3).

135. Book D-1, 1457 (darker ink), Book D-2, 96 (darker ink): "{\reconsider/}" (pos. LH/LH)

136. Book D-1, 1457 (darker ink): replaces "neglect of duty" with "{\disobedience/}" (JG); DHC 5:255: replaces "quorum ... duty" with "Church for disobedience"

137. Book D-1, 1457: emends remainder of paragraph as follows: "{\I told the quorum you may receive Orson back into the quorum of the Twelve, and I will find another/} ~~he was still a member, that he had not been cut off legally, and I would find some~~ [erasure] place for Amasa Lyman, to which the council agreed. <I can take on Amasa into the First Presidency.>" (JG). DHC 5:255: "I told the quorum: you may receive Orson back into the quorum of the Twelve and I can take Amasa into the First Presidency."

Pratt's case came up before them, that he was still a member, that he had not been cut off legally, and I would find some other place for Amasa Lyman; to which the council agreed. President Young said there were but three present when Amasa was ordained.<sup>138</sup> I told them that was legal when no more could be had.

I told the council that from the 6th day of April next, I go in for preparing with all present for a mission through the United States, and when we arrive at Maine, we will take ship for England, and so on to all countries where we shall have a mind to go. We must send for John E. Page to come home, and have all the quorum to<sup>139</sup> start from this place.<sup>140</sup>

Let the Twelve be called on, on the 6th of April, and a notice be given for a special conference on the platform of the House of the Lord. If I live, I will yet take these brethren through the United States and through the world, and will make just as big a wake as God Almighty will let me; we must send kings and governors to Nauvoo, and we will do it.

<sup>141</sup>At 3 o'clock, council adjourned to my house, and at 4 I baptized Orson Pratt and his wife Sarah Marinda and Lydia Granger in the Mississippi river, and confirmed them in the church, ordaining Orson<sup>142</sup> Pratt to **all the authority of his** former office and standing<sup>143</sup> in the quorum of the Twelve<sup>144</sup>.

<sup>145</sup>Saturday, 21.—At home, except going out in the city with Elder<sup>146</sup> Orson Hyde to look at some lots.

<sup>147</sup>Sunday, 22.—I preached at the Temple on the setting up of the kingdom of God.

<sup>148</sup>The subject arose from two questions proposed at a lyceum<sup>149</sup>.

1st, Did John baptize for <sup>150</sup>remission of sins?

2nd, Whether the kingdom of God was set up before the day of Pentecost, or not till then?

<sup>151</sup>**To the first question I answered "he did." It is acknowledged of all men that John preached the Gospel, and must have preached the first principles; if so, he must have preached the doctrine of Baptism for the remission of sins, for that is the first principle of the Gospel and was ordained before the foundation of the world. I must give my own testimony, because I know it from God. On the second question I said where the oracles of God are revealed, there is the Kingdom of God.**

138. Book D-1, 1457: adds "<the rest of the Twelve being either on missions or sick.>" (JG); same words added in DHC 5:255.

139. Book D-2, 96: "\to/" (prob. LH)

140. Preceding sentence based on following from JSj [1842-43], 143: "We must write for John E. Page. We must love the whole Quorum. We must send Kings and Queens to Nauvoo and we will do it. We must all start from this place."

141. *Source*: First part of paragraph ("At 3 o'clock ... house") based on QTAM, 20 Jan. 1843 (transcription in vol. 8, V.3), remainder from JSj [1842-43], 144 (WR) (*APR*, 295; *JSP* 2:248).

142. Book D-2, 96: "{\Orson/}" (LH)

143. DHC 5:256: omits "and standing"

144. JSj [1842-43], 144: omits "and standing ... Twelve"

145. *Source*: JSj [1842-43], 146 (WR) (*APR*, 295; *JSP* 2:248).

146. Book D-1, 1457 (darker ink): "<Elder>" (TB)

147. *Source*: JSj [1842-43], 147 (WR) (*APR*, 295; *JSP* 2:249).

148. *Source*: Following four paragraphs (except last sentence) from WCj [1842-45], vol. 2 (page 48 according to RDft 6:11) (*IC*, 93-94; *WJS*, 159). Last sentence was added in the margin in RDft 6:11 (WR) from FDRN (*WJS*, 159).

149. DHC 5:256: adds "meeting"

150. DHC 5:256: adds "the"

151. The following paragraph is canceled in Book D-1, 1457, and replaced with an addendum given below. This change was incorporated by LH in Book D-2, 96-99, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology), and followed in DHC 5:256.

**Wherever the oracles of God are, and subjects to obey those oracles, there is the Kingdom of God. What constitutes the Kingdom of God? an administration who has the power of calling down the oracles of God, and subjects to receive those oracles, no matter if there are but three, four or six, there is the Kingdom of God &c. No generation was ever saved or destroyed upon dead testimony, neither can be, but by living testimony are they judged.**

<sup>152</sup>The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff:—

<sup>153</sup>Some say the kingdom of God was not set up <sup>154</sup>until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

Whenever there has been a righteous man on <sup>155</sup>earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ and the prophets whom God hath sent, the judgments of God have rested upon people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which <sup>156</sup>were destroyed for rejecting the prophets.

Now I will give my testimony. I care not for man; I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there <sup>157</sup>the kingdom of God is not.

In these remarks I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them, we never have, and we can hardly make <sup>158</sup>mention of <sup>159</sup>the State of Missouri, of our persecutions there, &c., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c., &c., which is false. We speak of the kingdom of God <sup>160</sup>on the earth, not the kingdoms of men.

The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God, and if they have not the oracles of God, they are not the people of God. But say you, what will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to his church in all ages of the world, when he has a people on earth? I tell you, in the name of Jesus Christ, they will be damned, and when you get into the eternal world you will find it will <sup>161</sup>be so; they cannot escape the damnation of hell.

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152. Book D-1, 1457 (darker ink): adds this sentence at *coln* (TB); DHC 5:256: brackets this sentence

153. Book D-1, 1457: adds "<(see Addenda, page 4)>" (TB). The following sermon was added by LH in Book D-1, Addenda, 4-6, probably on 15 Aug. 1855, and incorporated by LH in Book D-2, 96-99, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). *Source*: NSB, 1-4 (LH), which was copied from WWj, vol. 4, 22 Jan. 1843 (WWj 2:213-17; WJS, 155-59), and later emended possibly by TB.

154. WWj, NSB, 1, Book D-1, Addenda, 4, Book D-2, 96, DHC 5:256: add "on the earth"

155. Book D-1, Addenda, 4: adds erasure

156. DHC 5:257: replaces "which" with "that"

157. Book D-1, Addenda, 5: "<there>" (pos. RLC)

158. Book D-1, Addenda, 5: "<make>" (LH)

159. Book D-1, Addenda, 5: "<of>" (LH)

160. NSB, 1: "<God>"

161. WWj: replaces "will" with "to"

As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest<sup>162</sup> with John alone. The Lord promised Zacharias that he should have a son, which<sup>163</sup> was a descendant of Aaron, and<sup>164</sup> the Lord <sup>165</sup>promised that the priesthood should continue with Aaron and his seed throughout their generations. “Let no man take this honor upon himself, except he be called of God as was Aaron,” and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple <sup>166</sup>that he should have a son whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic priesthood, and was called of God to preach the gospel of the kingdom of God; <sup>167</sup>the Jews, as a nation, having departed from the law of God, and the gospel of the Lord, prepared the way for transferring it to the gentiles.

But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask, if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, “Repent ye, for the kingdom of heaven is nigh at hand,” as much as to say<sup>168</sup>, “Out here, I have got the kingdom of God and I am coming after you; I have got the kingdom of God and you can get it, and I am coming after you,<sup>169</sup> and if you don’t receive it, you will be damned”; and the Scriptures represent that all Jerusalem went out unto John’s baptism. There<sup>170</sup> was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God<sup>171</sup> were there, therefore the kingdom of God was there, for no man could have better authority to administer than John, and our Savior submitted to that authority himself by being baptized by John, therefore the kingdom of God was set up on the earth, even in the days of John.

There is a difference between the kingdom of God and the fruits and blessings that flow from that<sup>172</sup> kingdom, because there were more miracles, gifts, <sup>173</sup>visions, healings, tongues, &c., in the days of Jesus Christ and his<sup>174</sup> apostles, and on the day of Pentecost, than under John’s administration. It does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milkpan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the<sup>175</sup> kingdom.

John was a priest after the order of Aaron, and had the keys of that priesthood, and came

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162. WWj: replaces “rest” with “be”

163. DHC 5:257: replaces “which” with “who”

164. DHC 5:257: omits “and”

165. DHC 5:257: adds “having”

166. DHC 5:257: adds “and told him”

167. NSB, 2: adds “~~and~~”

168. WWj: replaces “say” with “bawl”

169. Book D-2, 98: “<I have got ... after you>” (LH)

170. WWj, NSB, 2: replace “There” with “Here”; in Book D-1, Addenda, 5, “Here” is underlined in pencil and “There” is written in pencil in the left margin (prob. JG)

171. NSB, 2: “<of God>” (LH)

172. DHC 5:258: replaces “that” with “the”

173. WWj: adds “~~graces~~”

174. Book D-1, Addenda, 6 (darker ink): “{his/}” (prob. LH); NSB, 2, Book D-2, 98: replace “his” with “the”

175. NSB, 3: “<blessings of the>”

forth preaching repentance and baptism for the remission of sins, but at the same time cries out, “There cometh one<sup>176</sup> after me more mighty than I, the latchet of whose shoes I am not worthy to <sup>177</sup>unloose,” and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedek priesthood and kingdom of God, and had before revealed the priesthood of Moses; yet Christ was baptized by John to fulfill all righteousness, and Jesus in his teachings says, “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” What rock? Revelation.

Again he says, “Except ye are<sup>178</sup> born of the<sup>179</sup> water and of the Spirit ye cannot enter into the kingdom of God,” and “though the heavens and earth should pass away, my words should<sup>180</sup> not pass away,”<sup>181</sup> <sup>182</sup>“If a man is born of water and of<sup>183</sup> the Spirit he can get into the kingdom of God.”<sup>184</sup> It is evident the kingdom of God<sup>185</sup> was on the earth, and John prepared subjects for the kingdom by preaching the gospel to them and, baptizing them, and he prepared the way before the Savior, or came as a forerunner and prepared subjects for the preaching of Christ, and Christ preached through Jerusalem on the same ground where John had preached, and when the apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards, and it was also with John, and he preached the same gospel and baptism that Jesus and the apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God, but where these are not, the kingdom of God is not. All the ordinances, systems and administrations on the earth are of no use to the children of men unless they are<sup>186</sup> ordained and authorized of God, for nothing will save a man but a legal administrator, for none others will be acknowledged either by God or angels.

I know what I say; I understand my mission and business. God Almighty is my shield, and what can man do if God is my friend. I shall not be sacrificed until my time comes, then I shall be offered freely. All flesh is as<sup>187</sup> grass, and a governor is no better than other men; when he dies he is but a bag of dust<sup>188</sup>. I thank God for preserving me from my enemies: I have no enemies but for the truth's sake.<sup>189</sup> I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got, we only ask them to come and<sup>190</sup> get more. What if all the world should embrace this gospel? They would then see

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176. Book D-2, 98: “<one>” (pos. LH)

177. DHC 5:258: adds “stoop down and”

178. DHC 5:258: replaces “ye are” with “a man be”

179. DHC 5:258: omits “the”

180. WWj, Book D-1, Addenda, 6, DHC 5:258: replace “should” with “shall”

181. DHC 5:258: “and, ‘heaven and earth shall pass away, but my words shall not pass away.’”

182. DHC 5:258: removes quotation marks

183. WWj, Book D-1, Addenda, 6: omit “of”

184. NSB, 3: “<and through ... God>” (TB). Omitted by LH probably through haplography.

185. NSB, 3: “<God>” (LH)

186. NSB, 3: “<are>” (pos. LH)

187. Book D-1, Addenda, 6, Book D-2, 99: “<as>” (LH/pos. LH)

188. WWj: replaces “dust” with “dung”; NSB, 4: “~~dung~~ <dust>” (pos. TB)

189. WWj: replaces preceding sentence with “I have no enmity”; NSB, 4: “I have no enemies <but for the truth's sake>” (LH)

190. Book D-1, Addenda, 6: “<come and>” (LH)



eye to eye, and the blessings of God would be poured out upon the people, which is the desire of<sup>191</sup> my whole soul. Amen.

<sup>192</sup>Monday, 23.—Was at home, and wrote the editor of the *Wasp*, as follows:

<sup>193</sup>Dear Sir:—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county, but as my ideas<sup>194</sup> revolt at the idea of having anything to do with politics, I have declined in every instance having anything to do<sup>195</sup> on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the church.

Please insert the above, and oblige,

JOSEPH SMITH.

Nauvoo, Jan[uary]. 23, 1843.

<sup>196</sup>In the evening rode with Emma to see Dr. Richards, who was sick, at the old postoffice building up the river<sup>197</sup>. Elder John Snider<sup>198</sup> returned from his mission to England, **where he had been sent by the Twelve [Apostles] according to Revelation to procure help for the Temple.**

<sup>199</sup>Tuesday, 24.—Was at home till noon<sup>200</sup>, when I rode out with Emma. Evening<sup>201</sup>, attended the masonic lodge **for trial of Geo[rge] W. Robinson, which was postponed &c. till Tuesday eve[ning] next.**

<sup>202</sup>Wednesday, 25.—Was about home.

<sup>203</sup>Thursday, 26.—In the afternoon<sup>204</sup> rode to the Temple, and afterwards to William Clayton's.

<sup>205</sup>Friday, 27.—Rode on the prairie with William Clayton. Dined at br[other].<sup>206</sup> Cornelius P. Lott's.

<sup>207</sup>Saturday, 28.—Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell; the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids **to Keokuk.**<sup>208</sup>

191. WWj: omits "the desire of"; NSB, 4: "<the desire of>" (pos. TB)

192. *Source*: Probably WR's assumption.

193. *Source*: *Wasp* 1 (28 Jan. 1843): [155].

194. *Wasp* 1:[155], Book D-1, 1458, Book D-2, 99, DHC 5:259: replace "ideas" with "feelings"

195. Book D-2, 99: "<with politics ... to do>" (LH)

196. *Source*: JSj [1842-43], 147 (WR) (*APR*, 295; *JSP* 2:249), with light editing. Deleted material supplied here in bold type.

197. WR's location not mentioned in JSj [1842-43], 147, but supplied by WR himself in RDft 6:11, which reads: "at ~~Hiram Kimball's~~ the old Post office building."

198. DHC 5:260: "Snyder"

199. *Source*: JSj [1842-43], 147 (WR) (*APR*, 295; *JSP* 2:249), with light editing and change to first person. Deleted material supplied here in bold type.

200. JSj [1842-43], 147: replaces "noon" with "P.M."; Book D-1, 1458 (different ink): "{\noon/}" (prob. LH)

201. Book D-1, 1458 (different ink): "[*erasure*] eve\ning/" (pos. LH)

202. *Source*: Probably WR's guess; the entry for this day is blank in JSj [1842-43], 148 (*APR*, 295; *JSP* 2:249).

203. *Source*: Based on WCj [1842-45], vol. 2, 26 Jan. 1843 (*NTNLF*, 388), which reads: "At Prest. Joseph—dined with him. rode to Temple & back to his house. After we got through he brought me home."

204. Book D-1, 1458 (darker ink): "{\afternoon/}" (LH)

205. *Source*: Based on WCj [1842-45], vol. 2, 27 Jan. 1843 (*NTNLF*, 388).

206. Book D-2, 99: "<Bro.>" (LH)

207. *Source*: This day's entry from JSj [1842-43], 148 (WR) (*APR*, 295; *JSP* 2:250), with light editing. Deleted material supplied here in bold type.

208. Book D-1, 1458: replaces preceding bolded text with an erasure



[DN 6 (16 April 1856): 41]

<sup>209</sup>Jan[uary].<sup>210</sup>—Sunday, 29.—I <sup>211</sup>attended meeting at the Temple. **After prayer by John Taylor then singing by the choir, [Joseph remarked,] I feel thankful to Almighty God for the privilege of standing before you this morning. It is necessary that the hearers should have good and honest hearts as well as the speaker. I aim to address you on the important subject of the Prodigal Son.** After reading the parable of the prodigal son, and making some preliminary remarks, I stated that there were two questions<sup>212</sup> which had been asked me concerning <sup>213</sup>my subject of the last Sabbath, which I had promised to answer in public, and would improve this<sup>214</sup> opportunity.

The question arose from the saying of Jesus, “Among those that are born of women there hath<sup>215</sup> not risen<sup>216</sup> a greater prophet<sup>217</sup> than<sup>218</sup> John the Baptist; nevertheless<sup>219</sup> he that is least in the kingdom of heaven<sup>220</sup> is greater than he.” **Some so blind they won’t see. I don’t expect I can work Miracles enough to open [their eyes].** How is it that John was considered one of the greatest of prophets?<sup>221</sup> His miracles could not have constituted his greatness. <sup>222</sup>**For John did no miracles. Three things constituted his greatness.**

First<sup>223</sup>. He was entrusted<sup>224</sup> with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was entrusted<sup>225</sup> with the important mission, and it was required at his hands, to baptize the Son of Man. Whoever had the honor of doing<sup>226</sup> that? Whoever had so<sup>227</sup> great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign*<sup>228</sup>

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209. *Source*: The following sermon is taken from WR’s draft in RDft 6:11–13a, which was based on his sketchy notes in JSj [1842–43], 148–61 (WR) (*APR*, 295–98; *JSP* 2:250–53), with supplemental material from FDRN (*WJS*, 162–63). Cf. report of this sermon in “Mormonism,” *T&S* 4 (15 May 1843): 200, which is a rept. of Viator [pseud. for WR], Nauvoo, IL, to *Boston Bee*, 24 Mar. 1843, published under heading: “Truthania, No. 2.” (cf. DHC 5:406–8; chap. 21); copied by RLC into NMCDB, 173–74. WR began writing this letter on 17 Mar. 1843 (WRj 9:36). Except where otherwise indicated, bold type indicates material from JSj omitted in MSHjS.

210. Book D-1, 1458, Book D-2, 99, DHC 5:260: omit month

211. RDft 6:11: adds “~~preached on~~”

212. RDft 6:11: “~~items~~ <questions>”

213. RDft 6:11: adds “~~the last~~”

214. RDft 6:11: “that”; Book D-1, 1458 (darker ink): “{this/}” (LH)

215. DHC 5:260: replaces “hath” with “is”

216. DHC 5:260: omits “risen”

217. RDft 6:11: “<prophet>”

218. Book D-1, 1458: replaces “than” with “that”

219. DHC 5:260: replaces “nevertheless” with “but”

220. DHC 5:260: replaces “heaven” with “God”

221. RDft 6:11: “How ~~was~~ <is it that> John <was considered one of the> ~~the~~ greatest \of/ prophet\s?/”

222. Following bolded text appears only in RDft 6:11.

223. Book D-1, 1458 (darker ink): “First\ly/”; Book D-2, 99: “Firstly”

224. JSj [1842–43], 152: “trusted”; Book D-1, 1458 (darker ink): “{\intrusted/}” (pos. LH). Text damaged in RDft 6:11.

225. RDft 6:12, JSj [1842–43], 152: “trusted”; Book D-1, 1458: “\in/trusted” (pos. LH)

226. JSj [1842–43], 152, RDft 6:12: replace “had the honor of doing” with “did”; Book D-1, 1458 (different ink): “{\had/} <the honor of going>” (LH)

227. Book D-1, 1458: apparently “such” emended to read “so”

228. JSj [1842–43], 153: “<in the sign>”

of the dove, in witness of that<sup>229</sup> administration? The sign of the dove was instituted before the creation of the world,<sup>230</sup> a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is<sup>231</sup> in the form of a personage. It does not confine itself to the *form* of a<sup>232</sup> dove, but in *sign* of a<sup>233</sup> dove.<sup>234</sup> The Holy Ghost cannot be transformed<sup>235</sup> into a dove, but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence<sup>236</sup>. **No man holds this book more sacred than [than] I do.**

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom<sup>237</sup> there was then<sup>238</sup> on the earth, and holding the keys of power<sup>239</sup>.<sup>240</sup> The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah<sup>241</sup> wrested the keys, the kingdom, the power, the glory from the Jews by the holy anointing and decree of heaven; and these three reasons constitute him the greatest prophet born of a woman.

Second question:—How was the least in the kingdom of heaven greater than he?

In reply, I asked—Who<sup>242</sup> did Jesus have reference to as being the least? <sup>243</sup>Jesus was looked upon as having the least claim in all<sup>244</sup> God's kingdom, and <sup>245</sup>was least entitled to their credulity as a prophet,<sup>246</sup> as though he had said, "He that is considered the least among you is greater than John, that is, <sup>247</sup>myself."

**Another question, [the] Law and prophets were [preached] until John, since which time the kingdom of heaven is [the subject of] preaching and all men press into it. Additional proof to what I offered you on the last Sabbath that that even the beginning of the Kingdom. Prodigal Son. When you have heard, go and read your Bible [and see] if the thing[s] are not ring[ing] true. Great deal of speculation.**

In reference to the prodigal son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the Scriptures, and even the elders of this church have preached largely upon it without having any rule of interpretation. What is the rule of interpretation? *Just no interpretation at all*; understand it precisely as it reads. I have a

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229. Book D-2, 99: "{\witness of that/}" (LH)

230. RDft 6:12: adds "~~as~~-a"

231. RDft 6:12: "<& is>"

232. DHC 5:261: replaces "a" with "the"

233. DHC 5:261: replaces "a" with "the"

234. Remainder of paragraph (except last bolded sentence) added in margin of RDft 6:12 (WR). *Source*: FDRN (WJS, 163).

235. Book D-1, 1458 (different ink): "transf{\ormed/}" (LH)

236. RDft 6:12: "& innocence/" (TB); omitted in FDRN.

237. JSj [1842-43], 153: replaces "in the affairs of the kingdom" with "holding the keys of Power"; RDft 6:12: "<in the affairs of the kingdom> ~~holding the keys of power~~"

238. JSj [1842-43], 153: omits "then"; RDft 6:12: "<then>"

239. JSj [1842-43], 153: omits "and holding the keys of power"

240. Next two sentences deleted in JSj [1842-43], 153, but appear in RDft 6:12. *Source*: FDRN (WJS, 162-63).

241. DHC 5:261: "Zacharias"

242. Book D-2, 100 (pencil): "Who<m>"

243. RDft 6:12: adds "~~in the kingdom?~~"

244. DHC 5:261: omits "all"

245. DHC 5:261: adds "[seemingly]"

246. JSj [1842-43], 153: deletes "and was least ... prophet"; RDft 6:12: "<and was least ... prophet,>"

247. DHC 5:261: adds "I"

key by which I understand the Scriptures. I enquire what was the question which drew out the answer,<sup>248</sup> or caused Jesus to utter the parable? It is not national, it does not refer to Abraham, Israel, or the gentiles, in a national capacity<sup>249</sup>, as some supposed. To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus.

While Jesus was teaching the people, all the publicans and sinners drew near to hear him, and the Pharisees and Scribes murmured, saying, “This man receiveth sinners and eateth with them.” This is the key word which unlocks the parable of the prodigal son. It was given to answer the murmurings and questionings<sup>250</sup> of the Sadducees and Pharisees, who were querying, finding fault, and<sup>251</sup> saying, “How is it that this man, as<sup>252</sup> great as he pretends to be, eats with publicans and sinners.” Jesus was not put to it so, but he could have found something to illustrate his subject if he had designed it for a nation or nations; but he did not. It was for men in an individual capacity, and all straining on this point is a bubble.

**Boy, Boys<sup>253</sup> say [I] ought to be hanged [but I] can tell it to you. Big folks Presbyterians, Methodists, Baptists &c. [I] despise the ignorance and abomination of this world.**

“This man receiveth sinners and eateth with them,” and he spake this parable unto them, “What man of you, having a hundred sheep,<sup>254</sup> if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them,—Rejoice with me, for I have found my sheep which was lost. I say unto you, that<sup>255</sup> likewise joy shall be in heaven over one sinner that repenteth more than over ninety-and-nine just persons which need no repentance.”

The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said<sup>256</sup>, “If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost, and when I have found them<sup>257</sup>, I will back them up<sup>258</sup> and make joy in heaven.” This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised.

He<sup>259</sup> also gave them the parable of the woman and her ten pieces of silver, and how she lost one, and searching diligently found it again, which gave more joy among the friends and neighbors than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth more than over ninety-and-nine just persons that are so righteous they will be damned anyhow, you cannot save them. **[It is like] rain off from a goose’s back. Great I, little you.**

**[A] Certain man had two sons &c. [I] Am a poor publican, a sinner—[they] humbled themselves—spending their bread and living &c. I’ll return to my father’s house to**

248. RDft 6:12: adds “~~from Jesus~~”

249. RDft 6:12: “<in a national capacity>”

250. DHC 5:261: “questions”

251. RDft 6:13a: adds “~~wanting to know~~”

252. Book D-2, 100: “\as/” (LH)

253. JSj [1842-43], 156: “Boy <Boys>”

254. Remainder of paragraph deleted in RDft 6:13a, which refers instead to “Luke 15. 4 &e <5.6.7>”; scriptural quote added in different ink by LH in Book D-1, 1459, which reads “{if he lose ... leave the/} <ninety and nine ... repentance>”

255. Book D-1, 1459: “<that>” (LH)

256. RDft 6:13a: “<as though Jesus had said>”

257. RDft 6:13a: “~~found him~~ <it>”; Book D-1, 1459 (darker ink): “[erasure] <found them>” (LH)

258. JSj [1842-43], 157: “[I] will back him up”; RDft 6:13a: “I will \back/ [“back” w.o. “bring”] it ~~home~~ <up>”; Book D-1, 1459 (darker ink): “{them/}” (LH)

259. RDft 6:13a: “~~Jesus~~ {He/}”

Jesus. You pharisees [are] so righteous you cannot be touched. I will arise &c. claim not [to] be a Pharisee or Sadducee. I claim not to be a son. Do not let me starve—nothing about Ephraim [or] Abraham [it] is not mentioned. All that is meant is brought to bear upon the Pharisee, Sadducee, the Publicans, sinners, [and] Eldest son. Pharisee and Sadducee murmuring and complaining because Jesus sat with Publicans and sinners.

Joshua came out and entreated. When John came [he] baptized all. When Jesus come they were angry and would not go in. Dealing of God with individuals; men always Righteous [because they] always have access to throne of God, eats in his father's house. If we interpret this to national view where is the eldest son?

Likened the kingdom to an old woman's milk pan. How could Jesus take the kingdom from those who bore no fruit and give it to another. Is an apple tree no longer a tree because it has no apples? Parable of Prodigal son spoken to illustrate the sinner. From the moment John's voice was first heard he was the power on earth entitled to salvation on the earth.

Servants of God of the last days, myself and those I have ordained have the Priesthood and a mission to the publicans and sinners and if the Presbyterians and [Methodists and Baptists will investigate, they will see that we] are in the kingdom. If they are not righteous what is the result. They are sinners and if they reject our voice they shall be damned.

If a man was going to hell I would not let any man disturb him. While we will be the last to oppress, we will be the last to be driven from our post. Peace be still, bury the hatchet and the sword, the sound of war is dreadful in my ear. [But] Any man who will not fight for his wife and children is a coward and a bastard.

Muhammadans, Presbyterians &c. if ye will not embrace our religion embrace our hospitalities.



14.

## MUNICIPAL GOVERNMENT OF NAUVOO EXPANDED

February 1843

[DN 6 (16 April 1856): 41 (cont.)]

<sup>1</sup>Monday, [January] 30 [1843].—Spent the day at home until<sup>2</sup> six in the evening, when<sup>3</sup> I presided in the city council, where much business was transacted, the most important of which was, a bill reported by a committee, which passed as follows<sup>4</sup>:—

### <sup>5</sup>LAWS AND ORDINANCES OF THE CITY OF NAUVOO.

The city council do ordain as follows:—The several sections following are declared laws and ordinances of the said city, and any person who shall be guilty of any of the offences hereinafter mentioned shall be subject to the penalty hereinafter to be prescribed, to be sued for and collected before the mayor, the municipal court, or any alderman of said city.

### OF CITY OFFICERS.

There shall be appointed by the city council of the city of Nauvoo, biennially, the following officers for the city of Nauvoo, in addition to those provided for in the city charter of said city, to wit: an engineer, market master, weigher and sealer of weights and measures, a fire warden in each ward of the city, a sexton, and a police officer, to act under the direction of the mayor, as captain of the watch and a supervisor of streets and alleys.

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1. *Source*: JSj [1842–43], 162 (WR) (*APR*, 298; *JSP* 2:253), with elaboration.

2. Book D-1, 1460 (different ink): “{ \until/ }” (pos. LH)

3. Book D-1, 1460 (different ink): “<when>” (LH)

4. DHC 5:263: replaces “which passed as follows” with “[providing for the enlargement of the municipal government of Nauvoo.]”

5. The following transcript from the Nauvoo City Council Minutes appears in MSHjS and DN, but is deleted in DHC 5:263 and replaced with the following note: “[The enactment provided for certain officers in addition to those named in the charter; namely, city engineer, market master, weigher and sealer of weights and measures, a fire warden in each ward of the city, a sexton and police officer to act under the direction of the mayor as captain of the watch, and a supervisor of streets and allies. It also provided for the preservation of good order in the city, keeping clear streets and alleys, defining nuisances and providing against them. Providing for the prevention of fires, defining the duties of the city watch, and providing for a public market place, etc., etc.—EDITORS.]” *Source*: RDft 6:13b instructs scribe to copy NCCP, 151–58 (JSn) (*NCHCM*, 146–56). Cf. NCCM, Rough Book [1842–44], 3–6 (JSn); *Wasp* 1 (8 Feb. 1843): [161]–[62].

FIRST DIVISION:  
OF THE PRESERVATION OF GOOD ORDER.

Sec. 1. No person shall keep a billiard table, faro bank, or any other instrument of gambling, where, or on, or with which, money, liquor, or other articles, shall in any manner be played for; or if any person shall keep a disorderly or gaming house, such person shall for every offence forfeit and pay a penalty of twenty-five dollars, and also the further penalty of twenty-five dollars for every forty-eight hours during which such person shall continue to keep the same after the first conviction for any violation of this section.

Sec. 2. Any person or persons who shall make, aid, countenance or assist in making any improper noise, riot, disturbance, or diversion in the streets, or elsewhere; and all persons who shall collect in bodies or crowds for unlawful purposes, to the annoyance or disturbance of citizens or travelers, shall for each offence forfeit and pay a penalty not exceeding fifty dollars in the discretion of the court convicting.

Sec. 3. No person shall use any abusive, indecent, or threatening words to another individual, without being deemed a disturber of the peace, and shall forfeit and pay a penalty of not less than one dollar and not exceeding twenty dollars, and shall moreover be bound to keep the peace in the discretion of the court.

Sec. 4. If any person shall injure another by quarreling, fighting, assaulting, beating, or otherwise, the person so offending shall on conviction forfeit and pay a penalty of not less than three dollars and not exceeding one hundred dollars, and moreover may be imprisoned<sup>6</sup> not exceeding six months in the discretion of the court convicting.

SECOND DIVISION:  
OF STREETS AND ALLEYS.

Sec. 1. No person shall place, or cause to be placed, any stones, timber, lumber, plank, boards, or other materials for building, in, or upon any street, lane, alley or public square, without a written permission for that purpose first obtained from the mayor, or one of the aldermen, under the penalty of two dollars for each offence, and the further penalty of two dollars for each<sup>7</sup> and every forty eight hours during which the articles or materials aforesaid shall be or remain in any such street, lane, alley or public square (without permission as aforesaid), after notice from the mayor, any alderman, the supervisor of streets, or any police officer, to remove the same.

Sec. 2. The mayor, or any of the aldermen, is authorized to grant to any person permission in writing to place and keep any building materials in any of the public streets for a period not exceeding four months, but such permission shall not authorize the obstructing of more than one half the side walk, and one half the street, on the side next<sup>8</sup> the lot on which a building is to be, or being erected, by the person to whom such permission is granted, and such permission may be revoked at any time by the city council in their discretion.

Sec. 3. Every person to whom permission is granted as aforesaid shall cause all the timber, building materials and rubbish arising therefrom, to be removed from the street by the expiration of the time limited in such permission as aforesaid, under the penalty of one dollar for every forty eight hours the timber, materials, or rubbish aforesaid shall be and remain in such street after the expiration of the time limited in the permission granted, but no single recovery shall exceed the sum of twenty-five dollars.

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6. Book D-1, 1460 (darker ink):“{\imprisoned/}” (TB)

7. Book D-2, 101:“<offence, and ... for each>” (LH)

8. Book D-2, 102:“{\next/}” (LH)



Sec. 4. All ornamental or shade trees hereafter placed or set out in any street shall be placed within one foot of the outer line of the side walk of such street, under the penalty of five dollars for each offence, and the further penalty of one dollar for each week any such tree shall be suffered to remain contrary to the prohibition contained in this section.

Sec. 5. All side walks in said city shall be at least eight feet in width where the streets are three rods wide, but where the streets shall exceed that width, ten feet shall be the width.

Sec. 6. Any person who shall injure or tear up any pavement, side or cross walk, drain or sewer, or any part thereof, or who shall dig any<sup>9</sup> hole, ditch or drain in any street, without due authority, or who shall hinder or obstruct the making or repairing any pavement, side or cross walk, which is or may be making under any law or resolution of the city council, or who shall hinder or obstruct any person employed by the city council or the supervisor of streets, or the person employed by him in making or repairing any public improvement or work ordered by the city council, shall for every offence forfeit and pay a penalty of ten dollars.

Sec. 7. No person shall cast or throw, or cause to be cast or thrown into any of the drains or sewers within the city, any straw, shavings, wood, stones, shells, rubbish, or any filthy or other substances, or any obstructions, nuisance or injury in, or to the same, by diverting or stopping the course thereof, or otherwise, under a penalty not exceeding ten dollars, nor less than one dollar for every offence, in the direction of the court convicting.

Sec. 8. No person shall, without permission from the city council, dig, remove, or carry away, or cause the same to be done, any stone, earth, sand or gravel, from any public street, highway, alley, or public ground in this city, under the penalty of five dollars for each offence.

### THIRD DIVISION: NUISANCES.

Sec. 1. No person shall throw, place, or deposit, or suffer any person in his or her employ, to place or deposit any dead animal, carrion, putrid meat or fish, or decayed vegetables, or nuisances of any kind, in any street, alley or public square in said city. Any person who shall violate any of the prohibitions contained in this section shall for each offence forfeit and pay a penalty of two dollars.

Sec. 2. No owner or occupant of any lot or tenement in said city shall cause or permit any nuisance to be <sup>10</sup>in or upon the same lot or tenement, or between the same and the center of the street adjoining, upon the pain of forfeiting the penalty of two dollars for each and every twenty-four hours during which the same nuisance shall be or remain on the same lot or tenement, or on such part of the street adjoining as aforesaid, but no single recovery shall exceed the sum of twenty-five dollars.

Sec. 3. Every butcher or other person immediately after killing any beeves, calves, sheep, or other animals, shall destroy the offal, garbage and other offensive and useless parts thereof, or convey the same into some place where the same shall not be injurious or offensive to the inhabitants, under a penalty of twenty dollars for every offence.

Sec. 4. Whenever any dead carcass, putrid or unsound meat of any kind, fish, hides, or skins of any kind, or any other putrid or unsound substance shall be found in any part of the city, it shall be the duty of the supervisor of streets to cause the same to be destroyed or to be disposed of in such other manner as may be equally secure as regards the public

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9. Book D-2, 102: “{\any/}” (LH)

10. NCCP, 154, Book D-1, [1462], Book D-2, 103: add “or remain”

health; and if any person shall resist the supervisor of streets in the execution of the duties hereby imposed, or shall disturb, hinder, molest or resist him, or any person or persons by him employed in the execution thereof, such offender shall forfeit the penalty of twenty-five dollars.

Sec. 5. It shall be the duty of the supervisor of streets to cause any stagnant waters to be drained off, or removed from any lot, or out of any street or other place within said city, and he is hereby authorized to call upon such persons as owe road labor to assist him therein, and also to abate or remove every nuisance whatever within the city.

Sec. 6. It shall be the duty of the supervisor of streets to report to the city council with respect to any other nuisances that may exist in the city, such as may be caused from vats, pits, or pools of stationary water, whether from tanners, skinners, dyers or other persons, as he may deem injurious or dangerous to the public health, for their order thereon, and shall carry the order of the city county<sup>11</sup> into effect in the premises.

#### FOURTH DIVISION: OF THE PREVENTION OF FIRES.

Sec. 1. No pipe of any stove or franklin shall be put up unless it be conducted into a chimney made of brick or stone, except where the mayor or any alderman shall deem it equally safe, if otherwise put up, to be certified under his hand.

Sec. 2. It shall be the duty of the fire wardens of each ward to examine carefully under the direction of the city council any cause from which immediate danger of fire may be apprehended, and to remove or abate, with the consent of the mayor or any alderman (in case of neglect or refusal of the owner or occupant) any cause from which danger may be apprehended, and to cause all buildings, chimneys, stoves, pipes, hearths, ovens, boilers, ashhouses, and apparatus used in any building, which shall be found in such condition as to be considered unsafe, to be without delay, at the expense of the owner thereof or occupant thereof, put in such condition as not to be dangerous in causing or promoting fires.

Sec. 3. If any person shall obstruct or hinder any person under the direction of the warden aforesaid in the performance of his duty under the preceding section, such person shall for every such<sup>12</sup> offence forfeit the penalty of twenty-five dollars.

#### FIFTH DIVISION: OF THE CITY WATCH.

Sec. 1. Be it ordained by the city council of the city of Nauvoo that there be established in said city a night watch or patrol, to be composed of a captain of the police, and such watchmen as may from time to time be appointed by the city council, and who shall be governed by such laws and regulations, and endowed with such powers and authority, as may be given or imposed upon them by the city council.

Sec. 2. It shall be the duty of the captain of the<sup>13</sup> police to keep a general superintendence of the watch, direct the manner of keeping watch, and the times and rounds of the watchmen, and to perform such duties as are necessary and proper for the discharge of his duty and office; he shall keep a register of the watchmen, and have a house or building for the use of the same, and shall appoint a lieutenant who shall discharge his duties in his absence.

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11. Book D-1, [1462], Book D-2, 103: replace "county" with "council"

12. Book D-2, 103: "<such>" (LH)

13. Book D-2, 104: "<the>" (LH)

Sec. 3. To the said watch shall be intrusted the peace and safety of the city during the night, and they shall arrest all persons who may be found in said city at unusual hours and under suspicious circumstances, and bring such person or persons before the captain of <sup>14</sup>police, who may in his discretion detain such person or persons until such time as the mayor or some alderman can examine into the nature of the charges against him or them; they shall also stop all riotous or improper noises during the night, and may arrest offenders as aforesaid, and exercise such a discretion in preserving the peace and quiet of the city as may be proper and salutary; and for such or other services there shall be allowed them such reasonable compensation as the council may agree upon.

SIXTH DIVISION:  
PUBLIC MARKET.

Sec. 1. All persons keeping fresh meat or fish in this city shall at all times keep the building in which such meat or fish is exposed for sale, clean and free from any disagreeable smell, and any person neglecting to comply with this or the next succeeding section shall for each offence forfeit and pay the sum of five dollars.

Sec. 2. It shall be the duty of the supervisor of streets to inspect the state of all places within this city in which fresh meat or fish is exposed for sale, once in each month, between the first of November and the first of April, and once in each week between the first of April and the first of November, and if he shall find the foregoing section to be not complied with, he shall order the said buildings to be cleansed, and it shall be the duty of the person or persons in charge of said <sup>15</sup> building or buildings to facilitate such examination, and when directed, as aforesaid, to cause such place or places to be cleansed and put in a healthy condition.

JOSEPH SMITH, Mayor.

Passed January 30, 1843.

JAMES SLOAN, Recorder.

<sup>16</sup>Tuesday, 31.—At home all day. A severe snow blow<sup>17</sup>.

[DN 6 (23 April 1856): 49]

<sup>18</sup>Feb[ruary].—Thursday,<sup>19</sup> 2 [1843].—Spent the day at home. The weather extremely cold.

Towards evening I rode on to the hill to enquire about the caucus which was there held the previous evening, Davidson Hibbard presiding; and br[other]. Benjamin L.<sup>20</sup> Clapp, chief speaker, reporting that Joseph and Hyrum had attempted to take away the rights of the citizens, referring to the **slim** election of the last city council. **Esqu[ire] Higbee, Dr. Foster &c. H[iram]. Kimball being concerned gave those present a blowing up.** I corrected the error and returned home.<sup>21</sup>

14. Book D-1, 1463, Book D-2, 104: add "the"

15. Book D-1, 1463 (darker ink): "{\said/}" (LH)

16. Source: JSj [1842-43], 162 (WR) (APR, 298; JSP 2:253).

17. DHC 5:263: "snowstorm"

18. Source: This day's entry from JSj [1842-43], 163 (WR) (APR, 298; JSP 2:254), with light editing and change to first person. Deleted material supplied here in bold type.

19. Book D-1, 1463, Book D-2, 104, DHC 5:263: reverse month and day

20. JSj [1842-43], 163: omits "Benjamin L."; Book D-1, 1464: "<Benjn. L.>" (TB)

21. JSj [1842-43], 163: omits preceding sentence

<sup>22</sup>“The Spirit maketh intercession for us with groanings that<sup>23</sup> cannot be uttered.” It would be better thus, “The Spirit maketh intercession for us with striving which cannot be expressed.”

<sup>24</sup>Friday, 3.—This morning read German; at 11 walked out in the city, returned at a ¼ past 12, **and paid Mr. Peck \$100 for W[illia]m Manhard**; read proof of Doctrine and Covenants, which is now being stereotyped<sup>25</sup>.

Br[other]. John Mayberry sent me a cow to assist in bearing my expenses to<sup>26</sup> Springfield. **2½ [P.M.] Rode out with Emma to purchase Trimming for a new carriage. Conversed with Elder Hyde and others.**

<sup>27</sup>Saturday, 4.—At home till one o’clock in the<sup>28</sup> afternoon, when I attended the general city election caucus at the Temple, where all things were amicably settled and mutual good feelings restored to all parties. Br[other]. Clapp made a public confession for the speech which he made at a former caucus.

I returned home at about 4 o’clock and was visited by<sup>29</sup> Amasa [M.] Lyman. I told him that I had restored Orson Pratt to his former standing in<sup>30</sup> the quorum of the Twelve Apostles,<sup>31</sup> and that I had concluded to make br[other]. Amasa a counselor to the First Presidency.

In the evening presided in the municipal court **on a case of assault and Battery.**

<sup>32</sup>Sunday, 5.—At home reading German.

<sup>33</sup>Monday, 6.—Spent the forenoon at the election of mayor, aldermen and councilors for the city, to serve during<sup>34</sup> the next two years, at br[other]. Hyrum Smith’s office. Dined at home. One o’clock, afternoon, Thomas Moore came in and enquired about a home. I blessed him, and said God bless you for ever and ever, may the blessings of Abraham, Isaac and Jacob rest upon you for ever and ever<sup>35</sup>, and may you sit on thrones high and lifted up, in the name of Jesus Christ: Amen.

<sup>36</sup>When I returned to the election, Joseph Smith was elected mayor by unanimous vote. Orson Spencer, Daniel H. Wells, George A. Smith and Stephen Markham were elected aldermen<sup>37</sup>. Hyrum Smith, John Taylor, Orson Hyde, Orson Pratt, Sylvester Emmons, Heber C. Kimball, Benjamin Warrington, Daniel Spencer and Brigham Young were elected councilors.

22. This paragraph added at bottom of page in different ink in JSj [1842-43], 163 (WR).

23. DHC 5:264: replaces “that” with “and”

24. *Source*: This day’s entry from JSj [1842-43], 164 (WR) (*APR*, 298-99; *JSP* 2:254), with light editing. Deleted material supplied here in bold type.

25. Book D-1, 1464 (different ink): “{\is now being stereotyped/}” (TB)

26. DHC 5:264: replaces “to” with “at”

27. *Source*: This day’s entry from JSj [1842-43], 165 (WR) (*APR*, 299; *JSP* 2:254-55), with light editing and change to first person. Deleted material supplied here in bold type.

28. Book D-1, 1464: “<in the>” (LH)

29. Book D-1, 1464 (darker ink): “{\was visited by/} [eoe]” (LH)

30. DHC 5:264: omits “his former standing in”

31. Book D-1, 1464: “<Apostles,>” (TB)

32. *Source*: JSj [1842-43], 166 (WR) (*APR*, 299; *JSP* 2:255).

33. *Source*: JSj [1842-43], 166 (WR) (*APR*, 299; *JSP* 2:255-56).

34. JSj [1842-43], 166: replaces “to serve during” with “for”; Book D-1, 1464 (different ink): “{\to serve/} <during>” (LH)

35. JSj [1842-43], 166, Book D-1, 1464: omit “and ever”

36. *Source*: Probably based on “City Election,” *Wasp* 1 (8 Feb. 1843): [162].

37. Book D-1, 1464 (darker ink): “{\Aldermen/}” (TB)

<sup>38</sup>Tuesday, 7.—This forenoon attended a council of the Twelve Apostles,<sup>39</sup> at the house of President Brigham Young. This afternoon I sent a search warrant to Hiram Kimball's for the purpose of obtaining a<sup>40</sup> book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant<sup>41</sup> was issued on the affidavit of Jonathan H.<sup>42</sup> Holmes and the book obtained. In the evening Hiram Kimball came to my house for an explanation, and I informed him that the book was the property of the church, that it had been stolen, and after passing through various hands, had been secured by Oliver Granger while acting as agent for the church at Kirtland, and should have been given up by him. I have since been informed that sister Sarah, Hiram<sup>43</sup> Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the church, but being under a pledge to her brother not to give up the book until he had seen her again, she had neglected to mention it to me.

<sup>44</sup>Elder Parley P. Pratt arrived home from England this evening.

<sup>45</sup>Wednesday, 8.—This morning I read German, and visited with a brother and sister from Michigan, who thought that "a prophet is always a prophet," but I told them that a prophet was a prophet only when he was acting as such. After dinner br[other]. Parley P. Pratt came in; we had conversation on various subjects, **[including] a bill [which] was reported in the Legislature to divorce a man or women. W[illia]m Smith said they could not repeal the Nauvoo Charter and the divorce [issue] had better be referred to the courts. One Gentleman said he understood it was very fruitful at Nauvoo. Two women from his neighborhood who had no children went to Nauvoo and since have families. W[illia]m Smith said he would explain[;] the[y] lived in the gentlemen's neighborhood before they came to Nauvoo.**

**[Joseph said,] John C. Bennett was like Jonah's gourd. He came up like Jonah out of the whale's belly, but when the sun arose he withered.**

At 4 in the<sup>46</sup> afternoon I went out with my little Frederick to exercise myself by sliding on the ice.

<sup>47</sup>The public papers say that Point Petre, in Guadaloupe, was totally destroyed, and 10,000 persons supposed to have been killed, by an earthquake.

<sup>48</sup>Thursday, 9.—Part of the forenoon I spent at the Masonic Hall, conversing with Mr. Rennick<sup>49</sup> of Keokuk, and trying to effect a settlement with him<sup>50</sup>. He promised to let me have some notes on a

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38. Source: JSj [1842-43], 167 (WR) (APR, 299; JSP 2:256), with supplemental material from "Oath or Affidavit of J. H. Holmes for Blessing Book," in JSc, Bx 4, fd 8, 13-14 (transcription in vol. 8, V.8). Cf. statement of GAS and WW in front of PBB, vol. 1 (EMD 1:467-68).

39. Book D-1, 1464: "<Apostles,>" (TB)

40. JSj [1842-43], 167, Book D-1, 1464: replace "a" with "the"

41. JSj [1842-43], 167: "affidavit <warrant>"

42. JSj [1842-43], 167: omits "H."; Book D-1, 1464 (darker ink): "\H./" (TB)

43. DHC 5:265: "Hyrum"

44. Source: Possibly assumed from entry for 8th in JSj [1842-43], 168 (WR) (APR, 299; JSP 2:256).

45. Source: Following three paragraphs closely follow JSj [1842-43], 168-69 (WR) (APR, 299-300; JSP 2:256-57), with light editing. Deleted material supplied here in bold type.

46. Book D-1, 1464 (different ink): "<in the>" (LH)

47. This paragraph added interlinearly in darker ink by TB in Book D-1, 1464, and incorporated by LH in Book D-2, 106, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). Source: Based on "Terrible Earthquake in the West Indies—10,000 Lives Lost," T&S 4 (15 Mar. 1843): 134.

48. Source: JSj [1842-43], 170 (WR) (APR, 300; JSP 2:257-58). Deleted material supplied here in bold type.

49. JSj [1842-43], 170: "Remick"

50. Book D-1, 1464: "<with him.>" (prob. LH)

paper maker in Louisville towards paying me, and then went off contrary to promise. I also had conversation with Master Nye **and W. W. Phelps went to Keokuk**<sup>51</sup>, and read several letters, one from Judge Young, and directed the following in reply:—

<sup>52</sup>**City of Nauvoo, Feb. 9th 1843.**<sup>53</sup>

Hon. R. M. Young, City of Washington:

Dear Sir:—I have this day received your<sup>54</sup> favor of the 17th ult., covering one from John C. Walsh, and barely state in this that I shall despatch a messenger immediately to Quincy to deposit the \$500 in the hands of General Leach, according to your instructions<sup>55</sup>; but seeing that I had little time to lose, I concluded to send this by the first mail to inform you of my intentions. My next, in which I shall enclose General Leach's receipt, together with my obligations, will be mailed at Quincy, and may be expected three days after you receive this.

I shall not be able to obtain George Miller's name as security, he being at this time several hundred miles north of Nauvoo, and is not expected back until spring. I can, however, obtain the signature of Mr. Edward Hunter, late from Chester county, Pennsylvania, who owns about twenty thousand dollars<sup>56</sup> worth of property in this vicinity, and probably as much more in the east, which I presume will be entirely satisfactory to Mr. Walsh, instead of Mr. Miller. Judge Higbee's name will be on the obligations.

When you receive this, you may expect the other three days later. All the difference will be the time required to go from here to Quincy and do the business.

Some time ago a petition signed by the principal inhabitants of this city, praying the postmaster-general to remove the present Nauvoo postmaster, and appoint another in his stead, was put into<sup>57</sup> the hands of C. A. Warren, Esq., of Quincy, with a request that he would hand it to you about the time you left for Washington. We have not yet<sup>58</sup> heard anything whether Mr. Warren handed it to you or neglected to do so<sup>59</sup>, but we feel extremely anxious to learn something on the subject as the citizens generally are suffering severely from the impositions and dishonest conduct of the postmaster and those connected with the postoffice in this city. The petition was accompanied by some affidavits proving that letters had frequently been broken open, money detained, and letters charged twice over, &c, &c., at this office, the repeated occurrence of which circumstances caused the people to be anxious for an immediate change. It will be seen by the petition that I was nominated for the office. I can only say that if I receive the appointment, I shall do my utmost to give general satisfaction. Whoever may be appointed, it is necessary in my estimation, to have it done as soon as circumstances will possibly admit.

Accept, sir, of my sincere acknowledgments for past favors, which are not forgotten, and accept of the best wishes and sincere thanks of, yours, respectfully,

JOSEPH SMITH,

By WILLIAM CLAYTON, his agent.

**Hon. R. M. Young** }  
**City of Washington** }

51. JSj [1842-43], 170: "<Conversation with Master Nye and W. W. Phelps went to Keokuk>"

52. *Source*: JSLB 2:244-45 (US). Deleted material supplied here in bold type.

53. Place and date appear after next line in JSLB, where Book D-1, 1465, has erasure of about five words.

54. Book D-2, 106: "{\your/}" (prob. LH)

55. See JS's promissory note to John C. Walsh, 10 Feb. 1843 (JScSup, fd 10, 13-18).

56. DHC 5:265: "dollars"

57. DHC 5:266: "put in"

58. Book D-2, 106: "<yet>" (prob. LH)

59. JSLB 2:245, Book D-1, 1465: "so to do"



<sup>60</sup>**Gave a relation of the Mob in Hyrum [Ohio] which was written for the History.** Spent most of the day in conversation with Parley P. Pratt and others.

[D&C 129]

<sup>61</sup>There are two kinds of beings in heaven, viz.: angels who are resurrected person-ages, having bodies of flesh and bones: for instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." 2nd, The spirits of just men made perfect; they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory, for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive, but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything; you may therefore detect him. These are <sup>62</sup>three grand keys whereby you may know whether any administration is from God.

<sup>63</sup>A man came to me in Kirtland and told me he had seen an angel, and described his dress. I told him he had seen no angel and that there was no such dress in heaven. He grew mad and went into the street and commanded fire to come down out of heaven to consume me. I laughed at him, and said, you are one of Baal's prophets; your God does not hear you, jump up and cut yourself; and he commanded fire from heaven to consume my house.

When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After <sup>64</sup>sermon he again asked for a sign. I told the congregation the man was an adulterer, that a wicked and adulterous generation seeketh after a sign, and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed when he was baptized.

**Parley Pratt asked for some counsel and tomorrow evening was appointed before the Quorum of the Twelve [Apostles].**

<sup>65</sup>A conference was held at Boylston Hall, Boston, when fourteen branches of the church in Boston and the <sup>66</sup>vicinity were represented, comprising 793 members, 33 elders, 43 lesser officers, most of whom had been raised up in about fifteen months. Elders G[eorge]. J. Adams, E. P. Maginn, Erastus Snow, Erastus H. Derby, and others took active parts in the conference.

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60. Source: Based on JSj [1842-43], 174 (WR) (APR, 301; JSP 2:258). Deleted material supplied here in bold type.

61. Source: RDft 6:14 (TB) copied the version in JSj [1842-43], 170-72 (WR) (APR, 300; JSP 2:257-58), but then canceled it and instructed the scribe to copy WCj [1842-45], vol. 2 (pages 53-54, according to RDft) (NTNLF, 388-89; DMQP, 2).

62. Book D-1, 1465: adds erasure

63. Source: Following three paragraphs from JSj [1842-43], 172-74 (WR) (APR, 300-301; JSP 2:258), with light editing. Deleted material supplied here in bold type.

64. DHC 5:268: adds "the"

65. Source: Based on "Mormon Conference," T&S 4 (1 Mar. 1843): 124-25.

66. Book D-2, 107: "<the>" (LH)



<sup>67</sup>Friday, 10.—After conversation with Mr. John B.<sup>68</sup> Cowan and others, I reviewed<sup>69</sup> the history of the mob in Hiram, Portage county, Ohio, on the 25th of March, 1832<sup>70</sup>, and my first journey to Missouri.<sup>71</sup>

<sup>72</sup>At 3 o'clock afternoon attended a council of the Twelve Apostles<sup>73</sup> at my house<sup>74</sup>, viz:<sup>75</sup>—Brigham Young, H[eber]. C. Kimball, O[rson]. Hyde, P[arley]. P. Pratt, O[rson]. Pratt, W[ilford]. Woodruff, J[ohn]. Taylor, Geo[rge].<sup>76</sup> A. Smith and W[illard]. Richards. I requested that all business be presented briefly and without comments, and told the council that I had an interview with Mr. Cowan this morning, that he was delegated by the inhabitants of Shokoquon<sup>77</sup> (which is twenty miles above this place on the river) to come to Nauvoo and petition that “a talented Mormon preacher take up his residence with them, and<sup>78</sup> they would find him a good house and give him support,<sup>79</sup> with liberty for him to invite as many Mormons to settle in that place as may please so to do.” Council decided that br[other]. John<sup>80</sup> Bear go and preach to them.

I suggested that a general meeting be called in the city in relation to **thieving and** the postoffice and other things; and instructed the council to call Elder Geo[rge]. J. Adams to Nauvoo with his family, and to say that he is ordered to come by the First Presidency and that he preach no more till he comes.

At 5 o'clock I opened a mayor's court at my house, when John D. Parker, deputy sheriff, presented Oliver Olney before the court for stealing goods from the store of Moses Smith on the 23rd of January; when Olney declared before the court that he had been visited many times by the Ancient of Days; that he sat with him on the 9th, 10th and 11th of last June, and should sit in counsel again with him on Tuesday next; that he had had a mission from him to the four quarters of the world; that he had been and established the twelve stakes of Zion, and had visited them all except one in the south; that he had suffered much for two or three years for want of clothing; that he despised a thief except<sup>81</sup> to clothe himself, that he opened the store of Moses Smith on the 23rd of January **by boring into a board window**, and took out the goods then present, (several hundred pieces) hid them in the cornfield, and carried them home from time to time, under the same roof with Mr. Smith, and that no one knew anything about the robbery but himself. **Found the \$50 bill among the goods. Mrs. [Olney] had a piece of cloth to make some frocks.**

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67. *Source*: This day's entry based on JSj [1842-43], 175-78 (WR) (*APR*, 301-2; *JSP* 2:258-60), with light editing and elaboration. Deleted material supplied here from JSj in bold type.

68. JSj [1842-43], 175: omits “John B.”; Book D-1, 1466: “<John B.>” (TB)

69. Book D-2, 107: “{\reviewed/}” (LH)

70. JSj [1842-43], 175: omits “Portage ... 1832”; Book D-1, 1466: “<Portage Co. Ohio, on the 25 March 1832>” (TB)

71. See DHC 1:261-272 (chap. 19).

72. *Source*: This and next paragraph amalgamates JSj [1842-43], 175-76 (*APR*, 301-2; *JSP* 2:258-60), and QTAM [1840-44], 10 Feb. 1843 (transcription in vol. 8, V.3).

73. Book D-1, 1466: “<apostles>” (TB)

74. JSj [1842-43], 175: replaces “at my house” with “in court room”; QTAM [1840-44]: replaces same words with “at the house of President Joseph Smith”

75. DHC 5:268: replaces “viz.” with “Of the Twelve there were present”

76. Book D-1, 1466: “G.”

77. JSj [1842-43], 176: “opposite Burlington <viz. Shokokon>”

78. JSj [1842-43], 176, DHC 5:268: omit “and”

79. DHC 5:268: adds “and”

80. Book D-1, 1466: “<John>” (TB)

81. DHC 5:269: adds “when he stole”

**Witnesses: Harriet Nurse, Mary Olney, Isaac Chase, Joseph Hadlock, Mr. Far, [and] Moses Smith.**

<sup>82</sup>Olney was once a member of the Church of Jesus Christ of Latter Day Saints, but had been cut off a considerable time previous. He declared that the church never taught him to steal; and I have written his voluntary confession here that others may take warning and behave themselves in such a manner that they shall not be cut off <sup>83</sup>the church, for if they are, the Spirit of the living God will depart from them, and they may be left to a worse spirit of delusion and wickedness than even Oliver Olney, who never saw the Ancient of Days, nor anything like him. But on the testimony presented, I bound him over to the next circuit court for trial, in the sum of five thousand dollars, and for want of bail, he was committed to Carthage jail.<sup>84</sup>

<sup>85</sup>Saturday 11.<sup>86</sup>—This day had an interview with Elder Rigdon and his family. They expressed a willingness to be saved. Good feelings prevailed, and we again shook hands together.

At ten o'clock attended the city council. **Seven new councilors sworn in.** I prophesied to James Sloan, city recorder, that it would be better for him ten years hence not to say anything more about fees; and addressed the new council, urging<sup>87</sup> the necessity of their acting upon the principle<sup>88</sup> of liberality, and of relieving the city from all unnecessary expenses and burdens, and not attempt to improve the city, but enact such ordinances as would promote peace and good order, and the people would improve the city. Capitalists would come in from all quarters and build mills, factories and machinery of all kinds; new buildings would arise on every hand, and Nauvoo would become a great city. I prophesied that if the council would be liberal in their proceedings they would become rich, and spoke against the principle of pay for every little service rendered, and especially of committees having extra pay for their services; reproved the judges of the late election for not holding the polls open after six o'clock, when there were many wishing to vote. **Judges were Geo[rge] W. Harris, Daniel Spencer, and [Benjamin]<sup>89</sup> Warrington.**

Dr. Robert D. Foster took an active part in electioneering for the <sup>90</sup>opposition ticket, and obstructing the passage to the polls.

<sup>91</sup>The council elected James Sloan, city recorder; Henry G. Sherwood, marshal; William Clayton, treasurer; approved W. W. Phelps as mayor's clerk; Dimick B. Huntington, William D. Huntington, Lewis Robison and John D. Parker<sup>92</sup>, constables; Alanson Ripley, surveyor; James Allred, supervisor of streets;

82. *Source*: This paragraph based on a brief comment in JSj [1842-43], 178 (*APR*, 302; *JSP* 2:259), that was expanded in RDft 6:16 (WB). Cf. *Moses Smith vs. Oliver Olney*, 10 Feb. 1843 (JScSup, fd 5, 1-2); and *T&S* 4 (1 Feb. 1843): 89.

83. Book D-1, 1466: adds "from"

84. JSj [1842-43], 177: "Decision of court: [that] Mr. Nurse be dischar[ge]d [and] Olney be remanded to prison for trial on bond under \$5,000 bonds"; Book D-1, 1466 (different ink): adds "\and for want ... jail/" (TB). Cf. *Moses Smith vs. Oliver Olney*, 10 Feb. 1843 (JScSup, fd 5, 1-2); and *T&S* 4 (1 Feb. 1843): 89.

85. *Source*: Following three paragraphs from JSj [1842-43], 179-81 (WR) (*APR*, 302-3; *JSP* 2:260-62), with light editing and change to first person. Deleted material supplied here in bold type.

86. Book D-1, 1467: adds "\Saturday 11/" at *boln*

87. JSj [1842-43], 179: "Mayor made his Inaugural Address <in which he> ~~and~~ urged"

88. Book D-2, 108: "principle{s}"

89. JSj [1842-43], 181: adds blank space for first name

90. JSj [1842-43], 181: adds "written"; Book D-1, 1467: adds ellipses over erasure

91. *Source*: This and next paragraph from NCCP, 159 (JSn) (*NCHCM*, 156-57). Cf. *NCCM*, Rough Book [1842-44], 6-8 (JSn).

92. DHC 5:270: "Barker"

Dimick B. Huntington, coroner; James Sloan, notary public; Theodore Turley, weigher and sealer; H. G. Sherwood, market master; W. W. Phelps, fire warden; Sidney Rigdon, city attorney; and Samuel Bennett, market inspector for the city.

A board of health was established, to consist of Joseph Smith, William Law, William Marks and Samuel Bennett.

<sup>93</sup>The council resolved that a market be established in the city. It was proposed to build two markets, but I told the council that if we began too large, we should do nothing; we had better build a small one at once, to be holden by the corporation, and <sup>94</sup>if that would support itself, we could go on to build another on a larger scale. That the council should hold an influence over the prices of markets, so that the poor should not be oppressed, and that the mechanic should not oppress the farmer; that the upper part of the town had no right to rival those on the river. Here on the bank of the river was where we first pitched our tents; here was where the first sickness and deaths occurred; here has been the greatest suffering in the<sup>95</sup> city; we have been the making of the upper part of the town, we have located <sup>96</sup>the Temple on the hill<sup>97</sup> and they ought to be satisfied. We began here first, and let the market go out from this part of the city; let the upper part of the town be marketed by wagons until they can build a market, and let the first market be established on the rising ground on Main street, about a quarter of a mile north of the river.

**Voted that a market house be built, that the committee on public improvements be required to select a piece of ground for Market and the rise of ground on Main St. [be] reported. Voted that it be left discretionary with the Mayor how large the market shall be.**

Council continued through the day.

<sup>98</sup>**Changing the furniture in the house to receive** Mother <sup>99</sup>[who] came to my house to live.

Elders Young and Richards wrote George J. Adams, notifying him<sup>100</sup> to come to Nauvoo, <sup>101</sup>according to the decision of the council, and answer to charges of adultery which had been preferred against him before the First Presidency.<sup>102</sup>

#### [DN 6 (30 April 1856): 57]

<sup>103</sup>Feb[ruary].<sup>104</sup>—Sunday, 12.—Seven or eight young men came to see me, part of them from the city of New York. They treated me with the greatest respect. I showed them the fallacy of Mr. Miller's data concerning the coming of Christ and the end of the world, or as it is commonly called, Millerism, and preached them quite a sermon. That error was in the Bible, or the translation of the

93. *Source*: Following three paragraphs from JSj [1842-43], 181-84 (WR) (*APR*, 303; *JSP* 2:260-62), with light editing and change to first person. Deleted material supplied here in bold type. Cf. NCCP, 160-61 (*NCHCM*, 156-59).

94. DHC 5:271: adds "that"

95. DHC 5:271: replaces "the" with "this"

96. Book D-1, 1467: "{\located/} [eve]" (pos. RLC)

97. Book D-1, 1467: "<on the hill>" (LH)

98. *Source*: This and next paragraph from JSj [1842-43], 184 (WR) (*APR*, 303; *JSP* 2:262), with editing and elaboration. Deleted material supplied here in bold type.

99. JSj [1842-43], 184: adds "Smith"; Book D-1, 1467: adds ellipses over erasure

100. Book D-1, 1467: "<notifying him>" (LH)

101. Remainder of paragraph added at *eoln* and interlinearly by LH in Book D-1, 1467, and incorporated by LH in Book D-2, 108, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology).

102. See Adams's reply in JSLR, Bx3, fd 4, 20-23.

103. *Source*: Closely follows JSj [1842-43], 185 (WR) (*APR*, 303-4; *JSP* 2:262-63), with light editing and elaboration.

104. Book D-1, 1467, Book D-2, 108, DHC 5:271: omit month

Bible; that Miller was in want of correct information upon the subject, and that he was not so much to blame as the translators. I told them the prophecies must all be fulfilled: the sun must be darkened, and the moon turned into blood<sup>105</sup>, and many more things<sup>106</sup> before Christ would come.

<sup>107</sup>Monday<sup>108</sup>, 13.—Elder Rigdon came in early in the morning and gave a brief history of our second visit to Jackson county, Missouri. I then read awhile in German, and walked out in the city with Elder Hyde, returning at 12 o'clock.<sup>109</sup> **Elder Samuel Snider of Job Creek<sup>110</sup> Branch gave a bag of flour, hearing [that] the President was in want, also a dollar in cash from Sister Davis of the same place. Br[other]. John C. Annis called for counsel about wood taken from Iowa and got it.** The marshal called and informed me that Mr. Rollison was trying to get the postoffice, and that Dr. R. D. Foster was the first to sign the petition. I gave instruction about a bond for a part<sup>111</sup> of a lot **north of his dwelling** to br[other]. John Oakley **for \$500 down [and] \$100 in 3 months.** A quarter before 4 went to the printing office with br[other]. W. W. Phelps.

I spent the evening at Elder O[rson]. Hyde's; in the course of conversation I remarked that those brethren who came here having money, and purchased without the church and without counsel must be cut off: this with other observations aroused the feelings of br[other]. Dixon, from Salem, Massachusetts, who was then<sup>112</sup> present, and he appeared in great wrath.

I received the following communication:—

<sup>113</sup>To the Hon. Mr. Bryant, 2nd Ass[istan]t. P[ost]. M[aster]. General:—

We, your petitioners, respectfully<sup>114</sup> beg leave to submit, that as an attempt is now, by certain individuals, being made to place the postoffice in this place into the hands of William H. Rollison, a stranger in our place, and one whose conduct since he came here has been such as to forbid our having confidence in him; and we do hope and pray both for ourselves<sup>115</sup> and that of the public, that he may not receive the appointment of postmaster in Nauvoo, Illinois, but that the present postmaster may continue to hold the office.

Br[other]. J[oseph]. Smith, if the foregoing can have a number of respectable subscribers, I believe Rollison cannot get the office. I should like to have it so as to send it<sup>116</sup> on Sunday's mail.—Respectfully,

SIDNEY RIGDON.

<sup>117</sup>**A letter from the United States Army, dated at Fort Leavenworth, Missouri, states, “that on the 14th of February, at 3 o'clock a.m., the moon, which had been obscured by a cloud for some**

105. JSj [1842-43], 185: replaces “blood” with “black”

106. DHC 5:272: adds “takes place”

107. *Source*: This and next paragraph based on JSj [1842-43], 186-87 (WR) (*APR*, 303-4; *JSP* 2:263-64).

Deleted material supplied here in bold type.

108. Book D-1, 1468: omits day of week.

109. JSj [1842-43], 186: “<Returned at 12 o'clock>”

110. JSj [1842-43], 186: “<Creek>”

111. JSj [1842-43], 186: replaces “a part” with “1/8”

112. DHC 5:273: omits “then”

113. *Source*: JSj [1842-43], 187 (WR) (*APR*, 304-5; *JSP* 2:264).

114. JSj [1842-43], 187: moves “respectfully” to follow “beg leave”

115. JSj [1842-43], 187: replaces “ourselves” with “our sakes”

116. JSj [1842-43], 187, Book D-1, 1468, Book D-2, 109: add “out”

117. This paragraph appears in its present position in *DN*, but in Book D-1, 1468, and Book D-2, 109, guidelines indicate moving it below to the end of entry for 14 Feb.; DHC 5:273: omits this paragraph. *Source*: Closely follows “Remarkable Phenomenon,” *T&S* 4 (15 May 1843): 207.

hours, burst forth in a deep blood red color, with a black cross of equal proportions over the face, extending beyond the rim, while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white<sup>118</sup>, with the edges extending beyond the rim and touching the rainbows. It continued so for half an hour, and heavy clouds then intervening obscured<sup>119</sup> the moon, which set unseen. [...]"

<sup>120</sup>Tuesday, 14.—Sent William Clayton to Quincy, and by him deposited five hundred dollars with General Leach, for Mr. Walsh, for land which lies between my farm and the city, agreeable to my letter to Judge Young.<sup>121</sup>

<sup>122</sup>Read proof of the Doctrine and Covenants with br[other]. Phelps. Read in German from 9½ to 11 forenoon. Had the stove removed from the large room in my house<sup>123</sup> into a small brick building which was erected for a smoke house, designing to use it for a mayor's office, until I could build a new one. Had much conversation with Mr. Cowan, **arrived from Shokokon**, and various individuals.

Sold Dr. Richards a cow.

<sup>124</sup>Wednesday, 15.—This morning I spent some time in changing the top plate of the office stove, which had been put together wrong. Read a libelous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons*:—

<sup>125</sup>Mr. Editor:—

Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intend<sup>126</sup> to apply to the gentlemen of the quill, or if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind in regard to politics, morality, religion, literature, the arts and sciences, &c., &c., viz., the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate because of the **dignity of their office, their lofty bearing and mien, their ascendancy and influence over all others**<sup>127</sup>, and because of the<sup>128</sup> tremendous noise that they make when they utter their voice.

It came to pass that as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me and brayed, and made a great noise, which a neighboring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice the

118. Book D-2, 109: "{\white/}" (LH)

119. Book D-2, 109 (darker ink): "{\obscured/}" (LH)

120. This paragraph added interlinearly in RDft 6:18 (TB). *Source*: Possibly from unpublished portion of WCj [1842-45], vol. 2.

121. See above in this chapter under 9 Feb. 1843, and JS, Promissory Note to John C. Walsh, 10 Feb. 1843, JScSup, fd 10, 13-18.

122. *Source*: Remainder of entry from JSj [1842-43], 188 (WR) (*APR*, 305; *JSP* 2:264), with light editing and change to first person. Deleted material supplied here in bold type.

123. JSj [1842-43], 188: replaces "large room in my house" with "Mayor's office"

124. *Source*: JSj [1842-43], 189 (WR) (*APR*, 305; *JSP* 2:265), with editing and elaboration.

125. *Source*: "Correspondence," *T&S* 4 (15 Feb. 1843): 97-98.

126. *T&S* 4:97, Book D-1, 1468: "intended"

127. Book D-1, 1469 (darker ink): "{\others/}" (TB)

128. Book D-2, 110: "<Dignity of their ... because of the>" (LH); *DN*, DHC 5:274: omit these words. Apparently, this accidental omission was not discovered prior to publication.

beasts of the field were alarmed, and the lions in the adjoining jungles pricked up<sup>129</sup> their ears and roared in their turn; and behold all the lions of the forest, alarmed by their noise, opened their mouths and uttered forth their voice, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring that the trees of the forest shook, as if they were shaken by a mighty wind, and all the beasts of the forest trembled, as if a whirlwind were passing.

I lifted up mine eyes<sup>130</sup> with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why then their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices, but ever and anon, I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be drove<sup>131</sup> from the State!!! The fawn will<sup>132</sup> be metamorphosed into a lion—will devour all the beasts of the field, destroy all the trees of the forest, and tread under foot all the rest of the lions.

I then lifted up my voice and said—hear me, ye beasts of the forest! and all ye great lions pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore then, should animals of your noble mien stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture: he ate at my crib and drank at my waters, but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles mistaking the braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter; a few possessing a more noble nature than many of their fellows, drew near, and viewing the animal found that he was nothing more than a decrepit<sup>133</sup>, broken down, worn out ass, that had scarcely anything left but his ears and<sup>134</sup> voice.

Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamo<sup>135</sup>, the lion of Alton, and several other lions, for giving a false alarm, for dishonoring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry and foul-mouthed slander. But there were many that lost sight of their dignity and continued to roar, although they knew<sup>136</sup> well that they were following the braying of so despicable a creature.

Among these was a great lion, whose den was on the borders of the eastern Sea; he had waxed great in strength; he had terrible teeth, and his eyes were like balls of fire; his head was

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129. *T&S* 4:97: omits “up”

130. Book D-1, 1469: adds erasure

131. DHC 5:274: “driven”

132. Book D-2, 110: adds erasure

133. *T&S* 4:97: “decriped”; Book D-2, 111: “de{\crepit/}” (LH)

134. *T&S* 4:97: adds “his”

135. DHC 5:275: “Sangamon”

136. *T&S* 4:97: adds “full”



large and terrific, and his shaggy mane rolled with majestic grandeur over his terrible neck; his claws were like the claws of a dragon, and his ribs were like those of a Leviathan; when he lifted himself up, all the beasts of the field bowed with respectful deference; and when he spake, the whole universe listened, and the cinders of his power covered<sup>137</sup> creation. His might, his influence, were felt to the ends of the earth; when he lashed his tail the beasts of the forest trembled; and when he roared all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and joining in the common roar, uttered the following great swelling yelp:—

“JOE SMITH IN TROUBLE.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State of the Governor of Illinois. Joe has taken out a writ of habeas corpus, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe’s troubles to a crisis.

In the meantime, why does not Joe try his power at working a miracle or two? Now’s the time to prove his mission, besides being very convenient for himself.”

When I heard it, I said “Poor fellow! How has thy dignity fallen! and how has thy glory departed[?] Thou that once ranked among the foremost of the beasts of the field, as the lord of the forest! Even thou hast condescended to degrade thyself by uniting with the basest of animals and to join in with the braying of an ass.”

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? That setteth up one and putteth down another according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candor that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologian, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah “*work a miracle or two*” to help him out of the dungeon? It would have been “*very convenient*.” Why did not Zachariah, by a miracle, prevent the people from slaying him? Why did not our Savior come down from the cross? The people asked him to do it; and besides he had “*saved others*,” and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been “*very convenient*.” Or, why did the saints of God in every age have to wander about in sheep-skins and<sup>138</sup> goat-skins? being tempted, tried, and sawn asunder; of whom the world was not worthy[?] I would here advise my worthy friend, before he talks of “*proving missions*,” “*working miracles*,” or any “*convenience*” of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my Shepherd, saying, Listen all ye lions of the forest, and all ye<sup>139</sup> beasts of the field give ear. Ye have sought to injure the innocent, and your hands<sup>140</sup> have been lifted against the weak, the injured and the oppressed; ye have pampered the libertine, the calumniator and the base. Ye have winked at vice, and trodden

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137. T&S 4:98: “cover”

138. DHC 5:276: replaces “and” with “or”

139. T&S 4:98: replaces “ye” with “the”; Book D-1, 1470 (different ink), Book D-2, 112 (different ink): “{\ye/}” (LH/LH)

140. Book D-2, 112: “h{\ands/}” (LH)



under foot the virtuous and the pure. Therefore hear, all ye lions of the forests<sup>141</sup>. The Lord God will take from you your teeth so that you shall no longer devour. He will pluck out your claws so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine Anointed shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH.

I copy the following from the public prints:—

<sup>142</sup>An English officer writing to his friend in England, from Ching Keang Foo, says:—"I never saw such loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found <sup>143</sup>they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets have been burnt down."

<sup>144</sup>O, the horrors of Christian warfare.

<sup>145</sup>About one o'clock in the <sup>146</sup>afternoon<sup>147</sup> I started for Shokoquon, with Mr. John B. <sup>148</sup>Cowan, and Elders Orson Hyde and Parley P. Pratt, on <sup>149</sup>sleighs; **previous to starting W[illia]m Law gave 1 barrel flour, 5 bushels Meal, and 10 bu[shels] of bran;** when we came on the prairie it was so extremely cold I proposed to Mr. Cowan to wait till tomorrow, but he chose to go forward, and we arrived in safety at Mr. Rose's, where we had supper, and in the evening I gave a long exposition of Millerism. That night I slept with Mr. Cowan.

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141. T&S 4:98, DHC 5:277: "forest"

142. Source: "Beauties of the Late War in China," T&S 4 (1 Feb. 1843): 96, which quotes *Boston Transcript*.

143. T&S 4:96: adds "us"; Book D-1, 1471: adds ellipses over erasure

144. DHC 5:277 includes this sentence as part of the above excerpt, but it was added by WR in pencil in RDft 6:18 and is not from T&S 4:96.

145. Source: Closely follows JSj [1842-43], 189-90 (WR) (APR, 305; JSP 2:265), with light editing. Deleted material supplied here in bold type.

146. Book D-1, 1471 (different ink): "<in the>" (LH)

147. JSj [1842-43], 189: "About ~~noon~~ <1 oclock>"

148. JSj [1842-43], 189: omits "John B."; Book D-1, 1471: "<John B.>" (pos. TB)

149. JSj [1842-43], 189, DHC 5:277: "in"



15.

## JOSEPH SMITH'S SPEECH ON NAUVOO

February 1843

[DN 6 (30 April 1856): 57 (cont.)]

<sup>1</sup>Thursday, [February] 16 [1843].—After breakfast we<sup>2</sup> proceeded **from Michael Crane's** towards Shokoquon. After traveling five miles br[others]. Hyde and Pratt's sleigh upset. Br[other]. Hyde hurt his hand; the horse ran away and we brought it back. After dinner at McQueen's<sup>3</sup> Mills we went to Shokoquon; viewed the place, and found it a<sup>4</sup> very desirable location<sup>5</sup> for a city; when we returned to the place where we dined. Elder Hyde prayed, and I preached to a large and attentive audience two hours, (from Rev. xix ch[apter].<sup>6</sup>, 10 v[erse].<sup>7</sup>) and proved to the people that any man that denied himself as being a prophet was not a preacher of righteousness. They opened their eyes, and appeared well pleased **and had a good effect**. When we had returned as far as McQueen's<sup>8</sup> Mills, Mr. Cowan halted, **turned up to the fence**, and proposed to call. While waiting a moment Mr. Crane's horse, (Mr. Crane came with our company) which was behind<sup>9</sup>, ran and jumped into our sleigh as we jumped <sup>10</sup>out, and thence over our horse and the fence, sleigh and all; the sleigh being still attached to the horse, and the fence eight rails high, and both horses ran over lots and through the woods, clearing themselves from the sleighs, and had their frolic out without hurting themselves or drivers<sup>11</sup>. It was a truly wonderful feat, and as wonderful a deliverance for the parties. We took supper at Mr. Crane's, and I stayed at Mr. Rose's that night.

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1. *Source*: This day's entry from JSj [1842-43], 190-92 (WR) (*APR*, 305-6; *JSP* 2:265-66), with light editing and change to first person. Deleted material supplied here in bold type.

2. JSj [1842-43], 190: replaces "we" with "with Mr. Cowan and Bro[thers] Hyde and Pratt"; DHC 5:278: adds "[the Prophet, Mr. Cowan and their party]"

3. JSj [1842-43], 190: "<Mr.> Quinns"

4. Book D-1, 1471: "<a>" (pos. LH)

5. Book D-1, 1471: "<location>" (LH)

6. Book D-1, 1471: "<ch>" (pos. LH)

7. Book D-1, 1471: "<v>" (pos. LH)

8. JSj [1842-43], 191: "Mr. Quinns"

9. DHC 5:278: adds "us"

10. Book D-2, 112: adds ellipses over erasure

11. JSj [1842-43], 192: replaces "drivers" with "riders"

Dr. Richards invited the brethren to come to my house on Monday next to chop and pile up<sup>12</sup> my wood.

<sup>13</sup>Friday, 17.—Mr. Cowan returned with me to my house, where we arrived about noon, and I enjoyed myself by my own fireside with many of my friends around me the remainder of the day. Mr. Cowan proposed to give me one-fourth of the city lots in Shokoquon<sup>14</sup> **and 2 each to [Orson] Hyde and [Parley P.] Pratt.**

[DN 6 (7 May 1856): 65]

<sup>15</sup>Feb[ruary].<sup>16</sup>—Saturday, 18.—Mostly about home and at the office. **Some at High Council in store or Lodge Room. [Josiah] Ells on trial from La Harpe.** Several called for counsel on points of law. **One Christopher Dixon<sup>17</sup> against Nauvoo house. Carlos Granger called.** Esq[ui]re. Warren, of Quincy, called on me; he had hurt his horse, and said it was not the first time he had missed it by not following my advice. While at dinner I remarked to my family and friends present that when the earth was sanctified and became like a sea of glass, it would be one great Urim and Thummim, and the saints could look in it and see as they are seen.

**The 12 [Apostles] wrote a letter to the Saints in La Harpe to call for food for the President.**

<sup>18</sup>The Twelve to the Church of Jesus Christ of Latter Day Saints in La Harpe, greeting:—

Beloved Brethren,—We wish to present <sup>19</sup>briefly one important item for your serious consideration. Our beloved President, Joseph Smith, is now delivered from the prosecution and oppression from without, by which he has been bound, and also by the same process has been relieved of his property, so that he has nothing now to hinder his devoting his time to the history of the church, and the spiritual interest thereof, except he has to spend his time in gathering food for his family.

This is the point<sup>20</sup>, brethren, <sup>21</sup>whether you will do your duty in supplying the President with food, that he may attend to the business of the church, and devote his whole time to the spiritual affairs thereof, or shall he attend to your business <sup>22</sup>by running here and there for a bushel of wheat, or a pound of beef and pork while the revelations to the church cease? This question is for the church to answer: therefore we call upon the brethren in La Harpe, *at this time*, for immediate relief. You are all well aware that we do not raise wheat, corn, beef, pork,<sup>23</sup> tallow, lard, butter, eggs<sup>24</sup> and provisions, and vegetables in the city, such as you all use,<sup>25</sup> which

12. Book D-2, 113: “\up/” (LH)

13. Source: JSj [1842–43], 193 (WR) (APR, 306; JSP 2:266), with light editing. Deleted material supplied here in bold type.

14. Book D-1, 1471: “Shoquoquon”

15. Source: JSj [1842–43], 193–94 (WR) (APR, 306; JSP 2:266), with light editing and change to first person. Deleted material supplied here in bold type.

16. Book D-1, 1471, Book D-2, 113, DHC 5:279: omit month

17. JSj [1842–43], 193: “<Christopher Dixon>”

18. Source: BYOF, Bx 16, fd 1, item 1.

19. MS Letter, 1: adds “to your view”

20. MS Letter, 1: adds “item <point>”

21. MS Letter, 1: adds “we present for your consideration”

22. DHC 5:280: adds “[i.e., that which the Saints ought to do for the Prophet]”

23. MS Letter, 2: “<beef, Pork,>”

24. MS Letter, 2: “<butter, eggs>”

25. DHC 5:280: adds “[a fact]”

you are all well acquainted with. And we are the same kind of beings in Nauvoo as in the country; and what you raise and eat in La Harpe, we would eat in Nauvoo if we could get it, our President not excepted. And everything which is required to fill a larder in La Harpe is required in this place, and by this you may know what is wanting by our President to prosecute the Lord's work and bring about your salvation, not excepting cotton or woollen goods or groceries<sup>26</sup>.

Brethren, we hope you will give an immediate answer to this by loaded teams or letter.

B[RIGHAM]. YOUNG,  
President<sup>27</sup>.

W[ILLARD]. RICHARDS, clerk.  
Nauvoo, Feb[ruary]. 18, 1843.<sup>28</sup>

<sup>29</sup>Sunday, 19.—Spent the <sup>30</sup>day from nine in the morning till midnight<sup>31</sup>, in the high council<sup>32</sup>, who were attending to the case of Wilson Law and Uriel C. Nickerson, who were in dispute about the title to certain lands on the Island. After hearing the testimony **[about] a great Big nothing**, I explained the laws of the United States, Iowa and Illinois, and showed that Nickerson had the oldest claim and best right, and left it for Law to say how much Nickerson should have, and the parties shook hands in token of a settlement of all difficulties.

The following is copied from the *Times and Seasons*:—

<sup>33</sup>Nauvoo, Ill[inois]., Feb[ruary]. 19, 1843.

Mr. Alfred Ed[ward]. Stokes:

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware that designing men, for sinister purposes, have put in circulation reports concerning the people here, which are so monstrous that it is a matter of surprise how any rational being could profess to believe them at all. If I were even to<sup>34</sup> profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me as the mere tool of corrupt and foul slanderers, but anything to stop the progress of that which cannot be done<sup>35</sup> by fact and Scripture truth. That man must have a large stock of moral courage who dare, in anywise, profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old stale story about common stock, in defiance of fact and truth, it would appear by your letter, and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who for want of any other means to stop the progress of truth, in its more incipient stages, invented this falsehood, and finding it took with persons of his own stamp, circulated it with untiring perseverance in direct opposition to

26. DHC 5:280: moves “not excepting cotton ... groceries” two sentences above to follow “such as you all use”

27. MS Letter, 2: adds “~~of the Quorum~~”

28. MS Letter, 2: reverses order of last two lines

29. Source: JSj [1842–43], 195 (WR) (APR, 306; JSP 2:267), with light editing and change to first person.

Deleted material supplied here in bold type. Cf. NHCM, Book 3, 32–33 (HSt) (NHCM [2005], 92–94; NCHCM, 448–50), which gives more details about the dispute.

30. Book D–1, 1472: adds ellipses over erasure

31. JSj [1842–43], 195: “to 1 P.M.”; NHCM, 33: “till midnight”

32. JSj [1842–43], 195: “<High Council>”

33. Source: T&S 4 (15 Feb. 1843): 100–101.

34. Book D–1, 1472: “to even”

35. DHC 5:281: replaces “done” with “stopped”

the testimony of his senses, knowing at the time he commenced circulating it that it was false. He was a preacher of the Campbellite faith.

It would require the ignorance of barbarians and the credulity of savages to attempt a belief in the falsehoods which are circulated against the saints, with great zeal by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves, would profess to believe them; neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it, thinking that by so doing they can make some headway against us, but it is a vain attempt, for every attempt of the kind has only excited inquiry, awakened curiosity, and caused investigation, which have in every instance resulted in an increase of members to the church, so that we grant full license to all defamers to do their utmost.

Our city is a great thoroughfare; people of all classes are crowding into it; multitudes who do not belong to the Church of Latter Day Saints are seeking locations where they can prosecute their respective callings. If you wish the papers you can put the money into a letter, and the postmaster at your place will send it without expense.

Yours, with respect,

SIDNEY RIGDON, P.M.

**Messrs. Stokes, and Evans.**<sup>36</sup>

<sup>37</sup>Elder William Henshaw having been directed by Elder Lorenzo Snow to go to South Wales, he commenced preaching privately to several families in Pen y Darren, near Merthyr Tydvil, Glamorganshire, in the English language<sup>38</sup>, a number of whom<sup>39</sup> believed his testimony; and this day<sup>40</sup> baptized William Rees Davis, his wife and two of his sons, and commenced preaching publicly in br[other]. Davis's house, about one-third of the people only understanding the English language.

<sup>41</sup>Monday, 20.—About 70 of the brethren came together, according to previous notice, and drewed, sawed, chopped, split, moved,<sup>42</sup> and piled up a large lot of wood in my yard<sup>43</sup>. The day was spent by them in<sup>44</sup> much pleasantry, good humor and feeling. A white oak log, measuring five feet and<sup>45</sup> four inches in diameter, was cut through with a cross-cut saw in four-and-a-half minutes, by Hyrum<sup>46</sup> Dayton and br[other]. John<sup>47</sup> Tidwell. This tree had been previously cut and hauled by my own hands and team.<sup>48</sup>

36. This line appears only in T&S 4:101.

37. This paragraph added interlinearly by TB in Book D-1, 1473, and incorporated by LH in Book D-2, 114, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). *Source*: William Rees Davis, Fort Harmony, UT, to G. A. Smith, Salt Lake City, 12 May 1855, GASc, Bx 5, fd 6, 6–13 (transcription in vol. 8, V.9). What appear to be pre-inter-view notes and questions for Davis about the Welch mission, most of which are reflected in MSHiJS (cf. DHC 5:281–82, 312), are found on the back of RDft 7:76.

38. DHC 5:282: moves “in the English language” to follow “preaching” and begins new sentence

39. DHC 5:282: replaces “whom” with “the people”

40. DHC 5:282: adds “he”

41. *Source*: This day's entry from JSj [1842–43], 196–98 (WR) (APR, 306–7; JSP 2:267–68), with light editing and change to first person. Deleted material supplied here in bold type.

42. Book D-1, 1473 (pencil): “~~and~~ sawed, ~~and~~ chopped, ~~and~~ split, ~~and~~ moved”

43. JSj [1842–43], 196: replaces “in my yard” with “<for the presidnt>”

44. DHC 5:282: replaces “in” with “with”

45. DHC 5:282: omits “and”

46. Book D-1, 1473, Book D-2, 114: “Hiram”

47. Book D-1, 1473: “<John>” (pos. TB)

48. JSj [1842–43], 196: “<This tree was cut & drawed by Joseph>”

From 9 to 11 this morning I was reading in German, and from 11 to 12 held mayor's court on Assumpsit, Charles R. Dana *v.* William B. Brink, which was adjourned ten days. **Snow melted away so as to destroy sleighing.**<sup>49</sup>

Last night Arthur Milliken had a quantity<sup>50</sup> of books stolen, and found them this afternoon<sup>51</sup> in br[other]. Hyrum's hayloft. Two boys, Thomas Morgan and Robert Taylor (**Morgan 15, Robert Taylor 12 years old next April**), **both members of the Church**,<sup>52</sup> were arrested on suspicion **in the forenoon. On finding the books [they] immediately went to trial** and brought before me for examination: after a brief investigation, the court adjourned until 10 o'clock tomorrow morning.

While the court was in session I saw two boys fighting in the street, near Mills' Tavern; I left the business of the court, ran over immediately, caught one of the boys (who had begun<sup>53</sup> the fight with clubs) and then the other, and after giving<sup>54</sup> them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the court and told them that nobody was allowed to fight in Nauvoo but myself.

In the evening called at br[other]. Heber C. Kimball's.

<sup>55</sup>John Quincy Adams presented to the House of Representatives of the United States a petition signed by 51,863 citizens of Massachusetts, praying Congress to pass such acts and propose such amendments to the Constitution as would separate the petitioners from all connection with the institution of slavery.

<sup>56</sup>Tuesday, 21.—Opened mayor's court **at the smoke house** at 10 o'clock forenoon, according to adjournment. [Robert] Taylor was again brought up for stealing and [Thomas] Morgan for receiving the books<sup>57</sup>, **[who] plead guilty** and each sentenced to six months' imprisonment in Carthage jail.

At 11, I went to the Temple and found a large assembly, and br[other]. Haws preaching about the Nauvoo House, after which Mr. Lucian Woodworth, the architect of the house, **spoke: [I will] say something in vindicating my own character; [I] commenced under peculiar circumstances, have made all contracts for Nauvoo House, [and] was employed to build from the commencement. Some brick on hand, most ready to start brick work. One says, "can you give me something to eat?" "I'll try." Another says, "I will have my pay." "Go to hell and get it," said I.**<sup>58</sup> **"I have set me down to a dry Johncake and cold water and the men who have worked with me. No man shall go into my poverty stricken foundation to build himself up for I began it and will finish it. Not that public spirit here as in other cities; don't deny revelation. If the Temple and Nauvoo House are not finished you must run away."**

[Woodworth] continued the subject and said "When I have had a pound of meat or a quart of meal, I have divided with the workmen. ([']Pretty good doctrine for Paganism,['] said I. At this time

49. Preceding sentence inserted at top of page in different ink in JSj [1842-43], 197; placement is conjectural.

50. DHC 5:282: replaces "quantity" with "number"

51. JSj [1842-43], 197: replaces "this afternoon" with "at 3 this P.M."

52. JSj [1842-43], 197: "\Morgan/ [pos. *u.o.* "both"] 15 <Robert Taylor 15 2 next April> <both members of the Church>"

53. Book D-1, 1473, Book D-2, 115: "began"

54. Book D-2, 115: "given"

55. This paragraph inserted interlinearly in blue ink in JSj [1842-43], 197.

56. *Source*: This day's entry from JSj [1842-43], 198-213 (WR) (*APR*, 307-11; *JSP* 2:268-76), with light and heavy editing, elaboration, and change to first person. Deleted material supplied here in bold type.

57. DHC 5:283: adds "[referred to above]"

58. JSj [1842-43], 199: "<said I.>"



Mr. Woodworth was not baptized, and called himself the Pagan Prophet.) We have had about 300 men on the job, and some of the best men in the world; those that have not complained I want to continue with me, and those that hate Mormonism and everything else that's good, I want them to get their pay, and run away as quick<sup>59</sup> as possible<sup>60</sup>." When Mr. Woodworth had done speaking, I addressed the multitude in substance as follows:—

Well, the Pagan Prophet has preached us a pretty good sermon this morning, and I don't know as<sup>61</sup> I can better it much,<sup>62</sup> but I feel disposed to break off the yoke of oppression and say what I have a mind to. If the Pagans and the Pagan Prophet feel more for our prosperity than we do for ourselves, it<sup>63</sup> is curious; I am almost converted to his doctrine. He has prophesied that<sup>64</sup> if these buildings go down, it will curse the place. I verily know it is true: let us build the Temple. There may be some speculations about the Nauvoo House, say some. Some say, because we live on the hill, we must build up this part on the hill. Does that coat fit you, Dr. Foster? (<sup>65</sup>"Pretty well.") Put it on, then. This is the way people swell, like the **ox or** toad in the fable<sup>66</sup>; they'll come down under the hill among little folks, and say, "Br[other]. Joseph, how I love you; can I do anything for you[?]" and then go away secretly and get up opposition, and sing out our names to strangers and scoundrels with an evil influence. I want all men to feel for me, when I have shook the bush and borne the burden in the heat of the day; and if they do not, I speak in authority, in the name of the Lord God<sup>67</sup>, they shall be damned.

Some say, that the people on the flats are aggrandizing themselves by the Nauvoo House; but who laid the foundation of the Temple? Br[other]. Joseph, in the name of the Lord, not for his aggrandizement, but for the good of the whole of the saints<sup>68</sup>. Our speculators say, ["Poor folks on the flat are down, and keep them down"]; how the Nauvoo House cheats this man and that man, say the speculators. Those who report such things as facts ought to hide their heads in a hollow pumpkin<sup>69</sup> and never take them out again.

The first principle brought into consideration is aggrandizement. Some think it unlawful, but it is lawful with any man while he has a disposition to aggrandize all around him. It is a false principle for a man to aggrandize himself at the expense of another. Everything that God does is to aggrandize his kingdom. And how does he lay the foundation? "Build a Temple to my great name, and call the attention of the great, the rich, and the noble<sup>70</sup>." But where shall we lay our heads? In an old log cabin.

I will whip Hiram Kimball and Esquire Wells, and everybody else over Dr. Foster's head, who, instead of building the Nauvoo House, build a great many little skeletons. See Dr. Foster's mammoth skeletons rising all over<sup>71</sup> town; but there is no flesh on them, they are all for personal interest and aggrandizement, but I do not care how many bones there are in the city, some-

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59. DHC 5:284: "quickly"

60. JSj [1842-43], 200: omits "as quick as possible"

61. DHC 5:284: replaces "as" with "that"

62. JSj [1842-43], 200: "<I dont know ... much>"

63. JSj [1842-43], 200: omits "than we do for ourselves, it"

64. JSj [1842-43], 201, Book D-1, 1474: omit "that"

65. DHC 5:284: adds "Foster"

66. JSj [1842-43], 201: omits "in the fable"

67. JSj [1842-43], 202: "<God>"

68. JSj [1842-43], 202: omits "of the saints"; Book D-1, 1474 (different ink): "<of the/ <Saints.>" (TB)

69. DHC 5:284: "in hollow pumpkins"

70. JSj [1842-43], 203: omits "the rich, and the noble"

71. DHC 5:285: adds "the"

body may come along and clothe them. See the bones of the elephant yonder, (as I pointed to the big house on Mulholland Street, preparing for a tavern, as yet uncovered)<sup>72</sup> the crocodiles and man-eaters all about the city, such as grog shops, and card shops and counterfeit shops<sup>73</sup>, &c.,<sup>74</sup> got up for their own aggrandizement, and all for speculation, while the Nauvoo House is neglected. Those who live in glass houses should not throw stones. The building of the Nauvoo House is just as sacred in my view as the Temple. I want the Nauvoo House built; it must be built, our salvation<sup>75</sup> depends upon it.

When men have done what they can, or will do for the Temple, let them do what they can for the Nauvoo House. We never can accomplish one work at the expense of another. There is a great deal of murmuring in the church about me, but I don't care anything about it<sup>76</sup>. I like to hear it thunder, and I like to hear the saints grumble, for the growling dog gets the sorest head; if any man is poor and afflicted, let him come and tell of it, and not complain or grumble about it.

The finishing of the Nauvoo House is like a man finishing a fight, if he gives up he is killed; if he holds out a little longer he may live. I'll tell you a story—a man who whips<sup>77</sup> his wife is a coward. When I was a boy<sup>78</sup>, I once fought with a man who had whipped his wife: it was a hard contest, but I<sup>79</sup> still remembered that he had whipped his wife, and this encouraged me<sup>80</sup>, and I whipped him till he said he<sup>81</sup> had enough. Brethren, hurry on to the Nauvoo House thus, and you will build it. You will then be on Pisgah's top, and the great men will come from the four quarters of the earth, will pile the<sup>82</sup> gold and silver into it till you are weary of receiving them, and if you are not careful you will be lifted up and become full of pride, and will be ready to destroy yourselves<sup>83</sup>, and they will cover up and clothe all your former sins, and according to the Scripture will hide a multitude of sins, and you will shine forth fair as the sun, clear as the moon, and you will become terrible like an army with banners.

I will say to those who have labored on the Nauvoo House, and cannot get their pay, be patient, and if any man take<sup>84</sup> the means which are set apart for the building of that house, and apply<sup>85</sup> it to his own use,<sup>86</sup> let him, for he will destroy himself. If any man is hungry let him come to me, and I will feed him at my table. If any are hungry, or naked, don't take away the brick, timber, and materials that belong to that house<sup>87</sup>, but come and tell me, and I will divide with them to the last morsel, and then if the man is not satisfied, I will kick his backside.

There is a great noise in the city, and many are saying<sup>88</sup> there cannot be so much smoke without some fire. Well, be it so. If the stories about Joe Smith are true, then the stories of John C.

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72. JSj [1842-43], 204: omits words in parentheses

73. JSj [1842-43], 204: omits "and counterfeit shops"

74. JSj [1842-43], 204, deletes remainder of sentence

75. DHC 5:285: adds "[as a city]"

76. Book D-2, 116: omits "it"

77. JSj [1842-43], 205: "who will whip"; Book D-1, 1474: "who would whip"; Book D-2, 116: "[*eo*e] whips"

78. JSj [1842-43], 205: omits "When I was a boy"; Book D-1, 1474: "<When I was a boy>" (TB)

79. JSj [1842-43], 205: omits "it was a hard contest, but I"

80. JSj [1842-43], 205: omits "and this encouraged me"

81. Book D-1, 1475: "<said he>" (TB)

82. JSj [1842-43], 206, Book D-1, 1475: replace "the" with "their"

83. JSj [1842-43], 206: replaces "become full ... yourselves" with "fall"

84. DHC 5:286: "takes"

85. DHC 5:286: "applies"

86. JSj [1842-43], 206: omits "for the building ... use"

87. JSj [1842-43], 207: omits "timber ... house"

88. JSj [1842-43], 207: omits "There is ... saying"

Bennett are true about the ladies of Nauvoo, and he says that the Ladies' Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not. It is no use living among hogs without a snout; this biting and devouring each other I cannot endure<sup>89</sup>; away with it;<sup>90</sup> for God's sake, stop it.

There is one thing more I wish to speak about, and that is, political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound, 'Tis right politically<sup>91</sup>, for a man who has influence to use it as well as for a man who has no influence to use his; from henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion, I will speak in authority: if a man lifts a dagger to kill me, I will lift my tongue.

When I last preached I heard such a groaning, I thought of the Paddy's eel: when he tried to kill him<sup>92</sup>, he could not contrive any better way to do it, so he put it in<sup>93</sup> the water to drown him<sup>94</sup>, and <sup>95</sup>as he<sup>96</sup> began to come to—"See," said he, "what pain he<sup>97</sup> is in, how it wiggles his<sup>98</sup> tail." So it is with the nation;<sup>99</sup> the banks are failing, and it is our privilege to say what a<sup>100</sup> currency we want. We want gold and silver to build the Temple and Nauvoo House; we want your old nose-rings and finger rings, and brass kettles no longer; if you have old rags, watches, guns, &c., go and peddle them off, and bring the hard metal, and if we will do this by popular opinion we shall have a sound currency. Send home all bank notes and take no more<sup>101</sup> paper money. Let every man write back to<sup>102</sup> his neighbor before he starts for him<sup>103</sup> to exchange his property for gold and silver<sup>104</sup>, that he may fulfil the Scriptures<sup>105</sup>, and come up to Zion bringing his gold and silver with him. I have contemplated these things a long time, but the time had not come for me to speak of them till now. I would not do as the Nauvoo House Committee have done:—sell stock for an old store-house, where all the people who tried to live in it, died<sup>106</sup>; and put that stock into a man's hands to go east and purchase rags to come here and build mammoth bones with.

As a political man, in the name of old Joe Smith, I command the Nauvoo House Committee not to sell stock in the Nauvoo House without the gold or silver. We must excuse br[other]. Snider, for he was in England when the committee sold stock for the store-house. I leave this subject.

This meeting was got up by the Nauvoo House Committee. The Pagans, Roman Catholics, Methodists and Baptists shall have place in Nauvoo, only they must be ground in Joe Smith's mill. I have been in their mill. I was ground in Ohio and York States, in a Presbyterian smut machine,

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89. Book D-1, 1475: "<endure>" (TB)

90. JSj [1842-43], 208: omits "I cannot endure; away with it"

91. JSj [1842-43], 208: "<politically>"

92. DHC 5:286: replaces "him" with "it"

93. DHC 5:286: "into"

94. DHC 5:286: replaces "him" with "it"

95. Book D-2, 117: adds erasure

96. DHC 5:286: replaces "he" with "it"

97. DHC 5:286: replaces "he" with "it"

98. DHC 5:286: replaces "its" with "his"

99. JSj [1842-43], 209: omits "So it is with the nation"

100. DHC 5:286: replaces "a" with "kind of"

101. JSj [1842-43], 210: omits "more"; Book D-2, 117: "<more>" (LH)

102. JSj [1842-43], 210: omits "back to"; Book D-1, 1475: "<back to>" (TB)

103. DHC 5:286: replaces "him" with "home"

104. JSj [1842-43], 210: "starts to get gold and silver" and deletes remainder of sentence

105. DHC 5:286: "scripture"

106. JSj [1842-43], 210: "people who live die"; Book D-1, 1475: "who <tried to> live{d} <in it>, die\d/" (TB)

and the last machine was in Missouri, and the last of all, I have been through the<sup>107</sup> Illinois smut machine; and those who come here must go through my smut machine, and that is my tongue.

As I closed, Dr. Robert D. Foster remarked to the assembly: "Much good may grow out of a very little, and much good may come out of this. If any man accuses me of exchanging Nauvoo stock for rags, &c., he is mistaken<sup>108</sup>. I gave a thousand dollars to this house, (this he said upon his own responsibility)<sup>109</sup> and fifty dollars to the Relief Society, and some to Fullmer<sup>110</sup> to get stone to build Joseph a house, and I mean to build Joseph a house, and you may build this, and I will help you.<sup>111</sup> **I mean to profit by this: and I will divide the mammoth bones with you.** I am guilty of all of which I have been charged. I have signed my name to a petition to have William H. Rollison to have the postoffice. I did not then<sup>112</sup> know of a petition for Joseph Smith."

I replied—"I thought I would make a coat, but it don't fit the doctor, only in the post-office<sup>113</sup>; if it does fit any one, let them<sup>114</sup> put it on. The doctor's mammoth<sup>115</sup> bones are skeletons, and as old Ezekiel said, I command the flesh and sinews to come upon them, that they may be clothed."

### **Blessing by Bro[ther] P[arley] P. Pratt.**

<sup>116</sup>Wednesday, 22.—At nine this morning br[other]. **The President and Mr. [John B.] Cowan come in the office and soon after,** Abel Owen presented a claim of considerable amount<sup>117</sup> against Carter, Cahoon & Co., Kirtland,<sup>118</sup> and notes of Oliver Granger of about \$700 for payment. He said he was poor and unable to labor, and wanted something to live on.<sup>119</sup> I told him to burn the papers and I would help him. He gave me the papers, and I gave him an order on Mr. Cowan for fifteen dollars worth of provisions; this was a gift, as the church was not obligated to pay those debts.<sup>120</sup>

I rode about the city with Mr. Cowan during the day, and also<sup>121</sup> read in<sup>122</sup> German.

<sup>123</sup>The latest accounts from the East Indies state that the cholera was raging in Burmah [Burma], Asia, to a fearful extent, whole villages in the interior had<sup>124</sup> become desolate either by flight or death.

<sup>125</sup>Thursday, 23.—This morning read German and rode out a few miles, but did not get off my horse. In the afternoon Mr. Bagby called to collect county and state taxes. **Mr. [William] Clayton**

107. Book D-1, 1476: "\the/" (pos. TB)

108. JSj [1842-43], 212: omits "he is mistaken"

109. JSj [1842-43], 212: omits words in parentheses

110. Book D-1, 1476: "Fulmer"

111. JSj [1842-43], 212, Book D-1, 1476, DHC 5:287: add next sentence

112. JSj [1842-43], 213: omits "then"; Book D-1, 1476: "<then>" (TB)

113. JSj [1842-43], 213: "<only in the P. office>"

114. DHC 5:287: replaces "them" with "him"

115. Book D-1, 1476: "<Drs. Mammoth>" (TB)

116. *Source*: This and next paragraph from JSj [1842-43], 214 (WR) (*APR*, 311-12; *JSP* 2:276), with light editing and change to first person. Deleted material supplied here in bold type.

117. JSj [1842-43], 214: omits "of considerable amount"

118. JSj [1842-43], 214: omits "Kirtland"

119. JSj [1842-43], 214: omits preceding sentence

120. JSj [1842-43], 214: omits preceding sentence; Book D-2, 118: adds about four words erased

121. JSj [1842-43], 214: omits "also"; Book D-1, 1476 (different ink): "<also>" (TB)

122. DHC 5:287: omits "in"

123. *Source*: Follows closely "Cholera in Burmah," *Wasp* (22 Feb. 1843): [171].

124. Book D-1, 1476: replaces "had" with "have"

125. *Source*: Following three paragraphs from JSj [1842-43], 215 (WR) (*APR*, 312; *JSP* 2:276-77), with light editing and change to first person. Deleted material supplied here in bold type.

was<sup>126</sup> sent for and come to examine the books. Br[other]. Dixon called concerning some lost or stolen property. 3½ P.M. I burned twenty-three dollars of city scrip **on the stove hearth**, and while it was burning, said, “*So may all unsound and uncurrent money go down as this burns.*” Gave my clerk instructions not to pay any more taxes on the Hotchkiss purchase.<sup>127</sup>

Elder Amasa Lyman started for Shokoquon this morning and commenced preaching in that place.

<sup>128</sup>Filed my bond as mayor of the city of Nauvoo.

[DN 6 (14 May 1856): 73-74]

<sup>129</sup>Feb[ruary].<sup>130</sup>—Friday, 24.—Rode out with Elder B[riham]. Young; dined abroad<sup>131</sup>; called on Dr. Foster, had some conversation about the postoffice and several other **similar** matters; **Foster had some feelings on the occasion**; returned to my office, and at 3 o’clock walked out with Elder Young.

In reply to W. W. Phelps’s Vade Mecum, or “Go with me,” of 20th of<sup>132</sup> January last, I dictated the following<sup>133</sup> answer:<sup>134</sup>

<sup>135</sup>TO W. W. PHELPS, ESQ.

A Vision.

1. I will go, I will go, to the home of the saints,  
Where the virtue’s, the value, and life the reward;  
But before I return to my former estate  
I must fulfil the mission I had from the Lord.

2. Wherefore, hear, O ye heavens, and give ear O ye earth!  
And rejoice ye inhabitants truly again;  
For the Lord he is God, and his life never ends,  
And besides him there ne’er was a savior of men.

3. His ways are a wonder; his wisdom is great;  
The extent of his doings, there’s none can unveil  
His purposes fail not: from age unto age  
He still is the same, and his years never fail.

126. JSj [1842-43], 215:“<was>”

127. In JSj [1842-43], 215, preceding sentence does not mention clerk, but simply states: “Said he would pay no taxes on Hotchkiss purchase.”

128. This sentence added interlinearly by TB in Book D-1, 1476, and incorporated by LH in Book D-2, 118, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). *Source*: Based on JS and William Law, Bond, 23 Feb. 1843, in JSc, Bx 4, fd 11, 27-28 (JSn) (transcription in vol. 8, V.10).

129. *Source*: JSj [1842-43], 216 (WR) (APR, 312; JSP 2:277), with light editing and change to first person. Deleted material supplied here in bold type.

130. Book D-1, 1476, Book D-2, 118, DHC 5:288: omit month

131. JSj [1842-43], 216: “dined at Mr. [blank space]”; DHC 5:288: replaces “abroad” with “from home”

132. Book D-1, 1476, Book D-2, 118: omit “of”

133. DHC 5:288: replaces “the following” with “an”

134. Book D-1, 1476: adds erasure of about five words

135. DHC 5:288: omits the following poem, explaining: “[It consisted of the ‘Revelation known as the Vision of the Three Glories,’ Doctrine and Covenants, section lxxvi, made into verse.]” *Source*: “The Answer,” T&S 4 (1 Feb. 1843): 82-85. Cf. MS copy in JSc, Bx 5, fd 18, 29-47 (US).

4. His throne <sup>136</sup>is the heavens, his life time is all  
Of eternity *now* and eternity *then*;  
His union is power, and none stays his hand,—  
The Alpha, Omega, for ever: Amen.
5. For thus saith the Lord, in the spirit of truth,  
I am merciful, gracious, and good unto those  
That fear me, and live for the life that's to come:  
My delight is to honor the saints with repose;
6. That serve me in righteousness true to the end;  
Eternal's their glory, and great their reward;  
I'll surely reveal all my myst'ries to them,—  
The great hidden myst'ries in my kingdom stor'd—
7. From the council in Kolob, to time on the earth,  
And for ages to come unto them I will show  
My pleasure and will, what my kingdom will do;  
Eternity's wonders they truly shall know.
8. Great things of the future I'll show unto them,  
Yea things of the vast generations to rise;  
For their wisdom and glory shall be very great,  
And their pure understanding extend to the skies:
9. And before them the wisdom of wise men shall cease,  
And the nice understanding of prudent ones fail!  
For the light of my spirit shall light mine elect,  
And the truth is so mighty 'twill ever prevail.
10. And the secrets and plans of my will I'll reveal;  
The sanctified pleasures when earth is renew'd,  
What the eye hath not seen, nor the ear hath yet heard;  
Nor the heart of the natural man ever hath view'd.
11. I, Joseph, the Prophet, in spirit beheld,  
And the eyes of the inner man truly did see  
Eternity sketch'd in a vision from God,  
Of what was, and now is, and yet is to be.
12. Those things which the Father ordained of old,  
Before the world was, or a system had run,—  
Through Jesus the Maker and Savior of all;  
The only begotten (Messiah) his son.
13. Of whom I bear record, as all prophets have,  
And the record I bear is the fulness,—yea even  
The truth of the gospel of Jesus—the *Christ*,  
With whom I conversed, in the vision of heav'n.

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136. Book D-2, 119: “{t}is”

14. For while in the act of translating his word,  
Which the Lord in his grace had appointed to me,  
I came to the gospel recorded by John,  
Chapter fifth, and the twenty-ninth verse,  
Which you'll see.

Which was given as follows:

“Speaking of the resurrection of the dead,—  
Concerning those who shall hear the voice of the son of man—  
And shall come forth:—  
They who have done good in the resurrection of the just.  
And they who have done evil in the resurrection of the unjust.”

15. I marvel'd at these resurrections, indeed!  
For it came unto me by the spirit direct:—  
And while I did meditate what it all meant,  
The Lord touch'd the eyes of my own intellect:—

16. Hosanna forever! they open'd anon,  
And the glory of God shone around where I was;  
And there was the Son, at the Father's right hand,  
In a fulness of glory, and holy applause.

17. I beheld round the throne, holy angels and hosts,  
And sanctified beings from worlds that have been,  
In holiness worshiping God and the Lamb,  
Forever and ever, amen and amen!

18. And now after all of the proofs made of him,  
By witnesses truly, by whom he was known,  
This is mine, last of all, that he lives; yea he lives!  
And sits at the right hand of God, on his throne.

19. And I heard a great voice, bearing record from heav'n,  
He's the Savior, and only begotten of God—  
By him, of him, and through him, the worlds were all made,  
Even all that career in the heavens so broad.

20. Whose inhabitants, too, from the first to the last,  
Are sav'd by the very same Savior of ours,  
And, of course, are begotten God's daughters and sons,  
By the very same truths, and the very same pow'rs.

21. And I saw and bear record of warfare in heav'n;  
For an angel of light, in authority great,  
Rebell'd against Jesus, and sought for his power,  
But was thrust down to woe from his Godified state.



22. And the heavens all wept, and the tears drop'd like dew,  
     That Lucifer, son of the morning had fell!  
 Yea, is fallen! is fallen, and become, oh, alas!  
     The son of Perdition; the devil of hell!
23. And while I was yet in the spirit of truth,  
     The commandment was: write ye the vision all out;  
 For Satan, old serpent, the devil's for war,—  
     And yet will encompass the saints round about.
24. And I saw, too, the suff'ring and mis'ry of those,  
     (Overcome by the devil, in warfare and fight,)  
 In hell fire and vengeance, the doom of the damn'd;  
     For the Lord said the vision is further: so write.
25. For thus saith the Lord, now concerning all those  
     Who know of my power and partake of the same;  
 And suffer themselves, that they be overcome  
     By the power of Satan; despising my name:—
26. Defying my power, and denying the truth;—  
     They are they—of the world or of men, most forlorn,  
 The Sons of perdition, of whom, ah! I say,  
     'Twere better for them had they never been born!
27. They're vessels of wrath, and dishonor to God,  
     Doomed to suffer his wrath, in the regions of woe,  
 Through the terrific night of eternity's round,  
     With the Devil and all of his angels below.
28. Of whom it is said, no forgiveness is giv'n,  
     In this world, alas nor the world that's to come;  
 For they have denied the spirit of God,  
     After having receiv'd it; and mis'ry's their doom.
29. And denying the only begotten of God,—  
     And crucify him to themselves, as they do,  
 And openly put him to shame in their flesh,  
     By gospel they cannot repentance renew.
30. They are they, who must go to the great lake of fire,  
     Which burneth with brimstone, yet never consumes,  
 And dwell with the Devil and angels of his,  
     While eternity goes and eternity comes.
31. They are they, who must groan through the great second death,  
     And are not redeemed in the time of the Lord,  
 While all the rest are, through the triumph of Christ,  
     Made partakers of grace, by the power of his word.

32. The myst'ry of godliness truly is great:—  
     The past and the present, and what is to be;  
 And this is the gospel—glad tidings to all,  
     Which the voice from the heavens bore record to me:
33. That he came to the world in the middle of time,  
     To lay down his life for his friends and his foes,  
 And bear away sin as a mission of love;  
     And sanctify earth for a blessed repose.
34. 'Tis decreed, that he'll save all the work of his hands,  
     And sanctify them by his own precious blood;  
 And purify earth for the Sabbath of rest,  
     By the agent of fire, as it was by the flood.
35. The Savior will save all his Father did give,  
     Even all that he gave in the regions abroad,  
 Save the sons of perdition: They're lost, ever lost,  
     And can never return to the presence of God.
36. They are they, who must reign with the devil in hell,  
     In eternity now, and eternity then,  
 Where the worm dieth not, and the fire is not quenched;—  
     And the punishment still, is eternal. Amen.
37. And which is the torment apostates receive,  
     But the end, or the place where the torment began,  
 Save to them who are made to partake of the same,  
     Was never, nor will be, revealed unto man.
38. Yet God shows by vision a glimpse of their fate,  
     And straightway he closes the scene that was shown;  
 So the width, or the depth, or the misery thereof,  
     Save to those that partake, is forever unknown.
39. And while I was pondering, the vision was closed;  
     And the voice said to me, write the vision: for lo!  
 'Tis the end of the scene of the sufferings of those,  
     Who remain filthy still in their anguish and woe.
40. And again I bear record of heavenly things,  
     Where virtue's the value, above all that's pric'd—  
 Of the truth of the gospel concerning the just,  
     That rise in the first resurrection of Christ.
41. Who received and believed and repented likewise,  
     And then were baptized as a man always was,  
 Who ask'd and receiv'd a remission of sin,  
     And honored the kingdom by keeping its laws.

42. Being buried in water, as Jesus had been,  
 And keeping the whole of his holy commands,  
 They received the gift of the spirit of truth,  
 By the ordinance truly of laying on hands.
43. For these overcome by their faith and their works,  
 Being tried in their life time, as purified gold,  
 And seal'd by the spirit of promise, to life;  
 By men called of God, as was Aaron of old.
44. They are they, of the church of the firstborn of God,—  
 And unto whose hands he committeth all things;  
 For they hold the keys of the kingdom of heav'n,  
 And reign with the savior, as priests, and as kings.
45. They're priests of the order of Melchisedek,  
 Like Jesus, (from whom is this highest reward,)  
 Receiving a fulness of glory and light;  
 As written: They're Gods; even sons of the Lord.
46. So all things are theirs; yea, of life, or of death;  
 Yea, whether things now, or to come, all are theirs,  
 And they are the Savior's, and he is the Lord's,  
 Having overcome all, as eternity's heirs.
47. 'Tis wisdom that man never glory in man,  
 But give God the glory for all that he hath:  
 For the righteous will walk in the presence of God,  
 While the wicked are trod under foot in his wrath.
48. Yea, the righteous shall dwell in the presence of God,  
 And of Jesus, forever, from earth's second birth—  
 For when he comes down in the splendor of heav'n,  
 All these he'll bring with him, to reign on the earth.
49. These are they that arise in their bodies of flesh,  
 When the trump of the first resurrection shall sound;  
 These are they that come up to Mount Zion, in life,  
 Where the blessings and gifts of the spirit abound.
50. These are they that have come to the heavenly place;  
 To the numberless courses of angels above:  
 To the City God; e'en the holiest of all,  
 And the home of the blessed, the fountain of love:
51. To the Church of old Enoch, and of the first born:  
 And gen'ral assembly of ancient renown'd,  
 Whose names are all kept in the archives of heav'n,  
 As chosen and faithful, and fit to be crown'd.

52. These are they that are perfect through Jesus' own blood,  
Whose bodies celestial are mention'd by Paul,  
Where the sun is the typical glory thereof,  
And God, and his Christ, are the true judge of all.

53. Again I beheld the terrestrial world,  
In the order and glory of Jesus, go on;  
'Twas not as the church of the first born of God,  
But shone in its place, as the moon to the sun.

54. Behold, these are they that have died without law;  
The heathen of ages that never had hope,  
And those of the region and shadow of death,  
The spirits in prison, that light has brought up.

55. To spirits in prison the Savior once preach'd,  
And taught them the gospel, with powers afresh;  
And then were the living baptiz'd for their dead,  
That they might be judg'd as if men in the flesh.

56. These are they that are hon'able men of the earth;  
Who were blinded and dup'd by the cunning of men:  
They receiv'd not the truth of the Savior at first;  
But did, when they heard it in prison again.

57. Not valiant for truth, they obtain'd not the crown,  
But are of that glory that's typ'd by the moon;  
They are they that come into the presence of Christ,  
But not to the fulness of God, on his throne.

58. Again I beheld the telestial, as third,  
The lesser, or starry world, next in its place.  
For the leaven must leaven three measures of meal,  
And every knee bow that is subject to grace.

59. These are they that received not the Gospel of Christ,  
Or evidence, either, that he ever was;  
As the stars are all diff'rent in glory and light,  
So differs the glory of these by the laws.

60. These are they that deny not the spirit of God,  
But are thrust down to hell, with the devil for sins,  
As hypocrites, liars, whoremongers and thieves,  
And stay 'till the last resurrection begins.

61. 'Till the Lamb shall have finish'd the work he begun;  
Shall have trodden the wine press, in fury alone,  
And overcome all by the power of his might:  
He conquers to conquer, and save all his own.

62. These are they that receive not a fulness of light,  
 From Christ, in eternity's world, where they are,  
 The terrestrial sends them the comforter, though;  
 And minist'ring angels, to happify there.
63. And so the telestial is ministered to,  
 By ministers from the terrestrial one,  
 As terrestrial is, from the celestial throne;  
 And the great, greater, greatest, seem's stars, moon and  
 sun.
64. And thus I beheld, in the vision of heav'n,  
 The telestial glory, dominion and bliss,  
 Surpassing the great understanding of men,—  
 Unknown save reveal'd, in a world vain as this.
65. And lo, I beheld the Terrestrial too,  
 Which excels the telestial in glory and light,  
 In splendor, and knowledge, and wisdom, and joy,  
 In blessings, and graces, dominion and might.
66. I beheld the celestial, in glory sublime;  
 Which is the most excellent kingdom that is,—  
 Where God, e'en the Father, in harmony reigns;  
 Almighty, supreme, and eternal, in bliss.
67. Where the church of the first born in union reside,  
 And they see as they're seen, and they know as they're known;  
 Being equal in power, dominion and might,  
 With a fulness of glory and grace round his throne.
68. The glory celestial is one like the sun;  
 The glory terrestr'al is one like the moon;  
 The glory telestial is one like the stars,  
 And all harmonize like the parts of a tune.
69. As the stars are all different in lustre and size,  
 So the telestial region, is mingled in bliss;  
 From least unto greatest, and greatest to least,  
 The reward is exactly as promised in this.
70. These are they that came out for Apollos and Paul;  
 For Cephas and Jesus, in all kinds of hope;  
 For Enoch and Moses, and Peter and John;  
 For Luther and Calvin, and even the Pope.
71. For they never received the gospel of Christ,  
 Nor the prophetic spirit that came from the Lord;  
 Nor the covenant neither, which Jacob once had;  
 They went their own way, and they have their reward.

72. By the order of God, last of all, these are they,  
That will not be gather'd with saints here below,  
To be caught up to Jesus, and meet in the cloud:—  
In darkness they worship'd, to darkness they go.
73. These are they that are sinful, the wicked at large.  
That glutted their passion by meanness or worth,  
All liars, adulterers, sorc'ers, and proud;  
And suffer, as promis'd, God's wrath on the earth.
74. These are they that must suffer the vengeance of hell,  
'Till Christ shall have trodden all enemies down,  
And perfected his work, in the fulness of times:  
And is crown'd on his throne with his glorious crown.
75. The vast multitude of the telestial world—  
As the stars of the skies, or the sands of the sea;—  
The voice of Jehovah echo'd far and wide,  
Ev'ry tongue shall confess, and they all bow the knee.
76. Ev'ry man shall be judged by the works of his life,  
And receive a reward in the mansions prepar'd;  
For his judgments are just, and his works never end,  
As his prophets and servants have always declar'd.
77. But the great things of God, which he show'd unto me,  
Unlawful to utter, I dare not declare;  
They surpass all the wisdom and greatness of men,  
And only are seen, as has Paul, where they are.
78. I will go, I will go, while the secret of life,  
Is blooming in heaven, and blasting in hell;  
Is leaving on earth and a budding in space:  
I will go, I will go, with you, brother, farewell.

JOSEPH SMITH.

Nauvoo, Feb., 1843.

[DN 6 (21 May 1856): 81]

<sup>137</sup>Feb[ruary].<sup>138</sup>—Saturday, 25. This morning br[other]. Samuel C. Brown<sup>139</sup> made me a present of a gold watch. Spent the forenoon in the City Council.

<sup>140</sup>The Council passed “An ordinance in relation to interments,” “An ordinance in relation to the duties of city attorney,” and<sup>141</sup> “An ordinance concerning a market on Main street.” Stephen Markham resigned his office as an alderman, and Wilson Law was elected to fill his place.

137. Source: JSj [1842-43], 217 (WR) (APR, 312; JSP 2:277), with elaboration.

138. Book D-1, 1483, Book D-2, 127, DHC 5:288: omit month

139. JSj [1842-43], 217, does not name the giver of the watch, which may have been supplied by WR.

140. Source: Based on NCCP, 162-67 (JSn) (NCHCM, 159-63). Cf. NCCM, Rough Book [1842-44], 8-9 (JSn).

141. Book D-1, 1483: omits “and”; Book D-2, 127: “<and>” (LH)

<sup>142</sup>At 3 o'clock the Council assembled, after an adjournment for dinner; the subject of a sound currency for the city having previously arisen, I addressed the Council at considerable length, giving amongst others, the following hints:

<sup>143</sup>Situated as we are, with a flood of immigration constantly pouring in upon us, I consider that it is not only prudential, but absolutely necessary, to protect the inhabitants of this city, from being imposed upon by a spurious currency. Many of our eastern and old country friends are altogether unacquainted with the situation of the banks in this region of country, and as they generally bring specie with them, they are in danger of being gulled perpetually<sup>144</sup> by speculators. Besides, there is so much uncertainty in the solvency of the best of banks, that I think<sup>145</sup> it much safer to go upon the hard money system altogether.

<sup>146</sup>I have examined the constitution upon this subject, and find my doubts removed. The constitution is not a law, but it empowers the people to make laws: for instance, the constitution governs the land of Iowa, but it is not a law for the people. The constitution tells us what shall not be a<sup>147</sup> lawful tender. The 10th section declares that nothing else except gold and silver shall be <sup>148</sup>lawful tender<sup>149</sup>; this is not saying that gold and silver shall be <sup>150</sup>lawful tender; it only provides that the States may make a law to make gold and silver lawful tender. I know of no State in the Union that has passed such a law, and I am sure that Illinois has not.<sup>151</sup> The legislature has ceded up to us the privilege of enacting such laws as are not inconsistent with the Constitution of the United States and the State of Illinois; and we stand in the same relation to the State, as the State does to the Union<sup>152</sup>. The clause referred to in the Constitution is for the legislature, it is not a law for the people. The different States, and even Congress itself have <sup>153</sup>passed many laws<sup>154</sup> diametrically contrary to the Constitution of the United States.

The State of Illinois has passed a stay law making property a lawful tender for the payment of debts, and if we have no law on the subject, we must be governed by them<sup>155</sup>. Shall we be such fools as to be governed<sup>156</sup> by their<sup>157</sup> laws which are unconstitutional? No! We will make

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142. *Source*: Based on JSj [1842-43], 217 (WR) (*APR*, 312; *JSP* 2:277). However, the mention of previous discussion of currency could be based on WR's recollection, or possibly an error arising from the first paragraph's reliance on an editorial in the *Wasp* for 8 Mar. 1843, which defended the recent passage of the law regulating legal money tender in Nauvoo.

143. *Source*: This paragraph closely follows an editorial in *Wasp* 1 (8 Mar. 1843): [178], with change to first person. John Taylor editor at this time.

144. DHC 5:289: moves "perpetually" to follow "they are"

145. Book D-2, 127: "{\think/}" (LH)

146. *Source*: Remainder of entry (except second to last paragraph) from JSj [1842-43], 217-20 (WR) (*APR*, 312-13; *JSP* 2:277-78), with light editing and expansion. Deleted material supplied here in bold type.

147. Book D-1, 1484, DHC 5:289: omit "a"; Book D-2, 127: replaces "a" with ellipses over erasure

148. Book D-2, 127: adds ellipses over erasure

149. JSj [1842-43], 217: omits "declares ... tender"

150. Book D-2, 128: adds ellipses over erasure

151. JSj [1842-43], 217: omits previous sentence

152. JSj [1842-43], 218: omits "to the State" and "does to the Union"

153. Book D-2, 128: adds ellipses over erasure

154. JSj [1842-43], 218: omits "and even Congress ... laws"

155. DHC 5:289: replaces "them" with "it"

156. JSj [1842-43], 218: replaces "be governed" with "abide"

157. DHC 5:289: replaces "their" with "its"



a law for gold and silver, and then their<sup>158</sup> law ceases and we can collect our debts. Powers not delegated to the States, or reserved from the States are constitutional. The Constitution acknowledges that the people have all power not reserved to itself. I am a lawyer<sup>159</sup>, I am a big lawyer, and comprehend heaven, earth, and hell, to bring forth knowledge that shall cover up all lawyers, doctors, and other big bodies<sup>160</sup>. This is the doctrine of the Constitution, so help me God. The Constitution is not law to us, but it makes provision for us whereby we can make laws. Where it provides that no one shall be hindered from worshiping God according to his own conscience, is a law.—No legislature can enact a law to prohibit it. The Constitution provides to regulate bodies of men, and not individuals.

Alderman [Daniel H.]<sup>161</sup> Wells and counselor O[rson]. Pratt objected to the ordinance regulating the currency from taking immediate effect. **O[rson] Pratt amended [it] to 1st June.** O[rson]. Spencer and B[righam]. Young spoke in favor of the bill. **O[rson] Spencer said he could have wished Daniel Webster the Lion of the East had heard the Lion of the west in the choir. Unnecessary to wait, so said [Brigham] Young. Ordinance Regulating the currency before the council.** I invited W. W. Phelps and Dr. W[illard]. Richards, who were present, to give their opinion on the bill. They both spoke in favor of a gold and silver currency, and that it take immediate effect in the city, **and left. Afterward the Mayor gave another speech.**

<sup>162</sup>The bill was postponed until <sup>163</sup>next Council.

**[Oliver] Olney come to the Marshall's and was inn[ate]d.**

<sup>164</sup>Sunday, 26. At home all day. My mother was sick with inflammation of the lungs, and I nursed her with my own hands.

**[Oliver] Olney carried to Carthage.**<sup>165</sup>

<sup>166</sup>Monday, 27. I nursed my mother most of the day, who continued very<sup>167</sup> sick. **Come in the office and** I issued a search warrant for br[other]. Dixon to search <sup>168</sup>Fidler's and John Eagle's houses for a box of stolen shoes.

<sup>169</sup>Tuesday, 28. Mostly with my mother and family. Mr. John Brassfield, with whom I became acquainted in Missouri<sup>170</sup>, called on me, and spent the day and night. In the afternoon, mother was somewhat easier; and at 4 o'clock I went to elder O[rson]. Hyde's to dinner.

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158. DHC 5:289: replaces "their" with "the state"

159. JSj [1842-43], 219: "<I am a Lawyer>"

160. JSj [1842-43], 219: omits "and other big bodies"

161. Brackets this editor's.

162. This sentence added at *coln* in different ink by TB in Book D-1, 1484, and incorporated by LH in Book D-2, 128, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). *Source*: Possibly based on NCCP, 167-69 (JSn) (NCHCM, 164-66), where, on 4 Mar., bills regulating currency were passed. Cf. NCCM, Rough Book [1842-44], 10 (JSn).

163. DHC 5:290: adds "the"

164. *Source*: JSj [1842-43], 220 (WR) (APR, 313; JSP 2:278), with light editing and change to first person. Deleted material supplied here in bold type.

165. Book D-1, 1484: replaces preceding bolded text with an erasure of about seven words

166. *Source*: JSj [1842-43], 221 (WR) (APR, 313; JSP 2:279), with light editing and change to first person. Deleted material supplied here in bold type.

167. Book D-2, 128: "{\very/}" (LH)

168. DHC 5:290: adds a long dash, indicating first name unknown.

169. *Source*: This and next paragraph from JSj [1842-43], 221 (WR) (APR, 313; JSP 2:279).

170. JSj [1842-43], 221: "who helped Joseph to escape from the Missourians"

I saw a notice in the *Chicago Express*, that one Hiram<sup>171</sup> Redding had seen the sign of the Son of Man, &c., and I wrote to the Editor of the *Times and Seasons*, as follows:

<sup>172</sup>Sir—Among the many signs of the times, and other strange things, which are continually agitating the minds of men, I notice a small speculation in the *Chicago Express*, upon the certificate of one Hiram<sup>173</sup> Redding, of Ogle county, Ill[inois].<sup>174</sup>, stating that he has seen the sign of the Son of Man <sup>175</sup>as foretold in the 24th of Matthew.

The slanderous allusion of a “seraglio,” like the Grand Turk, which the editor applies to me, he may take to himself, for “out of the abundance of the heart the mouth speaketh.” Every honest man who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites, and abominable creatures, that while vice sinks them down to darkness and woe, virtue exalts me and the saints to light and immortality.

The editor, as well as some others, “thinks that Jo Smith has his match at last,” because Mr. Redding certifies<sup>176</sup> that he has seen the sign of the Son of Man. But I shall use my right, and declare, that notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sunrise, (which is nothing very uncommon in the winter season) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, till<sup>177</sup> after the sun shall have been darkened, and the moon bathed in blood; for the Lord hath not shown me any such sign, and as the prophet saith, so it must<sup>178</sup> be: “*surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets.*” (See Amos iii, 7.) Therefore, hear this, O earth, the Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the bridegroom is ready.

Yours respectfully,

JOSEPH SMITH.

[...]<sup>179</sup>

171. JSj [1842–43], 221: “<Hiram>”

172. Source: “Correspondence,” *T&S* 4 (1 Mar. 1843): 113.

173. DHC 5:290: “Hyrum”

174. *T&S* 4:113: omits “Ill.”; Book D-1, 1485: “<Ill:>” (TB)

175. Book D-1, 1485, Book D-2, 128: add “in heaven”

176. DHC 5:291: replaces “certifies” with “thinks”

177. DHC 5:291: “until”

178. Book D-2, 129 (darker ink): “<it> must [erasure]” (LH)

179. At this point in Book D-1, 1485, appear the following notes, the first in ink: “end of W. Richards compiling.] the books packed Feby. 4, 1846. in Nauvoo. Miles Romney, present. T Bullock, Clerk” (TB). The second in pencil: “The records carried by T Bullock from Winter Quarters to G[reat] S[alt] L[ake] City in 1846” (TB). The third written diagonally in pencil: “not to print” (pos. RLC). At the top of Book D-1, 1486, reads: “the books were unpacked in G[reat]. S[alt]. L[ake]. City by Willard Richards and Thomas Bullock. June 7, 1853. J. Grimshaw & Miles Romney present. commencement of George A. Smith’s compiling as Historian. April 13, 1854[.] commenced copying July 1, 1854” (TB). In pencil diagonally: “not to print” (pos. RLC). Sideways in left margin in ink: “Decr. 1[.] 1853[.] Dr. Willard Richards wrote one line of History. being sick at the time. and was never able to do any more” (TB). Book D-2, 129, leaves bottom two-thirds of page blank with diagonal line running through it.



16.

## ATTEMPTS TO REPEAL PARTS OF NAUVOO CHARTER

March 1843

[DN 6 (21 May 1856): 81 (cont.)]

<sup>1</sup>Wednesday, March 1st<sup>2</sup> [1843]. This morning I read and recited in German; went to my office, and reviewed my valedictory letter in the<sup>3</sup> *Times /<sup>4</sup>and Seasons*, No. 7, vol. 4; after which, I went with Marshal H[enry]. G. Sherwood, to procure some provisions for Thomas Morgan and Robert Taylor, who, on petition of the inhabitants of the city, I had directed should work out their punishment on the highways of Nauvoo.

Elder O[rson]. Hyde called on me this afternoon<sup>5</sup> to borrow a horse; I instructed my ostler<sup>6</sup> to put the lieutenant-general's saddle on my horse "Jo[e] Duncan," and let Elder Hyde ride the ["Governor"] on the lieutenant-general's saddle.

Signed a power of attorney, dated Feb[ruary]. 28, to Amasa Lyman, to sell all the lands in Henderson county, deeded to me by Mr. McQueen<sup>7,8</sup>.

<sup>9</sup>The Mississippi froze up on the 19th of Nov[ember]. last, and still continues so; wagons and teams constantly pass over on the ice to Montrose.

<sup>10</sup>I am constantly receiving applications from abroad for elders, which were replied to, in the *Times and Seasons* of this day, that the conference on the<sup>11</sup> 6th of April next, will attend to as many of them as possible.

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1. Source: Following three paragraphs from JSj [1842-43], 222-23 (WR) (*APR*, 313-14; *JSP* 2:279-80), with light editing elaboration, and change to first person.

2. Book D-1, 1486: omits date; "March 1" in margin

3. Book D-1, 1486: "<the>" (LH)

4. Handwriting of TB ends; LH's begins in Book D-1, 1486, and continues to p. 1547 (chap. 19).

5. Book D-2, 130: "{\Elder O. Hyde ... afternoon/}" (LH)

6. JSj [1842-43], 222: replaces "my ostler" with "Ira"

7. JSj [1842-43], 223: "McQuinn"

8. See JS, Power of Attorney to Amasa Lyman, 28 Feb. 1843, JSLP, Bx 4, fd 10, 3-4 (WWP).

9. Source: Based on WWj, vol. 4, 1 Mar. 1843 (*WWj* 2:218).

10. Source: Based on editorial comment in *T&S* 4 (1 Mar. 1843): 117. John Taylor editor.

11. Book D-1, 1486: "\the/" (LH)

The Council of the Twelve Apostles wrote to Ramus, Lima, Angusta, and other branches as follows:—

<sup>12</sup>The Twelve, to the Church of Jesus Christ of Latter Day Saints in and about Ramus, greeting:—

Beloved brethren—As our beloved President Joseph Smith, is now relieved from his bondage, and his business temporarily, and his property too; he has but one thing to hinder his devoting his time to the spiritual interests of the church; to the bringing forth of the revelations, translation, and history. And what is that? He has not provision for himself and family, and is obliged to spend his time in providing therefor. His family is large, and his company great, and it requires much to furnish his table: and now brethren, we call on you for *immediate relief in this matter*, and we invite you to bring our President as many loads of *wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison*, and everything eatable at your command, (not excepting unfrozen potatoes and vegetables as soon as the frost<sup>13</sup> will admit) *flour, &c.*,<sup>14</sup> and thus give him the privilege of attending to *your spiritual interest*.

The measure you mete, shall be measured to you again—if you give liberally to your President, in temporal things, God will return to you liberally in spiritual and 15temporal things too—*One or two good new milch cows are much needed also*.

Brethren, will you do your work, and let the President do his, for you, before God<sup>16</sup>? We wish an immediate answer by loaded teams, or letter.

Your brethren in Christ, in behalf of the Quorum,

B[RIGHAM]. YOUNG, President.

**Nauvoo Feb. 23—1843<sup>17</sup>**

W[ILLARD]. RICHARDS, Clerk.

<sup>18</sup>P.S. Brethren, we are not unmindful of the favors our President has received from you in former days, but a man will not cease to be hungry this year, because he ate<sup>19</sup> last year.

B.Y.

W.R.

<sup>20</sup>Some thirty inhabitants of Saratogo<sup>21</sup>, N[ew].Y[ork]. have died recently of a disease called the black tongue.

<sup>22</sup>About this time a slide from mount Ida near Troy, N[ew].Y[ork]., took place, burying ten houses, and killing thirty or forty persons.

[DN 6 (28 May 1856): 89]

<sup>23</sup>Thursday, 2.—I was engaged in the court-room, sitting on the case of Charles R. Dana vs.

12. Source: BYOF, Bx 16, fd 1, item 2.

13. DHC 5:293: replaces “frost” with “weather”

14. Book D-1, 1486: adds ellipses over erasure about three words

15. MS Letter, 1: adds “~~things~~”

16. MS Letter, 1: “~~the Lord~~ <God>”

17. This line appears only in MS Letter, 1.

18. P.S. appears on a separate slip of paper.

19. Book D-1, 1486: “eat”

20. Source: Based on *Wasp* 1 (1 Mar. 1843): [174].

21. Book D-1, 1486, Book D-2, 130: “Saratoga”

22. Source: “Awful Calamity at Troy,” *T&S* 4 (1 Mar. 1843): 120. Rept. *Wasp* 1 (22 Mar. 1843): [185].

23. Source: Based on the detailed account of the proceedings in JSj [1842-43], 223-50 (WR) (*APR*, 314-21; *JSP* 2:280-89). Deleted material supplied here in bold type.

William B. Brink, all day. In the<sup>24</sup> evening **with [W. W.] Phelps and [Willard] Richards in the middle room** examining Blackstone, and Phillips<sup>25</sup> on evidence **of wife for husband &c.**

<sup>26</sup>Elders B[righam]. Young and O[rson]. Hyde, with their wives, at Elder H[eber]. C. Kimball's. The Legislature of Illinois took up the bill to repeal the<sup>27</sup> Nauvoo City Charter.

<sup>28</sup>Mr. Davis, of Bond<sup>29</sup>, moved to take up the bill to repeal a part of the Nauvoo Charter; objections being<sup>30</sup> made by several members, it was decided in the affirmative, and placed on the orders of the day. The question being on ordering the bill to a third reading.

Mr. Simms moved the previous question.

Mr. Logan hoped the previous question would not be sustained; some of the provisions proposed to be repealed, are very innocent ones; and he thought<sup>31</sup> the house would be willing to retain them; he wanted to repeal the provisions allowing the writ of habeas corpus, and some others. The previous question was then lost.

Mr. Logan denied that any discussion had been had on the provisions of the charter proposed to be repealed. He wanted the gentlemen interested to have an opportunity to be heard.

Mr. Thomas B. Owen<sup>32</sup>, of Hancock<sup>33</sup>, went into the subject at some length. He compared the Charter of Nauvoo, with any other city in the State; and showed that the bill repealed the same powers in the Nauvoo Charter which others contained, and are permitted to retain. He thought this unjust, and was opposed to the principle of making such distinctions. He bore testimony to the good order and industry of the Mormons; and he had no doubt but that<sup>34</sup> they were much abused.

He alluded to the course of the Whigs during the canvass for<sup>35</sup> the last election, and appealed to his party to sustain the Mormons, as they had so nobly carried the<sup>36</sup> last election; he cautioned them against taking the other course, and predicted if they did, that they would be the means of electing a Whig to Congress in that district; and at the next Gubernatorial election, would elect the Governor also; that the arms of the Whigs were open to receive them<sup>37</sup>.

<sup>38</sup>Friday, 3.—I was again sitting on the case of Dana vs. Brink, until 10 ½ p.m.; many witnesses were examined, many lawyers' pleas made, and much law read; it was a very tedious suit, and excited much feeling among the people.

**Had 1 hours interview at home with W[illiam] W. Phelps after court concerning trial.**

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24. Book D-1, 1487: "<the>" (LH)

25. JSj [1842-43], 250: omits "and Phillips"

26. DHC 5:293: adds "I visited with". *Source*: Based on BYj [1840-44], vol. 3, 2 Mar. 1843 (transcription in vol. 8, V.11).

27. Book D-1, 1487, Book D-2, 131: omit "the"

28. *Source*: "House of Representatives," *Wasp* 1 (15 Mar. 1843): [182].

29. DHC 5:294: adds "county"

30. Book D-2, 131 (darker ink): "{\being/}" (JG)

31. Book D-2, 131 (darker ink): "{\thought/}" (LH)

32. *Wasp* 1:[182]: "Mr Owing"

33. *Wasp* 1:[182]: omits "of Hancock"; Book D-1, 1487: "<(of Hancock)>" (TB)

34. DHC 5:294: omits "that"

35. DHC 5:294: replaces "for" with "of"

36. *Wasp* 1:[182]: omits "the"; Book D-1, 1487: "<the>" (pos. LH)

37. DHC 5:294: adds "[the Mormons]"

38. *Source*: Based on the detailed account of the proceedings in JSj [1842-43], 250-63 (WR) (*APR*, 321-25; *JSP* 2:289-94). Deleted material supplied here in bold type.

<sup>39</sup>When I returned home I found my mother's health improving.

<sup>40</sup>I visited sister Durphy, who was sick, in company with Dr. [Willard] Richards<sup>41</sup>.

<sup>42</sup>Bishop N[ewell]. K. Whitney returned from Ramus this evening, with five teams loaded with provisions and grain, as a present to me, which afforded me very seasonable relief. I pray the Lord to bless them<sup>43</sup> abundantly,<sup>44</sup> and may it be returned upon their heads an hundred fold.

**<sup>45</sup>House bill repealing certain portions of the Nauvoo charter, was taken up, the question being on the passage of the bill.**

Mr. William Smith, of Hancock, moved a <sup>46</sup>call of the house (some members were leaving).

The bill passed by yeas and nays as follows:

*Yeas*—Messrs. Aldrich, Baillache, Bell, Blakeman, Bone, Brinkley, Brown, (of Sangamon,) Burklow, Busey, Caldwell, Cloud, Cochran, Compton, Courtright, Danner, Dollins, Douglas, Edwards, Epler, Ewin,<sup>47</sup> Ewing, Ficklin, Flanders, Fowler, Glass, Gobble, Haley, Hambaugh, Hick, Hickman, Hinton, Horney, Howard, Hunsucker, Keorner, Kuykendall, Lawler, Loy, McClerland, Marshall, Menard, Mitchell, Murphy, Nesbit, Norris, Penn, Shurley, Simms, Thomson, Turner, Vance, Vinyard, Weatherford, Wheat, White, Whitten, Wilson, and Woodworth—58.

*Nays*—Messrs. Adams, Ames, Andrus, Arnold, Brown, (of Pike,) Browning, Collins, Cushman, Dougherty, Dubois, Graves, Hanniford, Hanson, Harper, Hatch, Jackson (of McHenry,) Jackson, (of Whiteside,), Jonas, Kendall, Langworthy, Lockhart<sup>48</sup>, Logan, McDonald, (of Calhoun,) McDonald, (of Joe Davis,) Owen, Pickering, Smith (of Crawford,) Smith, (of Hancock,) Spicer, Stewart, Tackerbury, Vandever, Whitcomb, and Mr. Speaker—33.

The Speaker: The bill is passed. The title of the bill.

The Speaker recited the title of the bill.

Mr. Smith, of Hancock: I wish to amend the title of the bill. (Profound silence.)

The Speaker: The title has passed.

By several members: In time, in time.

Mr. Smith sent his amendment to the chair.

The Speaker: The amendment is not respectful, and not in order.

Great sensation. Several members called for a reading of the amendment.

The amendment was read—"A bill for an act to humbug the citizens of Nauvoo." (Profound sensation.)

M[r]. Smith said he considered the amendment as perfectly describing the contents of the bill. He was anxious that things should be called by their right names.

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39. *Source*: Based on JSj [1842-43], 263 (WR) (*APR*, 325; *JSP* 2:294), which reads in lighter ink "'Mother Smith better/'".

40. *Source*: This paragraph apparently based on fragmentary entry in JSj [1842-43], 273 (WR) (*APR*, 327; *JSP* 2:297), under 4 Mar. 1843.

41. DHC 5:294: moves "in company ... Richards" to beginning of sentence

42. *Source*: Undetermined. This paragraph did not appear in RDft 7:2 (TB), composed about 7-26 June 1854 (see RDft Chronology), but appeared in Book D-1, 1487, copied by LH between 1 July-21 Aug. 1854 (see MSHi Chronology).

43. DHC 5:295: replaces "them" with "those who gave it"

44. Book D-1, 1487: "<I pray the Lord to bless them <that gave it> abundantly,>" (TB); second interlinear insertion in pencil (pos. RLC or JG)

45. *Source*: *Wasp* 1 (15 Mar. 1843): [182]. Deleted material supplied here in bold type.

46. DHC 5:295: adds "roll"

47. *Wasp* 1:[182], Book D-1, 1487, Book D-2, 131, DHC 5:295: "Ervin"

48. *Wasp* 1:[182]: "Lockard"



The chair decided that the amendment was not in order.

A member: I wish a vote to ascertain if the house does not sustain the decision of the chair.

Mr. Smith withdrew his amendment.

The title of the bill then passed.

<sup>49</sup>English papers report an eruption of Mount Etna; considerable torrents of lava flowing towards Bronte, doing immense damage.

<sup>50</sup>Saturday,<sup>51</sup> 4.—In council with brother Benjamin F.<sup>52</sup> Johnson, and others from Ramus,<sup>53</sup> on the subject of building a meetinghouse there, out of church property. I told them the property of the church should be disposed of by the direction of the Trustee-in-Trust, appointed by the voice of the whole church; and made the following comparison:—There is a wheel, Nauvoo<sup>54</sup> is the hub, we will drive the first spoke in Ramus, second in La Harpe, third in<sup>55</sup> Shokoquon, fourth in Lima, that is half the wheel; the other half is over the river, we will let that alone at present; we will call the saints from Iowa to these spokes, then send elders over and convert the whole people. **It is like a bank, they will not discount because they have plenty of specie. We will draw this specie. Then they will discount our paper. (Call for our elders).**<sup>56</sup>

I agreed to go **with Hyrum** to Ramus this day [next]<sup>57</sup> week.

**9½ called at the office and gave instructions concerning making out the decision of court.**

At 10 o'clock I attended<sup>58</sup> the city council:

<sup>59</sup>prayer by Geo[rge]. A. Smith, when a bill regulating the currency was read, and as the legislature of Illinois have long been trying to repeal the charter of Nauvoo, I made some remarks (as I had frequently done on former occasions), to show the council and others, that the legislature can not constitutionally<sup>60</sup> repeal a charter, where there is no repealing clause; after<sup>61</sup> which I read a letter from James Arlington Bennett, dated Feb[ruary]. 1, 1843, which confirms my decision.

**Spoke against [Alexander] Makenzie's murdering those boys. Spencer &c. [for mutiny] as stated in Arlington's letter. Called it murder. The boys had the malaria on the coast of Africa and did not know what they did.**

In debate, <sup>62</sup>Geo[rge]. A. Smith said imprisonment was better than hanging.

I replied, I was opposed to hanging, even if a man kill another, I will shoot him, or cut

49. *Source*: Based on "Eruption on Mount Etna," *Wasp* 1 (1 Mar. 1843): [175]; *Wasp* 1 (22 Mar. 1843): [185]. Cf. *T&S* 4 (1 Mar. 1843): 123–24.

50. *Source*: Following three paragraphs from JSj [1842–43], 264–65 (WR) (*APR*, 325; *JSP* 2:294), with light editing and change to first person. Deleted material supplied here in bold type.

51. Book D-1, 1488: omits day of week

52. Book D-1, 1488: "\E./" (TB)

53. JSj [1842–43], 264: adds "who come for to bring provision <corn, pork, oats, flour, wheat, as per Bill> at the house"

54. JSj [1842–43], 264: replaces "Nauvoo" with "this"; Book D-1, 1488 (darker ink): "{\Nauvoo/}" (LH)

55. DHC 5:296: omits "in"

56. Book D-1, 1488: replaces preceding bolded text with an erasure of a line and a half

57. Brackets this editor's.

58. Book D-1, 1488 (darker ink): "{\attended/}" (LH)

59. *Source*: JSj [1842–43], 265–69 (WR) (*APR*, 325–26; *JSP* 2:294–97), continues with light editing, elaboration, and change to first person. Deleted material supplied here in bold type.

60. JSj [1842–43], 266: omits "constitutionally"; Book D-1, 1488 (darker ink): "<constitutionally>" (LH)

61. JSj [1842–43], 266: replaces "after" with "upon"; Book D-1, 1488 (darker ink): "{\after/}" (LH)

62. Book D-1, 1489: adds ellipses over erasure

off his head<sup>63</sup>, spill his blood on the ground, and let the smoke thereof ascend up to God, and if ever I have the privilege of making a law on that subject, I will have it so.

In reply to some of the councilors, who thought it impolitic to stop circulating **uncurrent** bank notes as currency, *at once*; I replied I would use a figure, and talk like some foolish fathers do to their children; if you want to kill a serpent, don't cut off his head for fear he will bite you, but cut off his tail piece by piece, and perhaps you won't get bit; it is the same with this bill: I say if paper currency is an evil, put it down *at once*. **Stop the circulation at once.** When councilors get up here, I want them to speak sense; Great God, where is common sense and reason? Is there none on the<sup>64</sup> earth? Why have the canker remaining any longer<sup>65</sup> to sap our life? If you get hold of a \$5 bill, you can get nothing with it; there is no one dare<sup>66</sup> touch it fearing it to be a counterfeit, or the note of a broken bank<sup>67</sup>. **Shovel it out then.** I wish you had my soul long enough to know how good it feels. I say it is *expedient* when you strike at an enemy, to strike the most deadly blow possible.

Councilor Hyde asked me what an editor should do; I told him, advertise in your next paper to your agents, to send you gold and silver, as paper will be<sup>68</sup> no longer taken as pay.

<sup>69</sup>The ordinance regulating currency in the city, passed by a<sup>70</sup> unanimous vote, as follows:—

<sup>71</sup>Sec. 1. Be it ordained by the city council of the city of Nauvoo, that from and after the passage of this bill, gold and silver coin only can be received as lawful tender in payment of city taxes, and of debts; and also of fines imposed under the ordinances of the city.

Sec. 2. That city scrip shall not hereafter be emitted as monied currency; provided however that nothing in this bill shall be so construed as to prevent the redemption of previous emissions.

Sec. 3. That any person passing counterfeit gold, or silver, or copper coin, or counterfeit or spurious paper currency, or aiding or abetting therein, or holding the same with intent to pass it, knowing it to be such, shall be liable to a fine not exceeding five thousand dollars, or to imprisonment, or hard labor in the city for a term not exceeding<sup>72</sup> fourteen years, or all these penalties at the discretion of the court.

Sec. 4. That any person passing a paper currency, or aiding and abetting therein, or holding the same with intent to pass it within the bounds of this city corporation, shall be liable to a fine of one dollar for every dollar thus offered or passed, to be recovered as in action of debt; one-half of said fine to be paid to the complainant, the other half to the said corporation.

JOSEPH SMITH, Mayor.

**Passed March 4th, 1843.**

**James Sloan, Recorder.**

63. JSj [1842-43], 267: replaces “off his head” with “his throat”

64. Book D-2, 133: “<the>” (LH)

65. JSj [1842-43], 268: replaces “remaining any longer” with “lingering”

66. DHC 5:297: “who dare to”

67. JSj [1842-43], 268: omits “or the note of a broken bank”

68. DHC 5:297: moves “be” to follow “longer”

69. This introductory paragraph based on JSj [1842-43], 269.

70. Book D-1, 1489: “a{h}”

71. Source: RDft 7:2 instructs scribe to copy *Wasp* 1 (8 Mar. 1843): [179]. Cf. NCCP, 167-68 (JSn) (*NCHCM*, 164-65). Deleted material supplied here in bold type.

72. Book D-1, 1489: “<five thousand dollars, or to imprisonment or hard labor <in the city,> for a term, not exceeding>” (TB)

<sup>73</sup>I was re-elected registrar of deeds for the city.

Dr. Samuel Bennett was chosen alderman, and Albert<sup>74</sup> P. Rockwood. Elijah Fordham and Charles C. Rich, firewardens in the city.

<sup>75</sup>By my suggestion, the committee on public works were instructed to prepare an ordinance to provide<sup>76</sup> for the erection of a city prison.

<sup>77</sup>**Prisoners may be kept in the city as safe as in the Prison of the state by chaining to a block with a guard and labor in blacksmith shops or any where else and never have a prisoner sent out of the city for imprisonment.**

**Voted<sup>78</sup> [and] opened an alley north and south through block 126. [At] 1½ P.M., adjourned to next regular meeting.**

**Dined about 3 P.M. Cold, clear.** On returning to my office **with O[rson] Spencer** after dinner, I spoke the following proverb: For a man to be great, he must not dwell on small things, though he may enjoy them; showing that<sup>79</sup> a prophet cannot well be his own scribe, but must have some one to write for him.<sup>80</sup>

<sup>81</sup>I told Dr. Richards that there was one thing he failed in as a historian, and that was <sup>82</sup>noting surrounding objects, weather, &c.

**The weather is extremely cold and freezing and has been almost continually since October. There was a breaking up of the ice in the River in February so that Boats passed from St. Louis to Quincy. The falls were clear so that boats passed from Montrose to Keokuk, but the river has not been cleared yet from the Edwards Brick house and upwards.**

**The brethren have brought a multitude of wood on the ice from the opposite shore and the islands. Hundreds of cords per day. Ground clear except a little ice.**

**Brought in by Hyrum Smith, "Christian Soldier Jan[uary] 7th 1843" [and] "41st article of court Martial laws." "No such sentence (that of death) shall be carried into execution until confirmed by the President of the United Sates, or if the trial take place out of the United States, until it be confirmed by the commander of the Fleet or Squadron. Capt[ain Alexander] M[akenzie]. does not rank as commander of the two latter."**

**Joseph [said], "They'll hang Makenzie, or imprison him, or break him of his office."**

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem<sup>83</sup> were commanded to go up to Jerusalem to worship in the millennium.

I dictated to my scribe<sup>84</sup> my decision in the case of Brink vs. Dana until 4½ p.m.

73. *Source*: This and next paragraph based on NCCP, 168 (JSn) (*NCHCM*, 165). Cf. NCCM, Rough Book [1842-44], 10 (JSn).

74. Book D-1, 1489: "A/lbert\" (pos. LH)

75. *Source*: This paragraph apparently based on JSj [1842-43], 269 (WR) (*APR*, 326; *JSP* 2:295), which is the first bolded paragraph that follows.

76. Book D-1, 1489: "<ordinance to provide>" (LH)

77. *Source*: Following ten paragraphs from JSj [1842-43], 269-73 (WR) (*APR*, 326-27; *JSP* 2:296-97). Deleted material supplied here in bold type.

78. JSj [1842-43], 270: "<Voted>"

79. JSj [1842-43], 270: replaces "showing that" with "Explanation"; DHC 5:298: "this shows that"

80. JSj [1842-43], 270: "a prophet cannot be a scribe &c."

81. DHC 5:298: reverses order of this and next unbolded paragraph

82. Book D-2, 133 (pencil): "<not>" (US)

83. JSj [1842-43], 272: replaces "The remnant ... Jerusalem" with "They"

84. Book D-1, 1490: "<to my Scribe>" (LH)

<sup>85</sup>This day Mr. Warren, in the State Senate, moved to take from the table the bill to repeal the charter of the city of Nauvoo, but the Senate refused to repeal it<sup>86</sup>. Nays, 17<sup>87</sup>; ayes, 16.

<sup>88</sup>O[rrin]. P[orter]. Rockwell was taken prisoner in St. Louis by the Missourians, on an advertisement accusing him with<sup>89</sup> shooting ex-Governor<sup>90</sup> Boggs on the 6th day of May, 1842.

<sup>91</sup>Sunday,<sup>92</sup> 5.—I stayed at home all day to take care of my mother, who was still sick.

<sup>93</sup>A severe shock of an earthquake felt at Memphis, Tenn.

<sup>94</sup>Monday,<sup>95</sup> 6.—I read, in the Boston Bee, a letter from Elder G[eorge]. J. Adams, and also another communication showing the progress of the truth in Boston and vicinity; at 9 o'clock called in my office, and requested Dr. Richards to write to the Bee; after which I recited in German until dinner. **After Dinner lay down to rest**, and in the evening rode out to visit the sick.

<sup>96</sup>The municipal court was in session, to hear any complaints against the city assessment, but none appeared.

In the evening a grand display of burning prairie on the Iowa side of the river. **East wind through the day, cold. Thawed a little in middle of the day**<sup>97</sup>.

<sup>98</sup>Tuesday,<sup>99</sup> 7.—I was in my office at 9 a.m., and reviewed my decision in the case of Brink vs. Dana; **gave an order on Lot for corn to Bro[ther]. Allen. Sister Sayres called to exchange notes, her's for Dr. Rust's**; and conversing with Dr. Richards on the subject of medicine. After dinner I executed several deeds for city lots, and settled with the purchasers, assisted by William Clayton.

Brother David<sup>100</sup> Manhard, of Lee county, Iowa, brought me two loads of corn, and one hog;<sup>101</sup>for which may the Lord bless him.

East wind through the day: commenced raining at 3 p.m.

**Informed Phelps and Richards they might bond themselves at dinner. (Clayton began to settle with the brethren about Lots at Mayor's office).**

<sup>102</sup>Wednesday,<sup>103</sup> 8.—**Suddenly in the night wind changed to N.W. Extremely cold; this**

85. *Source: Wasp* 1 (15 Mar. 1843): [182].

86. *Wasp* 1:[182]: replaces "repeal it" with "suspend the rules"

87. Book D-2, 134 (darker ink): "{\refused ... Nays/}" (LH)

88. *Source: Based on JSj* [1843], 7-8 (WR) (*APR*, 333; *JSP* 2:307-8), under 13 Mar. 1843 (DHC 5:303).

89. DHC 5:298: replaces "with" with "of"

90. Book D-1, 1490: replaces "ex-" with ellipses over erasure; Book D-2, 134 (darker ink): "<Ex->Governor"

91. *Source: Based on JSj* [1842-43], 274 (WR) (*APR*, 327; *JSP* 2:297).

92. Book D-1, 1490: omits day of week

93. *Source: Based on "Alarming Earthquake," T&S* 4 (1 Apr. 1843): 147.

94. *Source: This and second paragraph below from JSj* [1842-43], 275 (WR) (*APR*, 328; *JSP* 2:297-99), with light editing and change to first person. Deleted material supplied here in bold type.

95. Book D-1, 1490: omits day of week

96. *Source: Based on NMCDB*, 51 (JSn) (transcription in Vol. 8,V.18).

97. *JSj* [1842-43], 275: "~~during~~ <in middle> [of] the day"

98. *Source: JSj* [1842-43], 276-77 (WR) (*APR*, 328; *JSP* 2:299), with light editing and change to first person. Deleted material supplied here in bold type.

99. Book D-1, 1490: omits day of week

100. Book D-1, 1490: "<David>" (LH)

101. Remainder of paragraph does not appear in *JSj* [1842-43], 276.

102. *Source: JSj* [1842-43], 277 (WR) (*APR*, 328; *JSP* 2:300), with light editing and change to first person. Deleted material supplied here in bold type.

103. Book D-1, 1490: omits day of week

**morning very pleasant and calm. Much floating ice in the river.** In <sup>104</sup>office at 8 a.m., and signed some documents in relation<sup>105</sup> to the Nauvoo Legion. **After dinner in office [when] Mr Cowan came in<sup>106</sup>; wrote a letter to Emma<sup>107</sup>. Conversed with the Procession about Military tactics;** and also settling with William Ford<sup>108</sup>. **5 o'clock cloudy.** Rode out with Mr. John B. Cowan in the evening<sup>109</sup>.

<sup>110</sup>In the evening a meeting was held in the house of Elder H[eber]. C.<sup>111</sup> Kimball, which was crowded **to suffocation**; he preached from Jeremiah, 18th chapter, 2nd to 5th verses: on the figure of clay in the hands of the potter, **and showed that O[rson] Pratt was stiff and had to be cast off the wheel and A[masa]. Lyman put on it.**

<sup>112</sup>The ship *Yorkshire* left Liverpool, England, with 83 saints on board, under the supervision of Elders Thomas Bullock and Richard Rushton.

<sup>113</sup>A terrible earthquake occurred<sup>114</sup> at Guadeloupe, and <sup>115</sup>other West India Islands; thousands of persons buried under the ruins of the fallen houses.

<sup>116</sup>Thursday,<sup>117</sup> 9.—**This morning received another No. of the Bee containing minutes of conference in Boston &c. Read decision of court in Dana vs Brink.** Mr. John B. Cowan took the decision of Judge Pope in the United States District Court on the 5th January last, and other papers relating thereto; also Mr. Butterfield's opinion, to lay before the Governor of Iowa, in order to induce him to recall a writ issued on the requisition of the Governor of Missouri, for my arrest, in case I should visit my friends in Iowa.

**12 o'clock called with a letter concerning land of Hotchkiss. Read decision, read papers.**

I told brother Phelps that he should be a lawyer **in Israel**, and understand law, and the time will come when I shall not need say to you, thus and thus is the law, for you shall know it.

<sup>118</sup>E. H. Mower wrote me from Clinton county, Indiana, that he had recently baptized 32, and a great many were<sup>119</sup> inquiring after truth.

104. Book D-1, 1490: adds ellipses over erasure

105. Book D-2, 134 (darker ink): "{\in relati/}on" (prob. LH)

106. JSj [1842-43], 277: "<Mr Cowan came in>"

107. JSj [1842-43], 277: "to Emma" in shorthand

108. RDft 7:3: adds "giving him a title to his property"

109. JSj [1842-43], 277: omits "in the evening"; Book D-1, 1490: "eve"

110. *Source*: WCj [1842-45], vol. 2, 8 Mar. 1843 (*IC*, 94; *DMQP*, 2), with light editing. Deleted material supplied here in bold type.

111. Book D-1, 1490: omits "H. C."; Book D-2, 134 (darker ink): "<H. C.>" (LH)

112. *Source*: H. Clark to J. Taylor, no date, *T&S* 5 (1 June 1844): 558, which mentions the departure date for the *Yorkshire*; other details may have been supplied by TB, who was scribe for this portion of RDft 7:3.

113. *Source*: Based on "Earthquake in the West Indies," *MSt* 3 (Apr. 1843): 200-201. Cf. *Wasp* 1 (12 Apr. 1843): [198].

114. Book D-2, 134 (darker ink): "occur\red/"; second "r" *w.o.* "s"

115. Book D-1, 1490: adds erasure

116. *Source*: Following three paragraphs from JSj [1842-43], 278-79 (WR) (*APR*, 328-29; *JSP* 2:300-301), with light and heavy editing, elaboration, and change to first person. Deleted material supplied here in bold type.

117. Book D-1, 1490: omits day of week

118. *Source*: Based on E. H. Mower, Clinton County, IN, to JS, Nauvoo, IL, 9 Mar. 1843, in *T&S* 4 (1 Apr. 1843): 149.

119. Book D-1, 1491: "<were>" (prob. LH)

<sup>120</sup>William O. Clark gave me a load of corn; and Sanford<sup>121</sup> Porter gave me a hog. **Issued attachment for Peter Hawes against Artemus Johnson. Clayton in office.**

Rain and sleet the whole of the day **and evening.**

[DN 6 (4 June 1856): 97]

<sup>122</sup>Friday, 10.—Clear and cold day. **Read the decision in office with O[rson] Spencer.**

<sup>123</sup>I opened court at 10 a.m. Messrs. Emmons and Skinner, counsel for plaintiff, and Messrs. Marr and Rigdon, counsel for defendant. Parties <sup>124</sup>present, and many spectators, <sup>125</sup>**and I**<sup>126</sup> **delivered the following**

<sup>127</sup>**DECISION.**

<sup>128</sup>**Mayor's Court, City of Nauvoo,** }  
**March 2nd and 3rd, 1843.** }

Charles R. Dana }  
vs. } **In Assumpsit.**  
William B. Brink. }

This is an action of assumpsit commenced by summons, and brought by the plaintiff to recover damages, as he avers in his bill of particulars, sustained by the plaintiff by reason of the defendant's failing to perform his undertakings as physician, in a usual and skillful manner, which he had undertaken by his employment and his engagement in attending as such physician, the wife of the plaintiff in the city of Nauvoo, in the year 1842, to do. \$99.00.

Also, for damage sustained from the malfeasance and misfeasance of the defendant in the treatment of plaintiff's wife, while employed as physician by the plaintiff to attend his said wife at Nauvoo in 1842; contrary to the defendant's undertaking as such physician, by reason of which bad acts and treatment of the defendant to plaintiff's said<sup>129</sup> wife, in the premises, plaintiff's said<sup>130</sup> wife is greatly injured in her health and put to lasting pain and suffering; and the plaintiff has thereby lost the services, company and comfort of his said wife, since said bad treatment of defendant; and been put to pain, trouble, expense and anxiety, not only from the present loss of his said wife's health, but also from well grounded apprehensions of the fatal consequences of the injury done to his said wife, by said defendant, in the premises, to his damage. \$99.00.

After the witnesses were sworn for the plaintiff, the defendant's counsel raised an

120. *Source*: This and next paragraph from JSj [1842-43], 279 (WR) (*APR*, 329; *JSP* 2:301), with light editing and change to first person. Deleted material supplied here in bold type.

121. Book D-1, 1491, Book D-2, 134: "Sandford"

122. *Source*: JSj [1842-43], 279 (WR) (*APR*, 329; *JSP* 2:301). Deleted material supplied here in bold type.

123. *Source*: First sentence from JSj [1842-43], 279 (WR) (*APR*, 329; *JSP* 2:301); remainder of paragraph based on *Wasp* 1 (22 Mar. 1843): [186].

124. DHC 5:300: adds "to the suit"

125. DHC 5:300: deletes remainder of sentence

126. Book D-1, 1491: omits "I"; Book D-2, 135: "\I/" (LH)

127. Following court "decision", except for last sentence, omitted in DHC 5:300. *Source*: *Wasp* 1 (22 Mar. 1843): [186]-[87].

128. *Wasp* 1:[186], Book D-1, 1491: reverse order of following two lines with the two lines that follow them

129. Book D-2, 135 (darker ink): "{\said/}"

130. Book D-2, 135 (darker ink): "{\said/}"



objection to them, on account, that one school of physicians is arrayed against the other. Plaintiff's counsel replied that the physicians were only to give their evidence as an opinion of skill, &c., for which he read Harrison's Digest, p. 1047. Defendant's counsel resumed, but the court decided that it could not determine the incompetency of the witnesses till there was something before the court to show the fact; therefore the court heard the witnesses.

Mrs. Miles: Was at plaintiff's house on Saturday, the 22nd of October, 1842, when Dr. Brink, the defendant, was called to administer to plaintiff's wife, in a case of fever or diarrhea; this was about noon; plaintiff's wife told witness she did not expect to be confined *then*, nor for ten days; she had been injured by a fright. Witness went home, and was recalled about 11 o'clock at night; plaintiff's wife had some pains then, witness thought they were labor pains; defendant said he had given her medicine,—that her child was pitched on one side—had given her smut rye (ergot); said the amnion fluids were discharged. Witness thought the doctor hurt Mrs. Dana in his operations; he used force and violence; she screeched, and begged him to desist. Mrs. Dana said she did not expect to be confined, and did not know when she should be, nor did she know that the amnion fluids had discharged. Witness saw the doctor introduce his hand per vagina; patient manifested great pain, and urged him to quit; said he was hurrying her too fast; witness proposed having somebody else; has heard Mrs. Dana say that defendant's treatment to her was the cause of her sickness since that time.

Mrs. Duel: Was present when the plaintiff's wife was confined on the 24th of October, 1842; was called on the 22nd at 11 o'clock at night. Defendant called upon witness to borrow a syringe, said that Mrs. Dana was sick, and that he thought her child had been dead two or three days: when witness came, Mrs. Dana was in considerable distress; defendant thought she was ready for parturition, and would be delivered by three pains more. Defendant resorted to unusual means. Witness remonstrated against his course, to let nature have time; while Mrs. Dana screamed, "do let me alone! you will kill me! do let go!" but defendant was then plying his hand, and said he could not, for something would go *back*: had given ergot and pepper, said the child was wrong, and must be turned before it could be born; that it was necessary to keep up irritation in order to create pains and hasten delivery. Witness proposed to have some one else called. Defendant opposed it, but finally consented. Witness saw patient next day at 11 o'clock, and she seemed free from pain.

Mrs. Sessions: Attended Mrs. Dana, plaintiff's wife, as an accoucheur, last October; defendant was there when witness arrived; shook her hand and held it fast some time; said he had sent for witness because he had a very bad case; the child was wrong and dead; that the membrane was broken, and the amnion fluids escaped, and the child turned; had sent for witness because her hand was small, and she could turn it. Witness asked defendant what he had done; he replied, nothing. What have you given her? He answered, nothing but a little nervine and cayenne pepper; however, he admitted he had given one dose of ergot, of eleven grains; defendant had ergot of witness the previous week. Witness proceeded to examine Mrs. Dana, plaintiff's wife, and by touching the child's ear, discovered it was a natural presentation; and by examination of the fontanelle found the child was alive by pulsation; and that instead of the amnion fluids having escaped, they had not gathered. Witness also discovered three ruptures on the tinae os; and fresh blood upon the patient's under garments, and the bed clothes, as though bloody fingers had been wiped thereon. The color of the spots was different from hemorrhage at parturition. On the evening of the 24th of October, witness delivered Mrs. Dana of a living child, which, according to its small size, was rather<sup>131</sup> a premature birth. When witness visited patient the day previous,

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131. Book D-1, 1492 (darker ink): "<rather>" (TB)



there were no regular pains. Mrs. Dana told witness, since her confinement, that defendant's treatment to her had caused a weakness in her back, that she could not hold her urine, and had been troubled with the piles also, all of which she believed resulted from the injuries she received from defendant; and witness believed it was so too. Has practiced obstetrics 30 years, and has never seen a physician conduct towards a woman as defendant did to Mrs. Dana, according to appearances.

Mrs. Dana, plaintiff's wife, was objected to as a witness for her husband, by defendant's counsel, on the ground that the interest of the husband and wife are both one in law. See Phillips on Evidence, 159.

Court overruled the objection. "In cases of evident necessity, when the fact is presumed to be particularly in the wife's knowledge, there is an exception to the general rule: thus, a wife may be a witness on the prosecution of her husband for an offence committed<sup>132</sup> against her person." 1 Blackstone, 444<sup>133</sup>, n. Bull's Nisi Prius, s. c. 287. "There are several exceptions to the general rule upon this subject, where, from the nature of the injury, the information to be expected is peculiarly within the knowledge of the husband or wife; and where, to exclude such evidence, would occasion insecurity to that relation of society, which is the object of the rule to protect." Phillips on<sup>134</sup> Evidence, 169. Other authorities might be shown, but the foregoing are sufficiently to the point to warrant the court in saying that husband or wife can be a competent witness, where the injury has been committed upon the person of either, and where the testimony to be given is presumed to be beneficial for public security, and of general importance to guard individuals against imposition.

Mrs. Dana: Testified that defendant, Dr. Brink, was called on the morning of the 22nd of October last, to administer to witness in case of a fever, but did not arrive till noon. He then mixed some medicine, in which was pepper, which gave her great pain. Got a syringe and administered two injections *himself*, to witness, in which she thinks there was pepper, they were very hot and gave her great pain, seemed almost in a flame; actually gave her the cramp. Defendant stayed all the afternoon: during the night he insisted the patient's time had come, and that she should be delivered. He continued to give doses from time to time, which gave her great pain every time she took them. Patient told defendant it was not her time under four weeks, told him her labor pains were not on her. Defendant told her the child was dead, and every thing wrong. He interfered in such a way as to cause great pain; said an inflammation had taken place in her bowels, which had caused the death of the child; and used force which gave greater pain than she had ever endured before; patient begged of defendant to desist, and let her alone, saying, there was nothing unnatural before taking his medicine, and that she believed the child was right. The blood mentioned by the former witness, Mrs. Sessions, was discharged from no other cause than the violence which the doctor used in his operations. After he let her alone she was easier. Patient had no labor pains till Monday, 24th. Had had six children, and her reckoning had always been regular. Never endured such suffering before; since then has been troubled with weakness, a difficulty of retaining her urine, was never troubled so before; has not been able to do anything since her confinement; has not been free from pain. Defendant used an *unusual* means in his operations, he *placed his head on the patient's abdomen*, and exerted his strength otherwise, which caused the most *severe* pain.

Drs. Bennett, Weld, Foster and Higbee, from hearing the testimony of previous wit-

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132. Book D-1, 1493 (darker ink): "<committed>" (TB)

133. *Wasp* 1:[187]: "144"

134. *Wasp* 1:[187]: omits "on"; Book D-1, 1493: "<on>" (US)

nesses, say that defendant's treatment to Mrs. Dana was unusual and uncalled for, and had they operated in like manner it would be unjustifiable, and that it was contrary to the general practice of physicians.

From a close and rigid cross examination of all the witnesses (save Mrs. Dana, who was not cross-examined), nothing was elicited to vary the main points of the evidence:

That Dr. Brink the defendant, was called to administer to Mrs. Dana, in a case of fever or diarrhea, and not for parturition:

That his doses of ergot, or something else, to hasten delivery; were not expected, but was an imposition; as he was informed that her time had not come:

That he declared the child was dead without justifiable evidence, and practiced violence upon supposition, to bring on a speedy delivery; thus endangering the health and constitution, if not the life of the patient:

That he practiced a fraud upon a sick woman, declaring things wrong that were right:

That he pronounced the amnion fluids discharged, before they were gathered:

That he gave hot injections, *himself*, which (aside from the over heat, which caused great pain), was beneath the dignity of a *gentleman*:

That he gave ergot and mixtures, which, in connection with the force and violence which he used (leaving out the dangerous idea of using such poisonous potions, even "in extreme cases"), produced great pain:

That he introduced his hand, per vagina, without any necessity therefor; and by so doing made three ruptures in the tinea os, thereby endangering life:

That all his efforts seemed to have been directed, both by medicine and force, to bring on a premature birth, even at the risk of tampering with life:

And, that the whole treatment has resulted in weakness, and other impediments to health and comfort.

The only witness examined on the part of the defense, was

Dr. Bostwich<sup>135</sup>: Said he had practiced medicine twenty four years, and had attended as accoucheur about 2,300 cases. If the testimony against defendant was true, he had done an injury. Gave some explanations and illustrations of obstetrics, and defined the use and nature of ergot; had found some cases without labor pains, but said nothing that tended to invalidate the testimony of the witnesses, who attended Mrs. Dana; or to counteract the<sup>136</sup> opinions of the physicians who had previously been examined.

The defendant filed an account (with leave of plaintiff's counsel), for services rendered plaintiff's wife, on the 22nd and 23rd of October, 1842, of \$10.00.

The court refuses to allow this account as a set off, for this reason, that "the law implies an undertaking on the part of apothecaries and surgeons, that they will use a reasonable degree of care and skill in the treatment of the patients. This is the duty of the medical practitioner, and he is responsible to his patient for a breach of it, as for a tort, although the patient was not the party who retained, or was to remunerate him. And for gross carelessness or unskilfulness an action lies, although no reward was to be given. And if the patient is rather injured than benefited in his health, in consequence of any gross unskilfulness or<sup>137</sup> carelessness, on the part of the medical attendant, an action for fees *cannot be maintained*." Chitty on Contract<sup>138</sup>, p. 438. 8 East, 348.

Charles Ivins: Called as witness for the defendant, was rejected for the legal reason

135. Book D-2, 138: "Bos\t/wick"

136. Book D-2, 138: "{\the/}" (LH)

137. Book D-1, 1494: "<an action lies ... or>" (TB)

138. *Wasp* 1:[187], Book D-1, 1494: "Contracts"

that this is an action of skill, not general character; that “the character of the parties to a civil suit, affords in general, such a weak and vague inference as to the truth of the points in issue between them, that it is not usual to admit evidence of this description.” Phillips on Evidence, 488.

The defendant has failed to use his privilege, and rebut the plaintiff’s testimony by other credible witnesses, if he had any; or to impeach a single witness of the plaintiff’s.

The foregoing summary of facts, relating to the case before the court, is deemed sufficiently full, without bringing in every minutiae, in the recital and cross examination of witnesses, with their technicalities, objections and exceptions, which, while they enlighten one point, too often darken another.

The law knows no person till he comes within its purview; and injuries, affecting health, are among the most important cases that call for redress; such “as the neglect, or unskillful management of physicians, surgeons, or apothecaries. For it has been solemnly resolved that *mala praxis* is a great misdemeanor and offense at common law.” 2<sup>139</sup> Blackstone, 122. The law implies a contract on the part of a medical man, as well as those of other professions, to discharge their duty in a skillful and attentive manner, and the law will grant redress to the party injured by their neglect or ignorance, by an action on the case, as for a tortuous misconduct. 1 Sanders, 312 n. (2 Blackstone, 122 n. 7).

Independent of usage or practice, poisonous potions should not be administered to females in any case whatever. The law for such offences declares, that “To kill a child in utero is now no murder, but a great misprison; but if the child is born alive, and dieth by reason of the potion, or bruises it received in utero, it seems, by the better opinion, to be murder in such as administered or gave them.” 2 Blackstone, 198, and note 3. Hawkins’ Pleas of the Crown, 80.

The highest authority upon injuries to women is the law of God: *that* says, “If men strive and hurt a woman with child, so that the fruit depart, and yet no mischief follow, he shall surely be punished according as the woman’s husband will lay upon him, and he shall pay as the judges determine.” Exodus 21 ch[apter]. 22 v[erse].

The law acts by rules and facts, and when clothed in its dignity, knows no distinction; though modesty may suffer violence in darkness, yet upon testimony, justice is bound to bring the offender to light, whether his footsteps are traced among the tombs of the illustrious dead, or his head is pointed out among the homes of the honorable living.

The court decides that the plaintiff recover from the defendant<sup>140</sup>, the sum of his bill, ninety nine dollars and costs.

<sup>141</sup>After I had delivered my decision, I referred to the threat of the defendant’s counsel to intimidate, &c. Counsel explained satisfactorily. **Also court referred to what Dr. Brink had said since trial that he had not a fair chance, [because] his witnesses were not allowed, [but] repelled by court.**

**2 [o’clock] afternoon, Mayor came in office, when Daniel Sherwood 14 years old was brought up on suspicion of stealing a watch from the house of Geo[rge] Nelson. No positive testimony**

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139. *Wasp* 1:[187]: omits “2”

140. DHC 5:300: rewrites first part of sentence as follows: “Court decided after full hearing of the case that plaintiff recover from the defendant ...”

141. *Source*: Remainder of this day’s entry (except last paragraph) from JSj [1842–43], 279–83 (WR) (*APR*, 329–30; *JSP* 2:301–3), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

appearing against him [so] Mayor ordered his father to take him home and try him. If he found the boy guilty to whip him severely, for he is too young to imprison or whip.

<sup>142</sup>I directed Lucien Woodworth to fix a room in the Nauvoo House with a large stone in the center to chain [and] to confine the city prisoners in till their time is out.

As Thomas Morgan went out [he] wished to speak with Mayor, [he] said he had been told by several that Joseph had taught that it was right to steal viz.<sup>143</sup> O[rrin]. P. Rockwell, David B.<sup>144</sup> Smith, and James Smith which was the means of drawing Thomas into the practice of stealing.

David Smith once attempted to shoot me. The gun did not go and he was so mad that he through down the gun and broke the stock. It was my gun. He was carrying to arrest me. After the attempt we stopped to rest and refresh when unknown to him I removed the priming from the gun and pistols, wet the touch holes, and made him carry them all home with me and saw me across the river from Montrose.

I told Theodore Turley that I had no objection to him<sup>145</sup> building a brewery.

#### PROVERB.

As finest steel doth show a brighter polish  
The more you rub the same;  
E'en so, in love, rebuke will ne'er demolish  
A wise man's goodly name.

Dana swore he feared Brink would abscond or place his property out of reach. I issued an execution against Dr. Brink, and a search warrant on oath of William Law, to search the house of Dial<sup>146</sup> Sherwood for [stolen] tools.

[Joseph] said he should not send decision of Court to press without a petition.

When in Kirtland I saw Elder [Reynolds] Cahoon's boy steal a cucumber, put it in his pocket. I told Cahoon of it. At the same time his boy came up and denied it saying he had an apple [and] let it fall and picked it up. There said Cahoon I did not believe he stole it. His boys drove their cows among mine while the women were milking to endanger their safety. I rebuked him and threatened him and made him confess in public next day. This was about the time of the commencement of building Temple in Kirtland.<sup>147</sup>

<sup>148</sup>In the evening, the marshal brought two try squares, one padlock, one shirt, also a bit stock, smoothing-plane and other tools, some of which were claimed as stolen property. Mayor [Joseph Smith] present. Clear and cold.

142. This paragraph added in top margin of JSj [1842-43], 281.

143. JSj [1842-43], 281: "<viz>"

144. JSj [1842-43], 281: "<B.>"

145. Book D-1, 1495: replaces "him" with "his"

146. JSj [1842-43], 282: apparently reads "Danl" (APR, 330; JSP 2:302). Entry for 10 Mar. 1843 reads: "Daniel Sherwood 14 years old was brought up on suspicion of stealing a watch from the house of Geo[rge] Nelson" (JSj, 280).

147. On 10 Aug. 1835, JS brought a complaint against Cahoon for failing "to do his duty in correcting his children, and instructing them in the way of truth and righteousness" (KHCM, 96; DHC 2:242; chap. 17).

148. Source: Based on JSj [1843], 1 (WR) (APR, 331; JSP 2:305), which reads: "4 P.M. Bro[ther] Norton claimed 2 trying squares, W[illiam] Law 1 padlock, David Grant 1 shirt of property found by the Marshall on warrant just issued. A bit stock and smoothing plane and 3 or 4 other little tools were presented on this case." Deleted material supplied here in bold type.

## [DN 6 (11 June 1856): 105]

<sup>149</sup>[Friday] March 10. <sup>150</sup>—I<sup>151</sup> with W[illard]. Richards, W[ilford]. Woodruff and many others, about 7 p.m., discovered a stream of light in the southwest quarter of the heavens, its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, southwest, raised to an angle of 45 degrees from the horizon, and extending nearly, or within 2 or 3 degrees<sup>152</sup> to the zenith of the degree where the sign appeared; this sign gradually disappeared from 7½ o'clock, and at 9 had entirely disappeared.

<sup>153</sup>As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will there be a speedy and bloody war, and the broad sword seen this<sup>154</sup> evening is the sure sign thereof.

<sup>155</sup>Last night<sup>156</sup> I dreamed that a silver-headed old<sup>157</sup> man came to me, and said there was a mob force coming upon him, and he was likely to lose his life; he had heard<sup>158</sup> that I was a<sup>159</sup> Lieutenant-general, <sup>160</sup>had<sup>161</sup> the command of a large force, and<sup>162</sup> that I always sought to defend the oppressed, and<sup>163</sup> <sup>164</sup>I was also a patriot and disposed to protect the innocent and unoffending, and wanted <sup>165</sup>I should protect<sup>166</sup> him, and had come to hear with his own ears what I would say to him<sup>167</sup>. I told him I wanted some<sup>168</sup> written documents to show the facts that they <sup>169</sup>are<sup>170</sup> the aggressors, and I would raise a force sufficient to protect him, that I<sup>171</sup> would collect the legion. The old man then<sup>172</sup> turned

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149. Source: JSj [1843], 1-2 (WR) (*APR*, 331; *JSP* 2:305). Cf. WWj, vol. 4, 10 Mar. 1843 (*WWj* 2:219); WCj [1842-45], vol. 2, 10 Mar. 1843 (*DMQP*, 3).

150. Book D-1, 1496, Book D-2, 139: omit date; DHC 5:300: omits month

151. DHC 5:300: moves "I" to precede "discovered"

152. JSj [1843], 2: "<or within 2 or 3 degrees>"

153. Source: JSj [1843], 4 (WR) (*APR*, 332; *JSP* 2:306), under 11 Mar. 1843, spoken "while conversing about the sign in the heavens last evening."

154. JSj [1843], 4: replaces "this" with "last"

155. Source: JSj [1843], 3-4 (WR) (*APR*, 332; *JSP* 2:306), under 11 Mar. 1843, and WCj [1842-45], vol. 2, under 2 Apr. 1843 (*IC*, 97; *NTNLF*, 389). In RDft 7:4 (TB), a version of JSj was inserted in closely written lines, then it was emended using WCj, probably on 1 July 1854, when CHOj records: "W Clayton giving items for Joseph's journey in March 1843" (CHOj 17:87; see WC [1854]).

156. JSj [1843], 3: "Night before last"

157. JSj [1843], 3 (different ink): omits "silver-haired" and adds "a\n/ <old>" (WR); "silver haired" added interlinearly in RDft 7:4, which was added from WCj [1842-45].

158. JSj [1843], 3: omits "he had heard", which was added interlinearly in RDft 7:4 from WCj [1842-45].

159. Book D-1, 1496 (darker ink): "{\a/}" (prob. LH)

160. JSj [1843], 3, adds "and"; Book D-1, 1496: adds ellipses over erasure

161. DHC 5:301: replaces "had" with "having"

162. JSj [1843], 3: omits "and"; Book D-1, 1496: "<and>" (LH)

163. JSj [1843], 3: omits "that I ... oppressed, and", which was added interlinearly in RDft 7:4 from WCj [1842-45].

164. DHC 5:301: adds "that"

165. DHC 5:301: adds "that"

166. JSj [1843], 3: replaces "protect" with "assist"; RDft 7:4: "~~assist~~ <protect>"; WCj [1842-45]: "protect"

167. JSj [1843], 3: omits "and had come ... him", which was added interlinearly in RDft 7:4 from WCj [1842-45].

168. Book D-1, 1496: "<some>" (LH)

169. DHC 5:301: adds "[the mob]"

170. DHC 5:301: replaces "are" with "were"

171. DHC 5:301: replaces "that I" with "and"

172. JSj [1843], 3: replaces "The old man then" with "He"; RDft 7:4: "~~He~~ <The old man then>", which follows WCj [1842-45].

to go from me; when he got a little distance, he suddenly<sup>173</sup> turned again and said to me, “You must call out the<sup>174</sup> legion,” and he would have the papers ready when I arrived; and, says<sup>175</sup> he,<sup>176</sup> “I have any amount of men, which you can have under your command.”

<sup>177</sup>A shock of an earthquake felt in Lancashire, England, and on the isle of Guernsey, producing<sup>178</sup> considerable alarm.

<sup>179</sup>The papers teem with accounts of singular phenomena; fearful sights are seen in all parts of the world.

<sup>180</sup>Saturday, 181 11.—Very cold last night. The water froze in the warmest rooms in the city. **River filled with anchor ice. 8½ o’clock in the office, Joseph said he had tea with his breakfast. His wife asked him if [it] was good. He said if it was a little stronger he should like it better, when Mother Granger remarked, “It is so strong and good I should think it would answer Both for drink and food.”**

At 9 a.m., I started, in company with bro[ther]. Brigham Young, to Ramus, and had a delightful drive; arrived at bro[ther]. McClary’s at a quarter to four: lodged with bro[ther].<sup>182</sup> Benjamin F.<sup>183</sup> Johnson. In the evening I pulled up Justus A. Morse, the strongest man in Ramus, with one hand, at pulling sticks<sup>184</sup>.

It is reported in the papers that the workmen employed on the *General Pratt*<sup>185</sup> (<sup>186</sup>which was burned and sunk last fall near Memphis, in the Mississippi), with a diving bell, on the 3rd of<sup>187</sup> January, found the wreck in about 24 f[ee]t. water; on that night was an earthquake; next day the wreck had disappeared, no trace could be found, and the water was from 100 to one 120 f[ee]t. deep, and for about 100 f[ee]t. no bottom; and in another place a bar was discovered where previously was deep water.

<sup>188</sup>The *New York Herald* publishes “The Vision,” in poetry, &c., also Miss Eliza R. Snow’s Festival Song—an unusual act of liberality towards the Saints, for a publisher.

<sup>189</sup>Sunday,<sup>190</sup> 12.—I preached to the Saints in Ramus, in the morning, taking for a text 14th chapter of John, 2nd verse, “In my Father’s house are many mansions.”

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173. JSj [1843], 3: replaces “when he got ... suddenly” with “but”; RDft 7:4: “~~but~~ <when he got ... suddenly>”; WCj [1842–45]: “When he got a little distance he turned suddenly round.”

174. Book D-1, 1496: “{\You must call out the/}” (LH)

175. DHC 5:301: “said”

176. JSj [1843], 3–4: omits “You must call ... says he”, which was added interlinearly in RDft 7:4 from WCj [1842–45].

177. *Source*: Based on “Earthquake in Lancashire,” *MSt* 3 (Apr. 1843): 202.

178. DHC 5:301: “produced”

179. *Source*: Probably based on such reports in *T&S* 4 (1 Apr. 1843): 149–53; *MSt* 3 (1 Apr. 1843): 204–5; and *Wasp* 1 (22 Mar. 1843): [185]–[86].

180. *Source*: This day’s entry (except last paragraph) from JSj [1843], 2–5 (WR) (*APR*, 331–32; *JSP* 2:305–7), with light editing. Deleted material supplied here in bold type.

181. Book D-1, 1496: omits day of week.

182. Book D-2, 140: “<Bro.>” (LH)

183. Book D-1, 1496 (different ink): “<F>” (TB)

184. DHC 5:302: “when pulling sticks”; moved to follow “evening”

185. Book D-1, 1496: “Pratte”

186. DHC 5:302: adds “a steamboat”

187. Book D-1, 1496: omits “of”

188. *Source*: JSj [1843], 32 (WR) (*APR*, 338; *JSP* 2:320), under 30 Mar. 1843, with elaboration.

189. *Source*: This and next paragraph from JSj [1843], 6 (WR) (*APR*, 332; *JSP* 2:307), with light editing and change to first person. Deleted material supplied here in bold type. Cf. BYj, vol. 3, 12 Mar. 1843 (transcription in vol. 8, V.11).

190. Book D-1, 1497: omits day of week



I found the brethren well and in good spirits. **Had a very pleasant visit.** In the afternoon br[other]. Brigham preached. 191 Stayed at bro[ther]. B[enjamin].<sup>192</sup> F. Johnson's all night.

<sup>193</sup>Elder G[eorge]. J. Adams having been called to Nauvoo, 1,200 inhabitants of Boston petitioned for Elders H[eber]. C. Kimball and O[rson]. Hyde to come and labor in that place<sup>194</sup>. A similar petition was also sent from Salem, Massachusetts, by Elder Erastus Snow.

<sup>195</sup>Monday,<sup>196</sup> 13.—I wrestled with William <sup>197</sup>Wall<sup>198</sup>, the most expert wrestler of<sup>199</sup> Ramus, and threw him.

In the afternoon held a church meeting. Almon W. Babbitt was appointed by the voice<sup>200</sup> of the people the presiding elder of that place.

In the evening meeting 27 children were blessed,<sup>201</sup> 19 of whom I blessed myself, with great fervency; virtue went out of me, and my strength left me, when I gave up the meeting to the brethren.

Mercury was <sup>202</sup>deg[rees]. below zero, at sunrise in Nauvoo.

Mr. <sup>203</sup>Ivins arrived at Nauvoo, and stated that [Orrin] Porter Rockwell came with him from New Jersey to St. Louis, when Porter<sup>204</sup> was arrested by advertisement on the 4th of March<sup>205</sup>, and put in St. Louis jail.

**New Meeting house lately dedicated for Quincy and the dedication sermon was all against the Mormons.** Elder Hyde gone<sup>206</sup> to Quincy to preach. **The Mormons say they would be glad to have their own meeting house<sup>207</sup> &c. for Elder Hyde to preach in.**

**It is said by many the sword was seen in the heavens last eve again.**<sup>208</sup> Newspapers report that iron filings and sulphur have fallen in the form of a<sup>209</sup> snow storm in five counties in Missouri. **This day heard that the Quincy Institute was burned last week. 3 or 4 tracks were followed in the light snow from the institute to the middle of the river which was frozen over.**

191. Next sentence inserted by JG at *eoln* in Book D-1, 1497. *Source*: Not in JSj [1843], 6, but appears in BYj, vol. 3, 12 Mar. 1843 (transcription in vol. 8, V.11).

192. Book D-1, 1497: "Benjamin"

193. *Source*: Boston Branch Resolutions, 12 Mar. 1843, located in UC. Includes forwarding note by Erastus Snow: "The following resolutions were unanimously adopted by a congregation of about twelve hundred people in Boston on the 12 of March as its date shows and was presented to me to be handed over to the authorities at Nauvoo—similar resolutions were also passed in Salem [MA]." See transcription in vol. 8, V.21.

194. Book D-1, 1497: adds "~~and also to return Adams to Boston~~"

195. *Source*: This day's entry from JSj [1843], 6-8 (WR) (*APR*, 332-33; *JSP* 2:307-8), with light editing and elaboration. Deleted material supplied here in bold type. Cf. BYj, vol. 3, 13 Mar. 1843 (transcription in vol. 8, V.11).

196. Book D-1, 1497: omits day of week

197. Book D-2, 140 (pencil): "<M>" (US)

198. JSj [1843], 6: omits name; added interlinearly in RDft 7:5 (TB).

199. DHC 5:302: replaces "of" with "in"

200. DHC 5:303: replaces "voice" with "vote"

201. *Source*: Remainder of paragraph not in JSj [1843], 6, but apparently added under JMG's direction (see below, under 14 Mar. 1843).

202. Book D-2, 140: "{\3/}" (prob. LH)

203. Book D-2, 140: adds blank space for first name

204. DHC 5:303: replaces "Porter" with "Rockwell"

205. JSj [1843], 8: "Saturday March 5". Saturday was the 4th.

206. DHC 5:303: replaces "gone" with "went"

207. JSj [1843], 8: "~~want their Meeting house~~ <would be glad to have their own Meeting house>"

208. WW reported seeing the sword in WWj, vol. 4, 13 Mar. 1843 (*WWj* 2:219).

209. Book D-1, 1497: "<a>"



<sup>210</sup>Tuesday,<sup>211</sup> 14.—Elder J[edediah]. M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had, to seal upon them a blessing that would secure their lives upon the earth, and so much virtue went out of me into the children that I became weak, of<sup>212</sup> which I have not yet recovered, and <sup>213</sup>referred to the case of the woman touching the hem of the garment of Jesus. (Luke 8th chapter.) The virtue here referred to, is the spirit of life, and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.

<sup>214</sup>Elder B[righam]. Young and myself returned from Ramus, and after a severe<sup>215</sup>, cold ride, in a heavy snowstorm,<sup>216</sup> arrived in Nauvoo about 4 p.m.

<sup>217</sup>Mr. Wilson, the assessor for the county of Hancock, assessed a number of lots to Dr. Willard Richards, which he had previously assessed to me as Trustee in Trust, in order, no doubt, to collect taxes twice, for the benefit of his own pocket, or to make trouble to the Mormons.—about<sup>218</sup> which the following letter was written<sup>219</sup>:—

<sup>220</sup>Mr. Bagby:

Sir:—I received an anonymous letter<sup>221</sup> this morning, which was dated at Warsaw, requesting an immediate answer. I know not who<sup>222</sup> to direct the answer to<sup>223</sup>; but as it appears to be concerning taxes, I *suppose* it most probable that you are the person, and direct my answer accordingly.

I received your letter from Carthage, and requested Mr. Clayton to answer it, which he did, stating the facts in the case; which, in substance, I will repeat.

In the year 1842, I had no taxable property in Illinois, real or personal. I never gave Mr. Wilson, the assessor, a list by which to assess lots to me. If I ever<sup>224</sup> gave him any list, it was to assist him in the information what lots to assess to the “Trustee in Trust,” and for no other purpose,—which Mr. Wilson *very well knew at the time, and* <sup>225</sup>*now knows it.*

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210. *Source*: This paragraph, together with part of a sentence above under 13 Mar. 1843, probably added under the direction of JMG. Both appear to be later insertions in RDft 7:5 (TB), originally composed between 7–26 June 1854 (see RDft Chronology). CHOj for 26 June 1854 reads: “J M Grant present when TB read the whole of from March 1 to 17 [1843] inclusive to him & GAS & approved” (CHOj 17:82). It is likely that JMG’s reminiscence was added to RDft at this time.

211. Book D-1, 1497: omits day of week

212. DHC 5:303: replaces “of” with “from”

213. DHC 5:303: adds “I”

214. *Source*: JSj [1843], 8 (WR) (APR, 333; JSP 2:308), with detail about snow storm possibly from BYj [1840–44], vol. 3, 14 Mar. 1843 (transcription in vol. 8, V.11).

215. DHC 5:303: “severely”

216. JSj [1843], 8: omits “in a heavy snowstorm”; Book D-1, 1497 (different ink): “<in a heavy snow storm>” (JG)

217. *Source*: Probably composed by GAS in RDft 7:5 (TB), between 7–26 June 1854 (see RDft Chronology), as introduction to following letter.

218. Book D-1, 1497 (darker ink): “\about/” (US)

219. Book D-1, 1497 (darker ink): “{\letter was written/}” (JG)

220. *Source*: WR to Walter Bagby, 14 Mar. 1843, MS copy in WRc, Bx 3, fd 1, 15–17 (WR).

221. See WRc, Bx 3, fd 19, 3–7.

222. DHC 5:304: “to whom”

223. DHC 5:304: omits “to”

224. DHC 5:304: “ever I”

225. MS copy, 1: adds “doubtless”

You ask, “What shall I do with the lots?” I answer, they are <sup>226</sup>lots which, on another part of your list, are assessed to the Trustee in Trust, or Mr. Smith; and doubtless it would be the most just and equitable course for the assessor to correct his error,—and let the matter rest where it was originally. But if this cannot be, you must take your own course; ’tis<sup>227</sup> not for me to advise you in your duty. But of this I can advise you, that I have not the first farthing of personal property liable to taxation in this county<sup>228</sup>, or to be sold for taxes, this side of eternity.

Yours respectfully,

W[illard]. RICHARDS.

<sup>229</sup>At about<sup>230</sup> half-past 7 o’clock in the evening, the sword which had made its appearance <sup>231</sup>for several evenings past, moved up near<sup>232</sup> the moon, and formed itself into a large ring round the moon; two balls immediately appeared in the ring opposite each other, something in the form of sun-dogs, <sup>233</sup>as in the following diagram:

[See Fig. 3]<sup>234</sup>

<sup>235</sup>The outer part of parhelion was much more brilliant than the inner.

R. D. Foster says that at 11 o’clock, the circles interwoven around the moon were innumerable.

<sup>236</sup>The above is a diagram of one of the signs of the times, designed to represent, “A Union of power, and combination of nations.”<sup>237</sup>

<sup>238</sup>Wednesday,<sup>239</sup> 15<sup>240</sup>.—I wrote a letter to G[eorge]. J. Adams, **read letter from [Justin] Butterfield and [James] Arlington Bennet**, and signed several<sup>241</sup> deeds **for Sister Granger and Smith and Allred**<sup>242</sup>. In the office most of the day. Gave the following name to the *Wasp*, enlarged as is contemplated—*The Nauvoo Neighbor*. “Our motto: the Saints’ singularity is unity<sup>243</sup>, liberty, charity.” The following is an extract from the prospectus of this date.

226. MS copy, 1: adds “doubtless”

227. DHC 5:304: “It is”

228. MS copy, 1: “<in this county>” (US)

229. Source: Closely follows WWJ, vol. 4, 14 Mar. 1843 (*WWJ* 2:219). Cf. JSj [1843], 7, 11, 17 (WR) (*APR*, 333, 334, 335–36; *JSP* 2:307, 310, 314).

230. DHC 5:304: omits “about”

231. DHC 5:304: adds “[in the heavens]”

232. DHC 5:304: “nearer”

233. DHC 5:304: omits remainder of sentence and diagram. Source: JSj [1843], 17 (WR) (*APR*, 335–36; *JSP* 2:314).

234. This diagram appears in *DN*, but not in DHC 5:304. It also appears in Book D-1, 1498, as a drawing, in Book D-2, 142, as a cut and pasted clipping evidently from *DN* or offprint.

235. Remainder of entry omitted in DHC 5:304. Source: RDft 7:5 directs scribe to copy JSj [1843], 17 (WR) (*APR*, 335–36; *JSP* 2:314), which reverses the order of the second and third paragraphs.

236. This paragraph written interlinearly by LH in Book D-2, 142.

237. JSj [1843], 17: adds “says Joseph”

238. Source: JSj [1843], 9 (WR) (*APR*, 333; *JSP* 2:308–9), with light editing and change to first person. Deleted material supplied here in bold type.

239. Book D-1, 1498: omits day of week

240. Book D-2, 142: omits “15”; “15” in margin

241. JSj [1843], 9: omits “several”; Book D-1, 1498: “<several>” (JG)

242. Book D-1, 1498: adds “for Sisters Granger, and Smith, and Allred”

243. DHC 5:305: “Union”

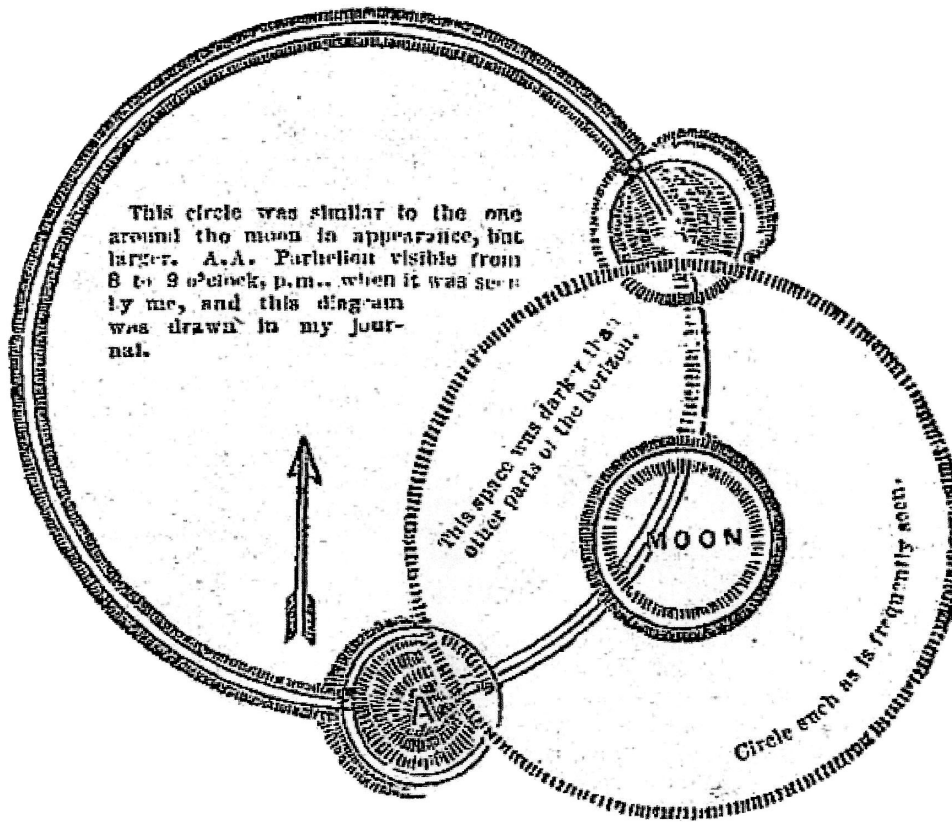


Fig. 3. Diagram of Signs in the Heavens, 14 March 1843. *Deseret News* 6 (11 June 1856): 105.

<sup>244</sup>We feel <sup>245</sup>pleasure in announcing to our readers, and the public generally, that we have determined to enlarge the *Wasp* to double its size, as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago, small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many, that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood, sneered contemptuously at the idea of their smaller and younger brother taking the field; and, like David's brethren, they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliaths; but on the contrary, while some of advanced years, noble mien, and possessing a more formidable appearance, have given up the ghost, the little *Wasp* has held on <sup>246</sup>the even tenor of his way, the untiring, unflinching supporter of integrity, righteousness and truth, neither courting the smiles, nor fearing the frowns of political demagogues, angry partisans, nor <sup>247</sup>fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large and respectable number of subscribers.

244. Source: RDft 7:5 directs scribe to copy "Prospectus of a Weekly Newspaper, called the Nauvoo Neighbor," T&S 4 (15 Mar. 1843): 129-30. Deleted material supplied here in bold type. Cf. *Wasp* 1 (5 Apr. 1843): [193].

245. Book D-2, 142: adds "great"

246. DHC 5:305: adds "in"

247. DHC 5:305: "or"

As the young gentleman is now nearly<sup>248</sup> a year old, we propose on his birthday to put him on<sup>249</sup> a new dress, and to make him double the size, that he may begin to look up in<sup>250</sup> the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good Samaritan, we propose giving him a new name: therefore his name shall no longer be called *The WASP*, but the *NEIGHBOR*.

**The Nauvoo Neighbor will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and general news of the day.**

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city.

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburgh, Dublin, and Liverpool, from which we shall be able to furnish to our European friends, as well as American, news that will be interesting. And as we do now exchange with most of the principal papers in the United States, both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the *Nauvoo Neighbor*, will be second to none in the west.

The *Neighbor* will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the *Nauvoo Neighbor*, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

<sup>251</sup>I prophesied, in the name of the Lord Jesus Christ, that [Orrin] Porter Rockwell would get away honorably from the Missourians; and<sup>252</sup> cautioned Peter Hawes to correct his boys; for, if he did not curtail them in their wickedness, they would eventually go to prison.

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248. Book D-2, 142: “{\nearrow}ly” (LH)

249. DHC 5:305: “on him”

250. DHC 5:305: replaces “in” with “to”

251. *Source*: Following three paragraphs from JSj [1843], 9-10 (WR) (*APR*, 333; *JSP* 2:309), with light editing. Deleted material supplied here in bold type.

252. DHC 5:305: replaces “and” with “I”

I dreamed last night, that I was swimming in a river of pure water, clear as crystal, over a school<sup>253</sup> of fish of the largest size<sup>254</sup> I ever saw: they were directly under my belly. I was astonished, and felt afraid that they might drown me, or do me <sup>255</sup>injury. **They were the largest I ever saw.**

**Conversed much about Porter [Rockwell], wishing the boy well.**

The <sup>256</sup>*Wasp* has the following editorial:

<sup>257</sup>**It will be seen by the proceedings in the Legislature, that our charters have again been made the subject of Legislation, by that body; and that the House of Representatives has done its best to deprive us of our chartered rights; so that if we possess any privileges connected with our charter we have no thanks to give to that honorable body; for they would have deprived us of them if they could. The bill has not yet passed the Senate, consequently our charter yet remains just as it was. And as the legislature is now dissolved, there is no danger of any alteration being made this session. [...]**

What reliance can be placed upon a legislature that will one session grant a charter to a city with “PERPETUAL SUCCESSION,” and another session take it away. We expect, however, that this honorable body believe in the common adage, “promises and pie-crusts are made to be broken”; and we have sometimes ourselves seen boys crying for their marbles again, after they have given them away.

We suppose, however, with them that the words *perpetual succession* do not mean what they say. The house, in the dignity of its standing, passes a bill, at the request of the people, telling them that they shall have a charter granting them certain<sup>258</sup> privileges, and telling them that it shall be *perpetual*, without any repealing clause. It is made a law of<sup>259</sup>, and the grand seal of State, appended to it. The people, on the good faith of the State, go to work and improve under the provisions of that charter; companies are formed, buildings are erected, and money expended; but by-and-by they find out that they have been leaning upon a broken reed, that there is no dependence to be placed in government, that they <sup>260</sup>have broken their most sacred promises, violated their plighted faith, and wantonly and wickedly sought to injure thousands of men who relied on their promises, by an unprecedented, unconstitutional, and tyrannical law, trampling under foot the faith of the State, and virtually saying that the members of the legislature that granted the charter were all fools, or knaves, and that we, the pure representatives of the people, must break the plighted faith of the State to set them right. [...]

The *New York Herald* gives a list of indebtedness of the several States who refuse to pay the same,<sup>261</sup> as follows:—

<sup>262</sup>Pennsylvania, \$29,129,123<sup>263</sup>; Georgia, \$3,184,323; Indiana, \$12,129,339; Maryland,

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253. DHC 5:306: replaces “school” with “shoal”

254. JSj [1843], 10: “<size>”

255. Book D-2, 143: adds ellipses over erasure

256. Book D-1, 1499: adds “~~Editor of the~~”

257. *Source: Wasp* 1 (15 Mar. 1843): [182]. John Taylor editor. Deleted material indicated with “[...]” or supplied here in bold type.

258. DHC 5:306: replaces “certain” with “several”

259. DHC 5:306: omits “of”

260. DHC 5:306: adds “[the legislature]”

261. Book D-1, 1499: “{ \the same/ } [eoe of about two words]” (JG)

262. *Source: “State Debts,” Wasp* 1 (15 Mar. 1843): [183].

263. Book D-1, 1499 (pencil): “<\$>”

\$20,901,040; Louisiana, \$21,213,000; Mississippi, \$5,500,000; Illinois, \$13,836,379; Alabama, \$9,843,536; Arkansas, \$3,900,000; Michigan, \$5,611,000; Florida, \$3,500,000.

<sup>264</sup>A great fire at Valparaiso, unequaled in Chili: damage, \$2,000,000.

[DN 6 (18 June 1856): 113]

<sup>265</sup>Thursday,<sup>266</sup> 16.—In the office, reading papers, and giving<sup>267</sup> counsel to bro[ther]. Hyrum, Dr. Foster, and many others. **Read a piece on Mormonism in *Uncle Sam*, Feb[ruary] 18th, written by reporter of the paper.**

<sup>268</sup>Friday,<sup>269</sup> 17.—Part of the day in my office, <sup>270</sup>remainder at home.

**P.M.** Settled with Father Perry, gave him a deed for 80 acres of land and city lot, and prophesied that it would not be six months before he could sell it for cash.

At 4 p.m., N[ewell]. K. Whitney brought in a letter from R. S. Blennarhassett, Esq., St. Louis, dated 7th instant, concerning [Orrin] Porter Rockwell, **saying Porter was arrested the day previous and wishing instruction**; which I immediately answered. **Heard read letters No. 1 *Boston Bee* by Viator and his own to [James] Arlington Bennet.**

**2 P.M. Walked out with 4 or 5 ladies towards the store. Went into Holmes.**

Reports reached<sup>271</sup> us that new indictments had been found against myself, bro[ther]. Hyrum, and some 100 others, on the old Missouri troubles<sup>272</sup> and <sup>273</sup>[ohn]. C. Bennett was<sup>274</sup> making desperate<sup>275</sup> threats.

<sup>276</sup>The Island of Hong-Kong was<sup>277</sup> ceded to Great Britain, by the Emperor of China, who opened five ports to the English trade, by treaty.

<sup>278</sup>Saturday,<sup>279</sup> 18.—I was most of the forenoon, in the office, in cheerful conversation with Dr. [Willard] Richards and others<sup>280</sup>. Finished<sup>281</sup> writing a letter to Arlington Bennett.<sup>282</sup>

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264. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

265. *Source*: JSj [1843], 12 (WR) (*APR*, 334; *JSP* 2:310), with light editing. Deleted material supplied here in bold type.

266. Book D-1, 1500: omits day of week

267. DHC 5:307: “gave”

268. *Source*: This day’s entry (except last paragraph) from JSj [1843], 12-13 (WR) (*APR*, 334-35; *JSP* 2:310-12), with light editing. Deleted material supplied here in bold type.

269. Book D-1, 1500: omits day of week

270. DHC 5:307: adds “the”

271. Book D-1, 1500 (pencil): “reach<ed>”

272. JSj [1843], 13: replaces “Missouri troubles” with “subject”; Book D-1, 1500 (darker ink): “{\Missouri troubles/}” (pos. RLC)

273. DHC 5:307: adds “that”

274. Book D-1, 1500: “\w/as”

275. Book D-1, 1500: “<desperate>” (pos. RLC)

276. *Source*: See entry for 29 Aug. 1842 (DHC 5:139; chap. 7).

277. Book D-1, 1500 (darker ink): “{\was/}” (US)

278. *Source*: This day’s entry (except last paragraph) from JSj [1843], 14 (WR) (*APR*, 335; *JSP* 2:313), with light editing. Deleted material supplied here in bold type.

279. Book D-1, 1500: omits day of week

280. JSj [1843], 14, does not say with whom JS conversed, but WR, scribe for the entry, was present, as was also WWP, who was scribe for the letter to Bennett (see below).

281. DHC 5:307: “Finishing”

282. See MS original in JSLS, Bx 2, fd 6, 6-11 (WWP); and MS copy in JSLS, Bx 2, fd 6, 1-5 (WWP).



About noon, I laid<sup>283</sup> down on the writing table, with my head<sup>284</sup> on a pile of law books, saying, "Write and tell the world I acknowledge myself a very great lawyer; I am going to study law, and this is the way I study it"; and then fell asleep **and went to snoring**.

Rode out in the afternoon with W[illiam]. Clayton, looking at lots for Bishop N[ewel]. K. Whitney<sup>285</sup>; and afterwards<sup>286</sup> played ball with the boys **east of Main street**.

<sup>287</sup>The French seized upon the Society group of Pacific Isles.

<sup>288</sup>Sunday,<sup>289</sup> 19.—Rode out with Emma, and visited my farm; returned about 11 a.m., and spent the<sup>290</sup> remainder of the day at home.

D[imick]. B. Huntington started for Chicago with a letter to Mr. Justin<sup>291</sup> Butterfield, U.S. Attorney, concerning Orrin Porter Rockwell.<sup>292</sup>

<sup>293</sup>Received a letter from Elder P[arley]. P. Pratt, giving a synopsis of his mission to England since August, 1839, in which I find he has published, since April, 1841 (when<sup>294</sup> the remainder of the Twelve returned home), 1,500 *Hymn Books*, 2,500 *Voice of Warning*, 3,000 tracts, entitled "Heaven on Earth," 3,000 copies of "Elder Hyde's Mission to Jerusalem," 10,000 copies of "A letter to the Queen," and some other works, and continued the *Star* monthly. He left England Oct[ober]. 20, 1842, and after a voyage of ten weeks, arrived in New Orleans; being ice-bound on the river, and having a dislike to the outlaws who govern Missouri, he wintered at Chester, Illinois. On the news of his arrival he was warmly pressed to preach, which he did several times, and baptized two men in that place.

<sup>295</sup>Sir James South, Sir John Herschel, and other astronomers in Europe, have published notices of the sword seen in the heavens on the eve of the 10th, and several<sup>296</sup> successive evenings. They represent it as the stray tail of a comet, as no nucleus could be discovered with the most powerful instruments. At Paris, M. Arago communicated to the Academy of Sciences on the subject of the comet, that the observations of the astronomers were not complete, the nucleus not being discovered.

<sup>297</sup>Monday, 20.<sup>298</sup>—I rode out to see Hiram Kimball, with Mrs. Butterfield, about a deed for the Lawrence estate<sup>299</sup>. Settled with [Dr.] Robert D. Foster, and gave him a note to balance all demands; and afterwards acknowledged about 20 deeds<sup>300</sup> to different individuals, which occupied my time until about 3 p.m.

283. Book D-1, 1500: adds ellipses over erasure; DHC 5:307: "lay"

284. JSj [1843], 14: "with <back of the> head"

285. The words "with W Clayton ... Whitney" not in JSj [1843], 14, but added above the line in RDft 7:6, probably on 1 July 1854, when CHOj records: "W Clayton giving items for Joseph's journey in March 1843" (CHOj 17:87).

286. Book D-1, 1500 (darker ink): "<afterwards>" (JG)

287. *Source*: Possibly "Highly Important from the Pacific," NN 1 (23 Aug. 1843): [67].

288. *Source*: This and next paragraph from JSj [1843], 15 (WR) (APR, 335; JSP 2:313), with light editing.

289. Book D-1, 1500: omits day of week

290. Book D-2, 144: "th{\e/}"

291. Book D-1, 1500: "{\Justin/}" (TB)

292. See JSLs, Bx 2, fd 6, 12-13 (WR).

293. *Source*: Based on P. P. Pratt to Editor, 19 Mar. 1843, T&S 4 (15 Apr. 1843): 162-65.

294. DHC 5:308: replaces "when" with "at which time"

295. *Source*: Based on "Unexpected Appearance of a Great Comet," MSt 3 (Apr. 1843): 204-5. Cf. WWj, vol. 4, 25 Mar. 1843 (WWj 2:221).

296. Book D-1, 1500: "<several>" (LH)

297. *Source*: This and next paragraph from JSj [1843], 16 (WR) (APR, 335; JSP 2:313-14). Deleted material supplied here in bold type.

298. Book D-1, 1501: "March 20."

299. JSj [1843], 16: omits "for the Lawrence estate"

300. Book D-1, 1501: adds "~~as Trustee in Trust~~"



**This evening from 7 to 9 was seen by Bro[ther] Hawes and others<sup>301</sup> in the heavens a dark stripe of considerable width passing over our Zenith, dark as the darkest clouds.**

A letter appears in the *Millennial Star*, giving particulars of the passage of the ship *Swanton* from Liverpool, and arrival at New Orleans, loaded with Saints, in which the power of the holy priesthood is<sup>302</sup> manifested in the healing of the sick:—

<sup>303</sup>[...] The steward<sup>304</sup> of this vessel was so injured by a blow from one of the crew that his life was despaired of, and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of, in the way of medicine, but to no effect; and after they gave up all hopes of his recovery at twelve o'clock at night, he sent for Elder Lorenzo<sup>305</sup> Snow, and by anointing<sup>306</sup> with oil, and the laying on of hands, in the name of the Lord; he was there and then raised up and perfectly healed. For this token of the divine favor we will praise the God of Israel. [...]

<sup>307</sup>Tuesday,<sup>308</sup> 21.—Was in the office about 9, writing orders. About noon started, with William Clayton, for Shokoquon; dined at bro[ther].<sup>309</sup>Russell's, and then resumed our journey to Libeus T. Coon's, 16 miles, when I returned.

**Cold west wind as it has been for a week. Cold, freezing water in the houses.**

<sup>310</sup>Wonderful signs have been seen in the heavens, during the week.

<sup>311</sup>This night, about 12 o'clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Aurora and the Rising Sun, Indiana, observed a great light in the sky, in the form of a serpent: it turned to a livid, bright red, deep and awful, and remained stationary among the stars, for two or three minutes, and then in a gradual manner formed a distinct roman G; in about 1½ minutes it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared.<sup>312</sup>

<sup>313</sup>Wednesday,<sup>314</sup> 22.—Was spent in visiting my friends.

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301. JSj [1843], 16: "<by Bro Howes and others>"

302. DHC 5:309: "was"

303. *Source*: R. Reid, New Orleans, to T. Ward, Liverpool, Eng., 15 Mar. 1843, *MSt* 4 (May 1843): 14-15.

304. DHC 5:309: "stewart"

305. Book D-2, 144: "<Lorenzo>" (LH)

306. DHC 5:309: adds "him"

307. *Source*: This and next paragraph from JSj [1843], 18 (WR) (*APR*, 336; *JSP* 2:314), and WCj [1842-45], vol. 2, 21 Mar. 1843 (*NTNLF*, 389-90), with light editing and change to first person. Deleted material supplied here from JSj in bold type. CHOj for 1 July 1854 apparently refers to this entry when it records: "W Clayton giving items for Joseph's journey in March 1843" (17:87). GAS and TB were working on this section of RDft at this time.

308. Book D-1, 1501: omits day of week

309. Book D-2, 145: adds blank space for first name

310. *Source*: Possibly based on WWj, vol. 4, 10, 14, 25 Mar. 1843 (*WWj* 2:219-21).

311. *Source*: Not a quote, but a summary of "Full Particulars of the Wonderful Sight Seen by the Pilot of the Wm. Penn in the Sky on Tuesday Night, March 21," *T&S* 4 (1 Apr. 1843): 149-50. Rept. from the Cincinnati *Daily Sun*. Cf. *Wasp* 1 (19 Apr. 1843): [202].

312. Book D-1, 1501: adds "~~See Times and Seasons~~. 150."

313. *Source*: Probably based on GAS's guess; entry for this date blank in JSj [1843], 19 (WR) (*APR*, 336; *JSP* 2:314).

314. Book D-1, 1501: omits day of week

<sup>315</sup>Elder E[dwin]. D. Woolley writes from Westfield, Massachusetts, that he has baptized twenty, and organized a branch in Little River Village.

<sup>316</sup>Elder James Burnham died in Richmond, Massachusetts, aged 46<sup>317</sup>: he had been on a mission to England and Wales about 2 years, and was then on a mission in the Eastern States, and through excessive labor and exposure, brought on quick consumption. He left a wife and several children to lament his loss.

<sup>318</sup>Thursday,<sup>319</sup> 23.—Spent the day in visiting my friends.

<sup>320</sup>7½ A.M. **Mercury 1 Deg[ree] below zero at sunrise. Semicircle near the Zenith.**

<sup>321</sup>The heavens exhibited a splendid appearance of circles, <sup>322</sup>accompanied by mock suns. For further particulars see *Times and Seasons*, page 151.

<sup>323</sup>The sword has been seen for several nights past; also, on the opposite side of the horizon, a black streak about the size of the light one; while the one is as black as darkness, the other has considerable<sup>324</sup> of<sup>325</sup> the appearance of the blaze of a comet, but it is not a comet, for it appears about 7 o'clock, and disappears about 9.

<sup>326</sup>Friday,<sup>327</sup> 24.—I took a ride to Camp Creek; met bro[ther]. Clayton; returned to Libeus T. Coon's, where we warmed for an hour and then returned home **about one or two o'clock**.

In the evening two <sup>328</sup>teams arrived from Lima, loaded with provisions, also one load from Augusta.

<sup>329</sup>The *St. Louis Republican* says: "At Point-a-Pitre<sup>330</sup>, Guadalupe, one of the<sup>331</sup> West India<sup>332</sup> Islands, 2,000 persons ran<sup>333</sup> together in the public square, when the earth opened and swallowed the whole mass."

<sup>334</sup>The papers report, that Gen[eral]. [Charles]<sup>335</sup> Napier, with 3,700 English troops, gained a brilliant victory over the Belochee Army, of 22,000 men, on the 17th ult.

315. *Source*: Based on E. D. Woolley, Westfield, MA, to Editor, 22 Mar. 1843, *T&S* 4 (15 June 1843): 225–27.

316. *Source*: Based on B. Andrews, Macedonia, CT, to Editor, 23 Mar. 1843, *T&S* 4 (1 May 1843): 187–88.

317. Book D-1, 1501: "<aged 46>" (LH)

318. *Source*: This paragraph not in JSj [1843], 20, probably based on GAS's guess.

319. Book D-1, 1501: omits day of week

320. *Source*: This paragraph from JSj [1843], 20 (WR) (*APR*, 336; *JSP* 2:316). Deleted material supplied here in bold type.

321. *Source*: Based on "Halos and Parhelia," *T&S* 4 (1 Apr. 1843): 151–52. Rept. *Wasp* 1 (5 Apr. 1843): [194].

322. Book D-1, 1501: adds erasure; RDft 7:8: adds "~~two~~"

323. *Source*: Based on WWj, vol. 4, 25 Mar. 1843 (*WWj* 2:221).

324. DHC 5:310: "considerably"

325. DHC 5:310: omits "of"

326. *Source*: This and next paragraph from JSj [1843], 23 (WR) (*APR*, 336; *JSP* 2:316), with light editing and elaboration from WC, probably on 1 July 1854, when CHOj records: "W Clayton giving items for Joseph's journey in March 1843" (17:87). Deleted material supplied here in bold type.

327. Book D-1, 1501: omits day of week

328. Book D-1, 1501, Book D-2, 145: adds "~~loaded~~"

329. *Source*: Not a quote but a blend of JSj [1843], 36 (WR) (*APR*, 338; *JSP* 2:316), under 2 Apr. 1843, and "Earthquake in the West Indies," *Wasp* 1 (12 Apr. 1843): [198].

330. Book D-1, 1502 (darker ink), Book D-2, 145 (darker ink): "Point\ -a- /P\ i/ tre"; second "i" *w.o.* "e"

331. Book D-1, 1502: omits "one of the"; Book D-2, 145 (darker ink): "<Guadaloupe, one of the>" (LH)

332. Book D-1, 1502: "Indian"

333. Book D-1, 1502: "run"; Book D-2, 145: "r\ a/ n"; "a" *w.o.* "u"

334. *Source*: Probably based on "India," *NN* 1 (31 May 1843): [19]. Cf. DHC 5:415 (chap. 21), under 31 May 1843.

335. Brackets this editor's.

<sup>336</sup>Saturday,<sup>337</sup> 25.—In the office at 8 a.m., heard a report from Hyrum [Smith] concerning thieves **as given by Z. Wilson**<sup>338</sup>, whereupon I issued the following

<sup>339</sup>PROCLAMATION.

*To the Citizens of Nauvoo:*

Whereas it appears by the republication of the foregoing proceedings and declaration, that I have not altered my views on the subject of stealing: And

Whereas it is reported, that there now exists a band of desperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station<sup>340</sup>, up and down the Mississippi, and other routes: And

Whereas it is reported that the fear of the execution of the pains and penalties of their secret oath, on their persons, prevents some <sup>341</sup>members of said secret association (who have, through falsehood and deceit, <sup>342</sup>been drawn into their snares), from divulging the same to the legally-constituted authorities of the land:

Know ye, therefore, that I, Joseph Smith, mayor of the city of Nauvoo, will grant and insure protection against all personal mob violence, to each and every citizen of this city, who will freely and voluntarily come before me, and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto, in any manner; and I would respectfully solicit the co-operation of all ministers of justice, in this and the neighboring States, to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A.D., 1843.

JOSEPH SMITH,  
Mayor of said City.

<sup>343</sup>Received a letter from Grand Master<sup>344</sup> A.<sup>345</sup> Jonas, requesting the loan of cannon, to celebrate the organization of<sup>346</sup> the new county of Marquette,—which I granted.<sup>347</sup>

Also received a letter from U.S.<sup>348</sup> Senator [Richard M.] Young, with a bond for a quarter<sup>349</sup> section of land **from Welch**.

336. Source: JSj [1843], 24 (WR) (APR, 336; JSP 2:316). Deleted material supplied here in bold type. Cf. HS's affidavit, dated 26 Nov. 1841, *Wasp* 1 (29 Mar. 1843): [190].

337. Book D-1, 1502: omits day of week

338. JSj [1843], 24: "Wilson" in shorthand. At 6 Apr. 1843 conference, HS identified his informant as "a man who formerly belonged to the church" (T&S 4 [1 May 1843]: 183).

339. Source: RDft 7:8 direct scribe to copy *Wasp* 1 (29 Mar. 1843): [191]. Rept. T&S 4 (1 May 1843): 184.

340. Book D-1, 1502: "<to station>" (LH)

341. *Wasp* 1:[191], Book D-1, 1502: add "of the"

342. Book D-2, 146: adds "**have**"

343. Source: Following six paragraphs from JSj [1843], 24-25 (WR) (APR, 336; JSP 2:318), with light editing and change to first person. Deleted material supplied here from JSj in bold type.

344. JSj [1843], 24: omits "Grand Master"; Book D-1, 1502: "<Grand Master>" (JG)

345. Book D-2, 146: "\A./" (LH)

346. JSj [1843], 24: replaces "the organization of" with "<the creation of>"

347. See A. Jonas, Columbus, OH, to JS, 21 Mar. 1843, Nauvoo, IL, JSLR, Bx 3, fd 4, 56-59.

348. Book D-1, 1502: "<U.S.>" (JG)

349. Book D-1, 1502 (different ink): "[*erasure*] <a quarter>" (JG)

I baptized Mr. Mifflin, of Philadelphia.

Issued a writ for the arrest of A. Fields, for disorderly conduct; he<sup>350</sup> was brought in drunk **or pretending to be so** about noon, and<sup>351</sup> abused the court **by his drunken appearance**; <sup>352</sup>I ordered him to be put in irons till he was sober.

**Gave E[benezer] Robinson an order on T[aylor] and Woodruff for papers \$16.**

**[Joseph] Has been out in the city. Dined at 2 o'clock.**

<sup>353</sup>The high council, with my brother Hyrum presiding, sat <sup>354</sup>on an appeal of Benjamin Hoyt, from the decision of David Evans, bishop; which was, that bro[ther]. Hoyt cease to call certain characters witches or wizards; cease to work with the divining rod; and cease burning a board or boards, to heal those whom he said were bewitched. On hearing the case, the council decided to confirm the decision of Bishop Evans.

<sup>355</sup>The *St. Louis Gazette* reports "An awful gale" within the last six weeks. 154 vessels were wrecked on the coast of England, and 190 lives lost; on the coast of Ireland, 5 vessels, and 134 lives; on the coast of Scotland, 17 vessels, 39 lives; and on the coast of France, 4 vessels and 100 lives: value of vessels and cargoes roughly estimated \$4,125,000<sup>356</sup>.

<sup>357</sup>The Thames Tunnel completed, <sup>358</sup>opened for foot passengers, when 30,000 persons passed through the first<sup>359</sup> day.

<sup>360</sup>Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Pen-y-darran branch, and ordained William Rees Davis, priest, who commenced preaching in the Welsh language, which caused opposition to increase and a considerable number to receive the gospel; while he established that branch of the church, bro[ther]. Henshaw supported himself by work in the coal mines.

<sup>361</sup>Sunday 26.<sup>362</sup>—At home, the weather being too severe for meeting.

#### [DN 6 (25 June 1856): 121]

<sup>363</sup>Monday,<sup>364</sup> 27.—I dictated the following letter to Sidney Rigdon, Esq.<sup>365</sup>:

350. Book D-1, 1502 (darker ink), Book D-2, 146 (darker ink): "{\he/}" (JG/LH)

351. Book D-1, 1502 (darker ink), Book D-2, 146 (darker ink): "{\and/}" (JG/LH)

352. Book D-1, 1502, Book D-2, 146: add ellipses over erasure

353. *Source*: Based on NHCM, Book 4, 6-7 (NHCM [2005], 102-3; NCHCM, 456-58).

354. Book D-1, 1502: adds "~~to-day~~"

355. *Source*: JSj [1843], 26 (WR) (APR, 337; JSP 2:318).

356. JSj [1843], 26: "£825,000"

357. *Source*: Probably based on "Thames Tunnel," NN 1 (7 June 1843): [21].

358. DHC 5:312: adds "and"

359. Book D-1, 1502: "<first>" (JG)

360. This paragraph added at bottom of page in Book D-1, 1502. *Source*: W. R. Davis, Fort Harmony, UT, to G. A. Smith, Salt Lake City, 12 May 1855, GASc, Bx 5, fd 6, 6-13 (transcription in vol. 8, V.9). What appears to be pre-interview notes and questions for Davis about the Welch mission, most of which are reflected in MSHJS (cf. DHC 5:281-82, 312; chaps. 15 and 16), is found on the back of RDft 7:76.

361. *Source*: JSj [1843], 27 (WR) (APR, 337; JSP 2:319), with elaboration about weather.

362. Book D-1, 1503: "March 26"

363. *Source*: JSj [1843], 28 (WR) (APR, 337; JSP 2:319).

364. Book D-1, 1503: omits day of week

365. DHC 5:312: omits "Esq."

366 **Nauvoo March 27, 1843.****Sidney Rigdon, Esqr.**

Dear Sir:—It is with sensations of deep regret and poignant grief, that I sit down to dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite, or to dissemble in any-wise whatever with any man. I have tried for a long time to smother my feelings, and not let you know that I thought that you were secretly and underhandedly doing all you could to take the advantage<sup>367</sup> and injure me; but, whether my feelings are right or wrong, remains for eternity to reveal.

I cannot any longer forbear throwing off the mask, and let<sup>368</sup> you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may<sup>369</sup> be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe, and am<sup>370</sup> laboring under the fullest convictions, that you are actually practicing deception and wickedness against me, and the Church of Jesus Christ of Latter Day Saints; and that you are in connection with John C. Bennett and Geo[rge]. W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep<sup>371</sup> in the mud as you, sir,<sup>372</sup> are in the mire, in your conspiracies, and that you are in the exercise of a traitorous spirit against our lives and interest<sup>373</sup>, by combining with our enemies and the murderous Missourians; MY feelings, sir, have been wrought upon to a very great extent, in relation to yourself, ever since soon after the first appearance of John C. Bennett in this place; there has been something dark and mysterious hovering over our business concerns, that are not only palpable, but altogether unaccountable, in relation to the Post Office; and, sir, from the very first of the pretensions of John C. Bennett to secure to me the Post Office (which, by-the-bye, I have never<sup>374</sup> desired, if I could have justice done me in that department<sup>375</sup>, without my occupancy<sup>376</sup>), I have known, sir, that it was a fraud practiced upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom; but I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you, or with a desire to take any advantage of you, or with the intention of even laying<sup>377</sup> one straw in your way, detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation, or that has<sup>378</sup> come to my knowledge to go abroad, betraying any confidence that has ever been placed in me; but I do assure you most sincerely, that what I have said, I verily believe; and this is the reason why I have said it, that you

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366. Source: MS copy, JSLs, Bx 2, fd 6, 14-17 (WR) (PWJS, 580-82). Deleted material supplied here in bold type.

367. DHC 5:312: adds "of"

368. DHC 5:312: "letting"

369. MS copy, 1: "<that you may>"

370. MS copy, 1: "<am>"

371. MS copy, 2: adds "~~Sir~~"

372. MS copy, 2: "<Sir,>"

373. DHC 5:313: "interests"

374. MS copy, 2: "<never>"

375. Book D-1, 1503: "<in that department>" (LH)

376. MS copy, 2: "<without my occupancy>"

377. DHC 5:313: "laying even"

378. MS copy, 2: "<has>"

may know the real convictions of my heart, not because I have any malice<sup>379</sup> or hatred, neither would I injure one hair of your head; and I will assure you, that these convictions are attended with the deepest sorrow<sup>380</sup>.

I wish to God it were not so; and that I could get rid of the achings of my heart on that subject; and I now notify you, that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to the church, through the medium of the *Times and Seasons*, and demand of the Conference a hearing concerning your case; that <sup>381</sup>on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours in haste,

JOSEPH SMITH.

<sup>382</sup>And sent it to him<sup>383</sup> by Dr. W[illard]. Richards: to which I received the following reply:

<sup>384</sup>Pres[iden]t. J[oseph]. Smith:

Dear Sir:—I received your letter by the hand<sup>385</sup> of Dr. Richards a few minutes since, the contents of which are surprising to me, though I am glad that you have let me know your feelings, so as to give me a chance to reply to them.

Why it is that you have the feelings which you seem to entertain, I know not; and what caused you to think that I had any connection with J[ohn]. C. Bennett, at any time, is not within my power to say.

As to the Post Office, I never asked Bennett one word about it when I made application for it. If he ever wrote to the department at Washington anything about it, it was, and is, without my knowledge; for surely I know of no such thing being done at any<sup>386</sup> time, neither did I know<sup>387</sup>, at the time I applied for the office, that you intended<sup>388</sup> to apply for it, nor did I know of<sup>389</sup> it for some time afterwards: as far as the Post Office is concerned, these are the facts. I wrote, myself, <sup>390</sup>to the department, offering myself as an applicant, and referred the department to several members of Congress to ascertain my character. This is all I ever did on the subject. I never wrote but one letter to the department on the subject, neither had I at the time any acquaintance, of any amount, with Bennett, nor for a very considerable time afterwards. He never was at our house but very little, and then always on business, and always in a hurry, did his business, and went off immediately. I know not that Bennett ever knew that I had applied for the office; and I am quite satisfied he did not till some time after I had written to the department on the subject, and if he ever did anything about it, it was, and is to this day without my having any knowledge of it.

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379. Book D-2, 147: “{\malice/}” (LH)

380. MS copy, 2: adds “& remorse”

381. MS copy, 2: adds “if”

382. Book D-1, 1504: adds “March 27”. Source: JSj [1843], 28 (WR) (APR, 337; JSP 2:319).

383. DHC 5:314: replaces first part of sentence with “I sent the above communication to Elder Rigdon”

384. Source: MS original, JSLR, Bx 3, fd 4, 60-61 (first page missing in SC) (SR).

385. DHC 5:314: “hands”

386. MS original, 1: “at any” overwrites illegible

387. Book D-1, 1504: “<know>” (LH)

388. MS original, 1: “you were intending”

389. Book D-1, 1504: omits “of”

390. Book D-1, 1504: adds “to the department”



As to the difficulties here: I never at any time gave Bennett any countenance in relation to it, and he knows it as well as I do, and feels it keenly: he has threatened me severely, that he could do with me as he pleased, and if I did not cease to aid you, and quit trying to save “my prophet,” as he calls you, from the punishment of <sup>391</sup>law, he would turn against me; and while at St. Louis, on his way to Upper Missouri, he, in one of his speeches, made a violent attack on myself, all predicated on the fact that I would not aid him. Such are his feelings on the subject, and his threatenings.

As to Jared Carter; if there is anything in his mind unfavorably disposed to you, he has, as far as I know, kept it to himself, for he never said anything to me, nor in my hearing, from which I could draw even an inference of that kind. He was here yesterday, when you came, much dejected in spirit in relation to his temporal affairs<sup>392</sup>, and commenced telling of the great injuries he had received by his son-in-law, and the great losses he had sustained by him, and seemed greatly dejected on account of it; but he never mentioned any other subject.

When I went to La Harpe on Friday, it was purely in relation to temporal matters; making arrangements for provisions for the ensuing season, and to regulate some matters in relation to property only. While there, I heard the report of the new indictments, and Mr.<sup>393</sup> Higbee told me, the day before I went out, that I was among the number<sup>394</sup> of those who were to be demanded:<sup>395</sup> in relation to this, I made such inquiry as I thought would enable me to determine the fact, but failed in the attempt. I confess I felt some considerable interest in determining this fact, and felt anxious to know, if I could find out how it was.

Now, on the broad scale I can assert in truth, that with myself and <sup>396</sup>any other person on this globe there never was, nor is there now existing anything<sup>397</sup> privately or publicly to injure your character in any respect whatever, neither has any person spoken to me on any such subject. All that has ever been said by me, has been said to your face; all of which you know as well as I.

As to your rights in the Post Office; you have just the same as any other man. In the new case which occurred yesterday, I have examined all the laws and rules in this office, and find but one section in relation to it, and that indirectly, but gives the Postmaster no right to abate the postage, nor make any disposition of the letter or letters, but address the department, and they will give such instruction in the case as they may deem correct. I have written on the subject to the department.

I can conclude by only saying that I had hoped that all former difficulties had ceased for ever: on my part they were never mentioned to any person, nor a subject of discourse at any time nor in any place; I was tired <sup>398</sup>hearing of them, and was in hopes that they slumbered for ever. While at La Harpe the subject was never once mentioned; the only thing was the inquiry I made myself to find out, as far as I could, whether the report made to me by Mr.<sup>399</sup> Higbee was<sup>400</sup> correct or no, and this in relation to myself only. If, being entirely silent on the subject at all times, and in all places, is an error, then I am guilty. If evading the subject at all times, whenever introduced by others, be a crime, then I am guilty, for such is my uniform custom.

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391. DHC 5:315: adds “the”

392. Book D-1, 1504: “{\affairs/}” (LH)

393. MS original, 2: replaces “Mr.” with “Dr.”; Book D-1, 1504: “{\Mr./}” (prob. JG)

394. MS original, 2: “numbers”; Book D-1, 1504: “number{s}”

395. MS original, 2: “~~indicted~~ <who were to be demanded,>”

396. MS original, 2: adds “~~on~~”

397. MS original, 2: “any<thing>”

398. Book D-2, 149: “~~of~~”

399. MS original, 3: replaces “Mr.” with “D[r].”; Book D-1, 1505 (darker ink): “{\Mr./}” (pos. JG)

400. MS original, 3: “was” covered with red sealing wax; Book D-1, 1505: “<was>” (pos. JG)



If this letter is not satisfactory, let me know wherein, for it is peace I want. I have been interrupted a great many times since I began to write, by people calling at the office.

Respectfully,

SIDNEY RIGDON.

P.S.—I do consider it a matter of just offense to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance.

S.R.

<sup>401</sup>Opened court to try [A.]<sup>402</sup> Field for drunkenness and abusing his wife. I fined him \$10 and costs, and required him to find bail of \$50 to keep the peace for six months.

<sup>403</sup>A conference held at Hartland, Niagara county, New York. Three elders and one priest were ordained, and five added to the church.

<sup>404</sup>It is estimated that the Chinese loss, in their recent war with England, was 15,000 men, 1,500 pieces of cannon, and a great portion of their navy.

<sup>405</sup>Tuesday,<sup>406</sup> 28.—I removed my office from the smoke house (which I have been obliged to occupy for some months) to the small upper room in the new brick store.

<sup>407</sup>Josiah Butterfield came to my house, and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street.

<sup>408</sup>Elder B[righam]. Young visited Geo[rge]. A. Smith, who was very sick.

<sup>409</sup>Wednesday,<sup>410</sup> 29.—Sat with Orson Spencer on a case of debt, and gave judgment against Dr. Foster, the defendant.

<sup>411</sup>Thursday,<sup>412</sup> 30.<sup>413</sup>—In the office, in relation to a new bond presented to me by Dr. Brink, which I rejected as informal; and told Charles Ivins he might improve my share of the ferry one year; and cautioned him, that if he did not consider Brink good for heavy damages, he would be foolish to be his bondsman.<sup>414</sup>

401. *Source*: JSj [1843], 28 (WR) (*APR*, 337; *JSP* 2:319), with light editing.

402. JSj [1843], 28: adds "A."

403. *Source*: Based on A. Montgomery to J. Taylor, 27 Mar. 1834, *T&S* 4 (1 May 1843): 188.

404. *Source*: Based on *Wasp* 1 (22 Mar. 1843): [186].

405. *Source*: JSj [1843], 29 (WR) (*APR*, 337; *JSP* 2:319), with light editing, elaboration, and change to first person.

406. Book D-1, 1505: omits day of week

407. *Source*: Based on WCj [1842-45], vol. 2, 28 Mar. 1843, which evidently has a difficult to read entry in pencil: "Jos hithed [hitted?] Butterfield even" (DMQP, 3). Cf. Joseph F. Smith's eyewitness account in *CD* 5:28, 23 Dec. 1894.

408. This sentence added interlinearly in darker ink by TB in Book D-1, 1505, and incorporated by LH in Book D-2, 150, between 17 Oct. 1855-11 July 1856 (see *MSHi Chronology*). *Source*: Probably based on BY's memory (see *MSHiBY* [1968], 127). BYj [1840-44], vol. 3, 28 Mar. 1843, mentions only that he "went [to] LaHarp".

409. This paragraph added interlinearly by LH in Book D-2, 150. *Source*: JSj [1843], 30 (WR) (*APR*, 337; *JSP* 2:320).

410. Book D-1, 1505, Book D-2, 150: omit day

411. *Source*: This day's entry from JSj [1843], 31-33 (WR) (*APR*, 337-38; *JSP* 2:320-21), with light editing, elaboration, reordering paragraphs, and change to first person. Deleted material supplied here in bold type.

412. Book D-1, 1505: omits day of week

413. Book D-2, 150 (darker ink): "{\Thursday 30/}" (LH)

414. See William B. Brink, Charles Ivins, and Jonah R. Ball, Bond to Charles R. Dana, 29 Mar. 1843, *JScSup*, fd 9, 5-7 (WWP, signed JS).

Brink afterwards took<sup>415</sup> an appeal to the municipal court, to be tried on the 10th of April [at] 10 A.M.

**Andrew L. Lamoreaux paid \$73 for W[illia]m Henry on Temple.**

Elder Hyde returned from Quincy, having delivered ten lectures and baptized three persons.

At 1½ p.m., I was called to sit as justice of the peace, with Alderman G[eorge]. W. Harris, on the case of Webb v. Rigby, for forcible entry and detainer. During the trial the court fined Esq[ui]re]. O. C. Skinner twenty dollars for insulting a witness, and would have fined him ten dollars more for his contempt of court, but let him off on his submissive acknowledgments. The trial closed about one o'clock<sup>416</sup> on Friday morning. **Jury of 12 men.**

<sup>417</sup>Friday,<sup>418</sup> 31.—At 10 a.m., I opened court for trial of Amos Lower for assaulting John H. Burghardt<sup>419</sup>: after hearing testimony, fined Lower, \$10.

<sup>420</sup>Spent the afternoon at Mr. Lucian Woodworth's, in company with my<sup>421</sup> brother Hyrum, H[eber]. C. Kimball, O[rson]. Hyde, W[ilford]. Woodruff, and bro[ther]. Chase, with our wives,—had a good time, and were<sup>422</sup> feasted on a fat turkey.

<sup>423</sup>**About 1,000 persons are preparing to settle in Oregon. They have selected Independence for their rendezvous to organize into companies sufficiently strong to protect themselves through the Indian Country.**

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415. JSj [1843], 33: "<took>"

416. Book D-1, 1506: "<o'clock>" (JG)

417. Source: JSj [1843], 34 (WR) (APR, 338; JSP 2:321), with light editing and first person added.

418. Book D-1, 1506: omits day of week

419. DHC 5:317: "Burghard"

420. Source: Based on WWj, vol. 4, 31 Mar. 1843 (WWj 2:222).

421. DHC 5:317: omits "my"

422. DHC 5:317: omits "were"

423. This paragraph canceled in Book D-1, 1506, and does not appear in Book D-2, 150, DN, and DHC. Source: "For Oregon Territory," *Wasp* 1 (29 Mar. 1843): [189].

17.

NEW DOCTRINE  
PROCLAIMED AT RAMUS  
April 1843

[DN 6 (2 July 1856): 129]

<sup>1</sup>Saturday,<sup>2</sup> April 1, 1843<sup>3</sup>.—Called at the office **with Mr. Clayton** about 10 a.m., for “[Book of the Law of the Lord,” and about noon I heard read [“]Truthiana[”] No. 3, from the Boston Bee. **Very warm and pleasant.** At 2 p.m., I started in company with **J[acob]. B. Backenstos**, O[rson]. Hyde and W[illiam]. Clayton for Ramus; the roads were very muddy, we arrived about 6½ p.m., and were very<sup>4</sup> joyfully received by bro[ther]. Benjamin F. Johnson, where we slept for the night.

<sup>5</sup>Elders B[righam]. Young and John Taylor went to La Harpe. **J[acob]. B. Backenstos was with me continually.**

<sup>6</sup>The *Times and Seasons* contains a well written editorial upon the signs of the times. See [vol. IV]<sup>7</sup> page 153.

<sup>8</sup>A conference was held at Augusta, Lee County, Iowa Territory<sup>9</sup>; <sup>10</sup>**Elder John Smith, president of the Saints in Iowa, presiding.** James Brown was appointed the presiding elder of the Augusta branch, which numbered eighty-four members in good standing, including two high priests, eleven elders, four

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1. Source: JSj [1843], 35 (WR) (*APR*, 338; *JSP* 2:321-22), with light editing and elaboration. Deleted material supplied here in bold type.

2. Book D-1, 1506: deletes day of week

3. Book D-1, 1506: omits year

4. Book D-1, 1506: “{\very/}” (LH)

5. This sentence added interlinearly in darker ink by TB in Book D-1, 1506, and incorporated by LH in Book D-2, 150, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). Source: BYj [1840-44], vol. 3, 1 Apr. 1843 (transcription in vol. 8, V.11), with elaboration, probably provided by BY (see *MSHiBY* [1968], 127).

6. Source: “Signs of the Times,” *T&S* 4 (1 Apr. 1843): 153.

7. DHC 5:318: adds “vol. IV”

8. Source: This paragraph based on the minutes of the 1-2 Apr. 1843 conference published in *T&S* 4 (1 Apr. 1843): 159, and *T&S* 4 (15 Apr. 1843): 175-76.

9. DHC 5:318: replaces preceding sentence with following heading: “*Minutes of a Conference at Augusta, Lee County, Iowa, April 1st, 1843.*”

10. DHC 5:318: deletes next sentence

priests<sup>11</sup>, two teachers, and one deacon: twelve persons united with the branch: seven elders, two priests and one deacon were ordained: one of the elders was a Lamanite of the Delaware tribe. A resolution was unanimously passed to uphold the First Presidency and follow their counsels, and to use their utmost endeavors to build the Nauvoo House, as well as the Temple. A number of discourses were preached during the conference, and several persons requested baptism at the close.

Elder P. P. Pratt writes:—

<sup>12</sup>Alton, April 1, 1843<sup>13</sup>.

Dear Brother [John Taylor]<sup>14</sup>:—**I take this opportunity to communicate a few items of important news to you and the church in general.** Brother Lorenzo Snow arrived in<sup>15</sup> St. Louis last Wednesday from England, with about 250 emigrants **for Nauvoo**. They are now lying on a boat bound for Nauvoo, as soon as the river opens. They sailed from England some time in January, and bring a copy of the *Millennial Star*, and some private letters, under date <sup>16</sup>January 1st [1843]. From these we learn the painful fact, that our dear brother and fellow-laborer Elder Lorenzo [D.] Barnes is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Bradford, the first messenger of this last dispensation, who, for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of providence an entire people are called to mourn. Bro[ther]. Barnes was everywhere known, and universally beloved, as a meek, humble, and zealous minister of the gospel, who has labored extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the Saints, but of thousands of various sects, and of those who made no profession. In short, his was the favored portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by *many*, and hated by *few*, in all the wide circle of his acquaintance. But, in the midst of a useful career on earth, he is suddenly, and to us unexpectedly, called away to a higher and more glorious field of action; with the spirits of the just, in the high council of the King of Kings. His spirit now justly claims an honored seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fullness of times, whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father, or mother, or kindred were near,  
To receive his last blessing, or drop a kind tear,  
With heart-broken anguish to weep o'er his tomb,  
Or<sup>17</sup> adorn it with roses of richest perfume.

Yet he was lamented with many a tear,  
By hearts full of sorrow, by souls as sincere;  
Who in solemn procession repaired to the grave,  
To mourn for the stranger no kindness could save.

11. Book D-1, 1506: "<4 Priests>" (LH)

12. *Source*: T&S 4 (1 Apr. 1843): 148-49. Deleted material supplied here in bold type.

13. DHC 5:319: incorrectly reads "1842"

14. Brackets this editor's.

15. DHC 5:319: replaces "in" with "at"

16. T&S 4:148, Book D-1, 1506, DHC 5:319: add "of"

17. DHC 5:319: replaces "Or" with "To"

'Twas a tribute from souls he had won for his Lord;  
 Yea, brothers and sisters, made nigh by his word;  
 Whose love was as strong, and whose friendship as pure;  
 Whose grief was as heart-felt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations, as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and<sup>18</sup> has laid down his life for Christ's sake, and the gospel's, to find it again, even life eternal.

**As to the Saints in England[,] they seem to be still rejoicing in the truth, and increasing in numbers. But I have not time to write much news. I forward a No. of the *Star*, dated Jan. 1st, from which you can extract any item you may deem proper.**

**As to the emigration to Nauvoo[,] it is gathering as a cloud; yea, they are flocking as doves to their windows, from all parts of England and the States. The ice remaining so late in the river, has congregated them in St. Louis in great numbers, some from Ohio and the East, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out, they will throng to<sup>19</sup> Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that "Joe Smith" will yet prevail, so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controlled a State.**

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am, in haste,

yours in the new covenant,

P[ARLEY]. P. PRATT.

**Messrs. Taylor and Woodruff.**

A short sketch of the rise of the "Young Gentlemen and Ladies Relief Society," is published<sup>20</sup> in the *Times and Seasons* of this day<sup>21</sup>.

<sup>22</sup>**One evening** in the latter part of January, 1843, a number of young people assembled<sup>23</sup> at the house of Elder H[eber]. C. Kimball, who warned them against the various temptations to which youth is exposed, **but more especially in our city, became the topic of conversation. The company were lamenting the loose style of their morals—the frivolous manner in which they spent their time—and their too frequent attendance at balls, parties, &c. &c., and gave an appointment expressly for the young, at the house of Elder Billings, and he would give them such instruction and advice as the spirit of the Lord might suggest to**

18. Book D-1, 1507: "<of his fellow creatures, and>" (LH)

19. *T&S* 4:149: omits "to"; Book D-1, 1507 (darker ink): "\to/" (pos. TB)

20. DHC 5:320: omits "is published"

21. Book D-1, 1508: "<the Times and Seasons of this day>" (LH); DHC 5:320: omits "of this day"

22. *Source*: "A Short Sketch of the Rise of the Young Gentlemen and Ladies Relief Society of Nauvoo," *T&S* 4 (1 Apr. 1843): 154-59, with light and heavy editing, rewriting, summarizing, deleting, and change to first person. Deleted material indicated by [...] or supplied here in bold type. RDft 7:10 directs scribe to "<see> alter[e]d copy & copy" (JLS), which refers to a two-page addition marked "10a" written in pencil by JG and edited. Copied by LH into Book D-1, 1508, between 1 July and 21 Aug. 1854 (see MSHi Chronology), or later if LH copied it into a blank.

23. *T&S* 4:154: "a few young people having assembled"; Book D-2, 152 (different ink): "<a number ... assembled>" (LH)

him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity.

An appointment having been given out, a number of the young people assembled at the house of elder Billings, when elder Kimball addressed them for some time upon the duties of children to their parents, to society, and to their God; exhorting them to lay aside their vanity, light-mindedness, pride, and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company, (for by an individual's company is his character estimated,) and to be obedient to their parents, for this was the first commandment with promise.

And another meeting was held in the ensuing week, at bro[ther]. Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses **for the space of an hour, in that plain, simple, and affectionate manner, which goes directly to the heart, and which is so natural to the speaker**, exhorting the young people to study the scriptures, and enable themselves to "give a reason for the hope within them," and to be ready to go on to the stage of action, when their present instructors and leaders had gone behind the scenes, also to keep good company, and to keep pure and unspotted from the world.<sup>24</sup> **This discourse like the preceding one, was received with delight by all the hearers. Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative.**

The next meeting was appointed to be held at my [Joseph Smith's]<sup>25</sup> house, and notwithstanding the inclemency of the weather, it was completely filled at an early hour. Elder Kimball as usual delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient and to pay strict attention to the advice and command of their parents, who were better calculated to guide <sup>26</sup>the pathway of youth than they themselves.<sup>27</sup>

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24. Preceding sentence summarizes HCK's address in *T&S* 4:154, which reads: "He first explained the duty which the youth owed to themselves, and the manner in which they might obtain honor and respect, viz: by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life, and polish them for society; and not to be these, but also to the study of the Scriptures, by the book of Mormon, the book of Doctrine and Covenants, and the theological work of their most talented elders. By pursuing this course, said he, 'you will be enabled to give a reason for the hope and the joy which exists within you—you will always be prepared to explain the doctrine in which you believe—you will ever be ready to prove and defend your religion—you will be well received in company, and will be esteemed by all wise and good men. We who have borne the heat and burden of the day, will soon go the way of all the earth, and give place to you, my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling: be dutiful, be humble, be faithful, be obedient, and quit yourselves like men, and men of God.' He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world."

25. Brackets this editor's.

26. DHC 5:321: adds "them on"

27. Preceding sentence summarizes HCK's address in *T&S* 4:155, which reads: "The assembly were as usual addressed by elder Kimball, who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents, who being of maturer years, and a longer experience, are much better calculated to guide the pathway of youth, than they themselves."

He warned them against giving heed to their passions, which he said would lead them into many snares, and difficulties. He advised them never to be too forward in company, for “a wise head keeps a silent tongue” to be condescending to their inferiors, kind and conciliating to their equals, and deferential but not slavish to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and would draw away the mind from more innocent amusements, and from their duty to their parents. He said “he had not now, nor never had, any objections to having young people meet together in social parties, or indulging in any rational amusement: but, he strongly opposed carrying it to extremes, as it generally was.” He concluded this address by exhorting them to give heed to his advice, for it was according to the Holy Scriptures, and “to live by every word that proceedeth out of the mouth of God.[’]”

My [Joseph Smith’s]<sup>28</sup> house being too small, the next meeting was appointed to be held in the hall over my store. **At the appointed time this large room was filled to overflowing, and the great number which assembled, testified to the increasing interest, in which these meetings were held by the youth of the city. Again elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.**

**At the next meeting,** I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men, and of the youth, would follow him through life, and he would always look back upon the winter of 1843 with pleasure. I experienced more embarrassment in standing before them, than I should before kings and nobles of the earth, for I knew the crimes of which they<sup>29</sup> were guilty, and <sup>30</sup>knew precisely how to address them; but that my young friends were guilty of none of them, and therefore <sup>31</sup>I hardly knew what to say.

**He [Joseph Smith] said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order, as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty.**

I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother (Maudesley), who wanted a house built that he might have a home amongst the Saints—that he had gathered a few materials for the purpose, but was unable to use them, and he has petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather permitted. I gave them such advice as I deemed was calculated to guide their conduct through life, and prepare them for a glorious eternity.

**He [Joseph Smith] said he was very much pleased with the course elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings.**

A meeting was appointed to carry out these suggestions, at which William Cutler was chosen president, and Marcellus L. Bates, clerk; Andrew Cahoon, C[laudius]. V. Spencer, and Stephen Perry were appointed to draft a constitution for the society, and the meeting

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28. Brackets this editor’s.

29. DHC 5:321: replaces “they” with “the latter”

30. DHC 5:321: adds “I”

31. Book D-1, 1508: adds “that”



adjourned to the 28th of March, [...] <sup>32</sup> when the said committee submitted the <sup>33</sup> draft of a constitution consisting of <sup>34</sup> twelve sections. The report was unanimously adopted, and the meeting proceeded to choose their officers. William Walker was chosen president; William Cutler, vice-president; Lorin Walker, treasurer; and <sup>35</sup> James M. Monroe, secretary; Stephen Perry, Marcellus L. Bates, R[edden]. A. Allred, William H. Kimball, and Garret <sup>36</sup> Ivans, were appointed a committee of vigilance. **After some discussion**, the meeting then adjourned until the <sup>37</sup> next Tuesday evening.

The next meeting was addressed by Elders Brigham Young, Heber C. Kimball and Jedediah M. Grant <sup>38</sup>, whose instructions were listened to with breathless attention.

**This is in short, a history of the rise of this society, which bids fair to be one of the most useful and benevolent societies in the Union.—Throughout all of the meetings, the most profound silence and the best of order was kept continually. If the youth throughout our land would follow this good example and form themselves into such societies, there would be much less sin, iniquity, misery, and degradation among the young people than there is at the present day; there would not be as many suffering poor, neither would there be as much immorality among the people. But on the contrary, peace, good order, happiness, cheerfulness and plenty, would reign in the land, the Lord would look down from his holy habitation and smile upon us, and bless us all.**

J. M. MONROE, Secretary.

The *Boston Weekly Bee* has the following:—

#### <sup>39</sup>MORMONISM.

Sir:—<sup>40</sup>**The progress of Mormonism or the doctrine of the Latter Day Saints in Boston; the closing of Elder Adams' official labors in the east; preparations making for his immediate departure for the west; the great Mormon tea party at Boylston Hall; that came off in high glee; and your liberality in giving to the readers of your "busy Bee" the latest news on every subject;—has induced me to give you a short sketch of the closing up of the labors of this great apostle of Mormonism in Boston.**

On Thursday evening, March 23rd, agreeable to appointment, Elder [George J.] Adams <sup>41</sup> addressed a <sup>42</sup> large concourse of people, on the character and Mission of Joseph Smith, the prophet: In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitation; just as if he meant what he said, and said what he meant.

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32. MSHjS: omits long account of drafting a constitution for the society on 21 Mar. 1843, which was substituted with the remainder of this sentence.

33. DHC 5:321: replaces "the" with "a"

34. Book D-2, 153: "{\of/}" (LH)

35. DHC 5:322: omits "and"

36. T&S 4:156, Book D-1, 1508, Book D-2, 153: "Garrett"

37. Book D-1, 1508: "<the>" (pos. LH)

38. T&S 4:156 orders names as follows: JMG, BY, and HCK.

39. Source: "Mormonism," T&S 4 (1 May 1843): 180. Rept. NN 1 (3 May 1843): [3]. RDft 7:10 directs scribe to "see altered copy," which has not been located. Deleted material supplied here in bold type.

40. Remainder of paragraph appears in T&S, but canceled in Book D-1, 1509, and deleted in Book D-2, 153, DN, and DHC 5:322.

41. T&S 4:180: replaces "Elder Adams" with "he"; Book D-1, 1509 (darker ink): "{\Elder Adams/}" (LH)

42. T&S 4:180: replaces "a" with "an immensely"; Book D-1, 1509: "~~an immensely~~"

He does not say he hopes Joseph Smith is a true prophet, but says he is positive that such is the fact.—On <sup>43</sup>Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fullness of the gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the Twelve Apostles, that would probably visit them this spring—and, according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. <sup>44</sup>The Boylston Hall was a perfect *jam* during the day and evening. On Tuesday evening he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter Day Saints. But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There was <sup>45</sup>present on that occasion over five hundred people: three hundred and fifty sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye—**plainly indicating that they deeply regretted that Elder Adams was about to leave them.** <sup>46</sup> During his remarks he spoke very beautifully of “the marriage supper of the Lamb,” that was to wind up this last dispensation—cause creation to cease to groan—and usher in the long-looked-for period, when universal religion, liberty and toleration shall be proclaimed from “mountain-top to mountain-top and every man, in every place, shall meet a brother and a friend.”

<sup>47</sup>**It seems strange to many that Elder Adams should be called away at this time, as his very name is a tower of strength to the Mormon cause in the east. Thousands are looking for the day when he shall return; petitions are getting up here and elsewhere for his return. This is as it should be, and we sincerely hope that the authorities of the Church at the West, will see it their duty to send him to us again as soon as possible. He left with the prayers and blessings of the saints and friends, and I have no hesitation in saying, that thousands will hail with joy the day of his return.**

Yours truly, (not a Mormon, but) one of the many friends to that much abused people.

D.W.R.

Boston, April 1, 1843.

[DN 6 (9 July 1856): 137]

<sup>48</sup>Sunday, <sup>49</sup>2.—Wind N. E. Snow fell several inches, but melted more or less. **After breakfast called on Sister Sophronia.**

At 10 a.m., went to meeting: heard Elder O[rson]. Hyde preach,—comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth.

<sup>50</sup>**Elder Hyde remarked that he read in one of the newspapers concerning the passage of an act**

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43. DHC 5:322: adds “the”

44. T&S 4:180: adds “As usual”; Book D-1, 1509: “~~As usual~~”

45. DHC 5:322: “were”

46. Book D-1, 1509: “~~plainly indicating that they deeply regretted that Elder Adams was about to leave them~~”; omitted in Book D-2, 153, DN, and DHC 5:322.

47. This paragraph canceled in Book D-1, 1509, and omitted in Book D-2, 153, DN, and DHC 5:322.

48. Source: Following five paragraphs from JSj [1843], 36–38 (WR) (APR, 338–39; JSP 2:323–24). Deleted material supplied here in bold type.

49. Book D-1, 1509: deletes day of week

50. The preceding paragraph was meant to summarize the following paragraph from JSj, but a loss in meaning warrants inclusion here.

in one of the certain states to prohibit the citizens from killing crows because they eat up all the filth and carcass from off the earth, thereby tending to preserve the health of the people. But offer them a piece of clean fresh meat and a crow will not touch it for he has no appetite for it. He had often thought continually that there was [a] very great resemblance between the priests of the day and these crows. For they were continually picking up all the dirt, filth, and meanness of the [apostate] Mormons, feasting on it [as] if it was a precious morsel. But offer them any good and sobriety from<sup>51</sup> among the Mormons, they have no appetite and will turn away from it. I think for the same reason the Legislature lets the crows live. We ought to let the priest live, gather and eat up all the filth and rubbish from the Mormon people that they may be healthy.

And<sup>52</sup> alluding to the coming of the Savior, he said,—“when he shall appear we shall be like him, &c. [1 John 1:1-3]; he will appear on a white horse as a warrior, and maybe we shall have some of the same spirit; our God is a warrior. John 14 ch[apter]., 2 and 3 v[erses].<sup>53</sup> It is our privilege to have the Father and Son dwelling in our hearts, &c.”

We dined with my sister Sophronia McCleary; when I told Elder Hyde that<sup>54</sup> I was going to offer some corrections to his sermon this morning; he replied, “they shall be thankfully received.”

[D&C 130:1-17]

<sup>55</sup>When the Savior shall appear, we shall see him as he is; we shall see that he is a man like ourselves, and that the same sociality which exists among us here, will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy<sup>56</sup>. 14 [chap.] John 23 v[erse].<sup>57</sup> The appearing of the Father and the Son in that verse is a personal appearance, and the idea<sup>58</sup> that the Father and the Son dwell<sup>59</sup> in a man’s heart, is an old sectarian notion, and is false<sup>60</sup>.

In answer to the question, “Is not the reckoning of God’s time, angel’s time, prophet’s time, and man’s time, according to the planet on which they reside?” I answer, yes; but<sup>61</sup> there are no

51. JSj [1843], 37: “<from>”

52. DHC 5:323: omits “and”

53. DHC 5:323: “(John xiv, 23)”

54. Book D-1, 1510: “<that>” (pos. LH)

55. Source: JSj [1843], 38-41 (WR) (APR, 339-40; JSP 2:324-25), and WCj [1842-45], vol. 2, 2 Apr. 1843 (NTNLF, 390-91; JSP 2:404-5; WJS, 168-71; DMQP, 3). Between 1-19 July 1854 (see RDft Chronology), TB copied JSj in RDft 7:10, which was later emended using WCj. Lyndon W. Cook and Andrew F. Ehat comment: “Since Willard Richards was not on this trip to Ramus, undoubtedly either the Prophet or William Clayton had to direct Willard in separating the diary entry into different times of the day. That William Clayton was the original scribe is confirmed by Benjamin F. Johnson in a letter to Anthon H. Lund dated 12 May 1903: ‘On April 2d and May 16th 1843 the Prophet was at my house with Wm Clayton as scribe at which time was written in answer to questions asked all of sections 130 to 131 Doc & Cov’ (Johnson to Lund, under date given, Church Archives)’” (WJS, 267n1).

56. WCj [1842-45]: “enjoy now”

57. DHC 5:323: “(John xiv:23)”

58. JSj [1843], 38: replaces “and the idea” with “to say”; RDft 7:10: “~~to say~~ <& the Idea>”; emendation from WCj [1842-45].

59. JSj [1843], 38, Book D-1, 1510, Book D-2, 154: “dwells”

60. JSj [1843], 39: replaces “false” with “not correct”; RDft 7:10: “~~not correct~~ false”; emendation from WCj [1842-45].

61. JSj [1843], 39: omits “In answer to ... but”; RDft 7:10: “<In answer to the question put to him ‘Is not ... I He answered yes, but>”; emendation from WCj [1842-45].

angels who minister<sup>62</sup> to this earth, but those<sup>63</sup> who do<sup>64</sup> belong, or have belonged to it<sup>65</sup>. The angels do not reside on a planet like this earth, but they reside in the presence of God, <sup>66</sup>on a globe like a sea of glass and fire, <sup>67</sup>where all things for their glory<sup>68</sup> are manifest, past, present and future<sup>69</sup>; and are continually before the Lord<sup>70</sup>. The place where God resides is a great Urim and Thummim. <sup>71</sup>This earth, in its sanctified and immortal state, will be made like unto crystal, and will be<sup>72</sup> a Urim and Thummim <sup>73</sup>to the inhabitants who dwell thereon<sup>74</sup>, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it, and this earth will <sup>75</sup>be Christ's<sup>76</sup>. Then the white stone mentioned in Revelation<sup>77</sup> ch[apter]. 2, v[erse]. 17 will become a<sup>78</sup> Urim and Thummim to each individual who receives one<sup>79</sup>, whereby <sup>80</sup>things pertaining to a <sup>81</sup>higher order of kingdoms, even all kingdoms<sup>82</sup>, will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth, save he that receiveth it. The new name is the key word.

<sup>83</sup>**He also repeated his dream of March 10th, when Elder Hyde gave this interpretation, "The Old man represents the Government of the United States, who will be invaded by a foreign foe, probably England. The United States government will call on the Saints<sup>84</sup> to defend probably all this Western Territory, and will offer their leader<sup>85</sup> any amount of men he shall desire, and put them under his command for that purpose<sup>86</sup>."**

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62. JSj [1843], 39: "administer"; RDft 7:10: "~~ad~~minister"; WCj [1842-45]: "is no Angel ministers"

63. JSj [1843], 39: omits "those"; Book D-1, 1510: "<those>" (pos.JG)

64. JSj [1843], 39: omits "do"

65. JSj [1843], 39, WCj [1842-45]: replace "it" with "this earth"; RDft 7:10: "~~to this earth~~ <it>"

66. JSj [1843], 39: adds "but"

67. JSj [1843], 39: adds "Sea of glass before the throne &c."

68. JSj [1843], 39: omits "for their glory"; Book D-1, 1510 (darker ink): "<for their glory>" (JG)

69. JSj [1843], 39: replaces "future" with "to come"; RDft 7:10: "~~to come~~ future"; emendation from WCj [1842-45].

70. JSj [1843], 39: omits "and are continually before the Lord"; RDft 7:10: "<and are continually before the Lord>"; emendation from WCj [1842-45].

71. Book D-1, 1510 (different ink): adds "~~The Urim and Thummim is a small representation of this Globe~~"; added interlinearly in RDft 7:10; emendation from WCj [1842-45].

72. JSj [1843], 39: omits "made like unto crystal, and will be"; RDft 7:10: "<made like unto Crystal & will be>"; emendation from WCj [1842-45].

73. Remainder of paragraph replaced in JSj [1843], 39, with "for all things below it in the scale of creation, but not above it." Excluding following interlinear insertion, remainder of paragraph is from WCj [1842-45].

74. Book D-1, 1510: "<to the inhabitants who dwell thereon>" (JG)

75. Book D-2, 154: adds "~~then~~"

76. Book D-1, 1510 (different ink): "~~with~~ Christ\'s/"

77. Book D-1, 1510: "Revelations"

78. Book D-1, 1510 (different ink): "~~is the~~ <will become a>" (JG); RDft 7:10, WCj [1842-45]: replace "will become a" with "is the"

79. Book D-1, 1510: "<to each individual who receives one>" (JG)

80. Book D-1, 1510 (different ink): adds "all" (JG); RDft 7:10, WCj [1842-45]: add "all"

81. Book D-1, 1510: adds erasure

82. DHC 5:324: omits "even all kingdoms"

83. This paragraph appears in JSj [1843], 40, RDft 7:11, and Book D-1, 1510. It was canceled in different ink in Book D-1, 1510, probably at the time JG made other emendations on this page, and does not appear in Book D-2, 154, DN, and DHC 5:324.

84. JSj [1843], 40: replaces "the Saints" with "Gen[eral] Smith"

85. JSj [1843], 40: replaces "their leader" with "him"

86. JSj [1843], 40: omits "for that purpose"

<sup>87</sup>I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much<sup>88</sup> bloodshed previous<sup>89</sup> to the coming of the Son of Man, will be<sup>90</sup> in South Carolina (it probably may<sup>91</sup> arise<sup>92</sup> through the Slave question<sup>93</sup>); this a voice declared to me, while I was praying earnestly on the subject: December 25th, 1832.

<sup>94</sup>I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following, "Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man, therefore let this suffice and trouble me no more on this matter." I was left thus, without being able to decide whether this coming referred to the beginning of the millennium, or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time.

<sup>95</sup>At 1 p.m., attended meeting. I read the fifth chapter of Revelations<sup>96</sup>, referring particularly to the sixth verse, showing from that, the actual existence of beasts in heaven; probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven: when it is made use of, it is to represent an apostate church<sup>97</sup>. **Beast [with] 7 eyes [is the] Priesthood.** This is the first time I have ever taken a text in Revelations<sup>98</sup>, and if the young elders would let such things alone, it would be far better.

Then corrected Elder Hyde's remarks, the<sup>99</sup> same as I had done to him privately.

At the close of the meeting, we expected to start for Carthage, but the bad weather prevented, so I called another meeting in the evening **by bell. Supped at Bro[ther] Johnson's.**

Between meetings I read in Revelations<sup>100</sup> with Elder Hyde, and expounded the<sup>101</sup> same, during which time several persons came in, and expressed their fears that I had come in contact with the old scriptures.

At 7 o'clock meeting, I resumed the subject of the beast,—<sup>102</sup>showed very plainly that John's vision was very different from Daniel's prophecy—one referring to things actually existing in heaven, the other being a figure of things which are on earth.

87. This paragraph only in JSj [1843], 40.

88. JSj [1843], 40: omits "the difficulties which will cause much"; Book D-1, 1510 (darker ink): "<the difficulties which will cause much>" (JG)

89. JSj [1843], 40: replaces "previous" with "as preparatory"; Book D-1, 1510 (different ink): "~~as preparatory~~ <previous>" (JG)

90. JSj [1843], 40: replaces "be" with "commence"; Book D-1, 1510 (different ink): "~~commence~~ <be>" (JG)

91. DHC 5:324: "may probably"

92. JSj [1843], 40: replaces "arise" with "come"

93. JSj [1843], 40: replaces "question" with "trade"; Book D-1, 1510 (different ink): "~~Trade~~ <Question>" (JG)

94. This paragraph more closely follows WCj [1842-45], than JSj [1843], 41, which also does not include the last two sentences.

95. *Source*: Next five paragraphs from JSj [1843], 41-42 (WR) (*APR*, 340; *JSP* 2:325-26), with light editing. Deleted material supplied here in bold type.

96. DHC 5:324: "Revelation"

97. JSj [1843], 42: omits "when it is made ... church"; added from WCj [1842-45], vol. 2, 2 Apr. 1843 (*JSP*, 405; *WJS*, 171; *DMQP*, 4)

98. DHC 5:324: "Revelation"

99. Book D-1, 1511: "<the>" (pos. JG)

100. DHC 5:325: "Revelation"

101. Book D-1, 1511: "<the>" (pos. JG)

102. DHC 5:325: adds "and"

[D&amp;C 130:18-22]

<sup>103</sup>Whatever principle of intelligence we attain unto<sup>104</sup> in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence<sup>105</sup> in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come. There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

**Again reverted to Elder Hyde's mistake &c.**<sup>106</sup> The Father has a body of flesh and bones as tangible as man's; the Son also: but<sup>107</sup> the Holy Ghost has not a body of flesh and bones, but<sup>108</sup> is a personage of Spirit<sup>109</sup>: were it not so, the Holy Ghost could not dwell in us.<sup>110</sup> A man may receive<sup>111</sup> the Holy Ghost, and it<sup>112</sup> may descend upon him and<sup>113</sup> not<sup>114</sup> tarry with him.

<sup>115</sup>[“]What is the meaning of the scriptures<sup>116</sup>; [“]he that is faithful over a few things shall be made ruler over many, and he that is faithful over many, shall be made ruler over many more[“]? What is the meaning of the parable of the ten talents? Also, the conversation with Nicodemus, [“]except a man be born of water and of the Spirit[“]?[“]—were questions put to me, which I shall not answer at present.<sup>117</sup>

I closed by flagellating the audience for their fears, and called upon Elder Hyde to get up and fulfill his covenant to preach three-quarters of an hour, otherwise I would give him a good whipping.

Elder Hyde arose and said, “Brothers and sisters, I feel as though all had been said that can be said, I can say nothing but bless you.”

At the close of the meeting we returned to B[enjamin]. F. Johnson's, where we slept<sup>118</sup>; and I re-

103. Source: WCj [1842-45], vol. 2, 2 Apr. 1843 (*NTNLF*, 391; *JSP*, 404-5; *WJS*, 169-70; *DMQP*, 3), and JSj [1843], 43-44 (WR) (*APR*, 340-41; *JSP* 2:325-26). TB copied WCj in RDft 7:11, and later made emendations based on JSj.

104. WCj [1842-45]: replaces “attain unto” with “we”; RDft 7:11: “~~obtain~~ <attain unto>”; emendation from JSj [1843].

105. WCj [1842-45]: omits “and intelligence”; RDft 7:11: “<and intelligence>”; emendation from JSj [1843].

106. Preceding bolded sentence appears only in JSj [1843], 43.

107. RDft 7:11: “<The Father has a body ... but>”; emendation from JSj [1843], 43-44.

108. Book D-1, 1511 (darker ink): “<has not a body of flesh and bones but>” (JG); emendation not in JSj or WCj.

109. WCj [1842-45]: omits “of spirit”; RDft 7:11: “<of Spirit>”; emendation from JSj [1843], 44.

110. WCj [1842-45], JSj [1843], 44, RDft 7:11: replace “were it not so ... in us” with “and a person cannot have the personage of the H[oly]. G[host]. in his heart” (JSj has “<of the H.G.>”); Book D-1, 1511 (darker ink): “{\were it not so ... in us/}” (JG)

111. WCj [1842-45], RDft 7:11: add “the gifts of”; JSj [1843], 44: adds “the gift of”; Book D-1, 1511 (different ink): “the gift of” (prob. JG)

112. WCj [1842-45], RDft 7:11: replace “it” with “the H[oly]. G[host].”; Book D-1, 1511 (darker ink): “[*oe*] it [*oe*]” (prob. JG), which follows JSj [1843], 44.

113. WCj [1842-45], RDft 7:11: replace “him and” with “a man but”; Book D-1, 1511 (darker ink): “{\him and/}” (JG), which follows JSj [1843], 44.

114. WCj [1842-45], RDft 7:11: add “to”; Book D-1, 1511: adds erasure

115. Source: Next four paragraphs from JSj [1843], 44-45 (WR) (*APR*, 341; *JSP* 2:326), with light editing and elaboration.

116. DHC 5:325, JSj [1843], 44: “scripture”

117. RDft 7:11: “<were questions put to me which> I shall not ~~tell you~~ /answer\ at present”; JSj [1843], 44: “I shall not tell you?”

118. Part about sleeping at Johnson's is from WCj [1842-45].



marked<sup>119</sup> that the hundred and forty-four thousand sealed, are the priests who should be anointed<sup>120</sup> to administer in the daily sacrifice.

<sup>121</sup>D[imick]. B. Huntington returned<sup>122</sup>, having had a very cold and severe journey. The ice in Chicago Harbor was three feet thick—brought me a letter from Mr. Justin<sup>123</sup> Butterfield.

<sup>124</sup>Monday, [April] 3.<sup>125</sup>—Miller's day of judgment has arrived, but it is<sup>126</sup> too pleasant for false prophets.

**Dined at Joel Johnson's on a big Turkey.** At 2 p.m., started for Carthage, where we arrived about 4 p.m., and stayed at J[acob]. B. Backenstos'.

<sup>127</sup>Elders Young and Taylor returned to Nauvoo<sup>128</sup>, having preached four times.

In <sup>129</sup>evening reading the Book of<sup>130</sup> Revelations<sup>131</sup> with Elder Hyde, and conversing with Esq[ui]re. Backman.

<sup>132</sup>Upwards<sup>133</sup> of \$12,000,000 have been recently expended by the French government to fortify the city of Paris.

<sup>134</sup>Tuesday,<sup>135</sup> 4.—Spent five hours preaching to Esq[ui]re. Backman, Chancey<sup>136</sup> Robinson and the Backenstosses<sup>137</sup>. Backman said, "almost thou persuadest me to be a Christian."

We left Carthage about 2 p.m., and arrived at Nauvoo at 5½<sup>138</sup>.

<sup>139</sup>Wednesday,<sup>140</sup> 5.—Sat with Aldermen Spencer, Wells, Hills, Harris, Whitney and Kimball, associate-justices in the municipal court, on a writ of habeas corpus, and discharged Jonathan and Lewis Hoopes from custody. **Johnathan Hoops gave me receipt for \$50 in lands in Iowa, dated Sept[ember] 2d 1840.**

119. Book D-1, 1511 (darker ink): "{\I remarked/}" (JG)

120. JSj [1843], 45: replaces "anointed" with "appointed"

121. *Source*: JSj [1843], 36 (WR) (*APR*, 338; *JSP* 2:323), with elaboration about weather conditions and carrying a letter from Butterfield. This paragraph was added by TB at the top of page in RDft 7:12, possibly on 27 Nov. 1854, when CHOj records: "Dimick B. Huntingdon [Huntington] called at the office and gave items of history" (CHOj 17:231).

122. Book D-1, 1511 (darker ink): "return\ed/" (prob. JG); JSj [1843], 36, DHC 5:326: add "from Chicago"

123. Book D-1, 1511 (darker ink): "<Justin>" (JG)

124. *Source*: First, second, and third paragraphs of this entry from JSj [1843], 46 (WR) (*APR*, 341; *JSP* 2:326-27), with light editing. Deleted material supplied here in bold type.

125. Book D-1, 1512: "April 3"

126. Book D-1, 1512 (pencil): "its \is/" (pos. LH)

127. This sentence added interlinearly in darker ink by TB in Book D-1, 1512, and incorporated by LH in Book D-2, 156, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). *Source*: Based on BYj [1840-44], vol. 3, 3 Apr. 1843, with elaboration (transcription in vol. 8, V.11).

128. Book D-1, 1512: "<to Nauvoo>" (TB)

129. DHC 5:326: adds "the"

130. JSj [1843], 46: "<Book of>"

131. DHC 5:326: "Revelation"

132. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

133. DHC 5:326: "Upward"

134. *Source*: This day's entry from JSj [1843], 47 (WR) (*APR*, 341; *JSP* 2:327), with light editing.

135. Book D-1, 1512: deletes day of week

136. DHC 5:326: "Chancery"

137. DHC 5:326: "and Backenstos"

138. JSj [1843], 47: omits "½"

139. *Source*: JSj [1843], 48 (WR) (*APR*, 341-42; *JSP* 2:327), with light editing and elaboration. Deleted material supplied here in bold type. JSj does not include the names of other officials present, which are added interlinearly in RDft 7:12.

140. Book D-1, 1512: deletes day of week



<sup>141</sup>A branch of the church organized at Mount Holly, New Jersey, of about 25 members, by Elder [J. H.]<sup>142</sup> Newton<sup>143</sup>.

[DN 6 (16 July 1856): 145]

<sup>144</sup>Thursday,<sup>145</sup> [April] 6.—I was detained from Conference to hear a case of assumpsit, Widow Thompson vs. **Sister and Bro[ther] Dixon (from Salem)**, until 11 a.m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter Day Saints. Sun shone clear, warm and pleasant; the snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla [Iowa]<sup>146</sup>; the ice <sup>147</sup>about two feet thick on the Mississippi, west of the Temple, **and north of that point and south of that**<sup>148</sup> **the channel is clear of ice**; a considerable number of the brethren crossed from the Iowa side of the river to the conference, on the ice;<sup>149</sup> the walls of the Temple are from four to twelve feet above the floor **of the conference**<sup>150</sup>.

[*Minutes of the General Conference, Beginning April 6th, 1843.*]<sup>151</sup>

<sup>152</sup>An annual<sup>153</sup> conference of the Church of Jesus Christ of Latter Day Saints was convened on the floor<sup>154</sup> of the Temple. There were present: Hyrum Smith, Patriarch; Brigham Young, H[eber]. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and

141. *Source*: Based on H. H. Newton, Philadelphia, to Elder Whipple, 5 Apr. 1843, *T&S* 4 (1 June 1843): 223.

142. Brackets this editor's.

143. Book D-1, 1512: "<Elder Newton>" (LH)

144. *Source*: This and next paragraph from JSj [1843], 49-50 (WR) (*APR*, 342; *JSP* 2:329), with light editing, reversal of paragraph order, and change to first person. Deleted material supplied here in bold type.

145. Book D-1, 1512: deletes day of week

146. DHC 5:327: adds "Iowa"

147. DHC 5:327: adds "is"

148. JSj [1843], 49: "<of that>"

149. Preceding sentence deleted in JSj [1843], 49.

150. Book D-1, 1512, Book D-2, 156: add erasure of about three words

151. Due to the complexity and length of the following conference minutes, bracketed headings, mostly from DHC 5:327-46, have been added to aid analysis of the sources.

152. *Source*: Following minutes of the four-day general conference (6-9 Apr. 1843) is an amalgamation of the following sources: (1) WC's original notes in GCM, Bx 1, fds 12-14, and JSAd, Bx 4, fd 5; WC recorded that he "was appointed to take minutes" at this conference (*IC*, 98; DMQP, 4); (2) JSn's draft in GCM, Bx 1, fd 9, which closely follows WC's notes for 6 Apr. and part of 7 Apr.; (3) JSj [1843], 49-112 (WR) (*APR*, 342-59; *JSP* 2:329-50); (4) a preliminary draft that amalgamates the three MS sources printed on newspaper proof, much of which survives in GCM, Bx 1, fd 11, with fragments in fd 10, and in RDft MS #7; (5) WR's incomplete 10-page draft in GCM, Bx 1, fd 10, which also draws on the three MS sources and includes pasted clippings from the preliminary draft; and (6) "Special Conference," *T&S* 4 (1 May 1843): 180-85, which published most of the 6 Apr. minutes using WR's draft. On 23 Apr. 1843, JS "<heard read> minutes of special conference which were not explicit enough and said he would dictate them over again" (JSj [1843], 175; *APR*, 373; *JSP* 2:372). On 3 May 1843, JS "reviewed the conference minutes of the 1st half day" (JSj [1843], 189; *APR*, 375).

Although more was promised, *T&S* never finished publication of the conference minutes, ending without completing JS's 6 Apr. 1843 sermon. This left GAS with the task of piecing together the remaining minutes from WC's notes, JSn's draft, and JSj [1843]. First fifteen paragraphs taken from *T&S* 4:180-81, as directed in RDft 7:12, with light editing. Deleted material supplied here in bold type from *T&S*.

153. *T&S* 4:180: replaces "annual" with "special"

154. *T&S* 4:180: replaces "floor" with "platform"

W[illard]. Richards, of the quorum of the Twelve<sup>155</sup>; Elder Amasa Lyman<sup>156</sup>, and a very large assembly of the elders and saints.

Elder Brigham Young announced that<sup>157</sup> President Joseph Smith was detained on business, but would be present soon.

Sung<sup>158</sup> a hymn.<sup>159</sup>

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second epistle of Peter, and spoke upon the subject of the resurrection.<sup>160</sup>

At ten minutes before twelve o'clock, President Joseph Smith,<sup>161</sup> Elders Rigdon and Hyde arrived.

[*Presentation of Church Leaders.*]

At 12 o'clock, **Elder Pratt gave way for the business of the Conference.**

<sup>162</sup>President Joseph Smith commenced by saying: "We all ought to be thankful for the privilege we enjoy this day, of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads, and it truly makes the countenances of this great multitude to look cheerful<sup>163</sup>, and gladdens the hearts of all present." He next stated the object of the meeting, which was,

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the conference<sup>164</sup>.

Second. To take into consideration the expediency of sending out the Twelve, or some of them, **or somebody else**, amongst the branches of the church, to obtain stock to build the Nauvoo House, for the time has come to build it.

Third. The elders will have the privilege of appeals from the different conferences to this, if any such cases exist.

These, **said the president**, are the principal items of business which I have at present to lay before you. **This is not a general, but an annual conference.**<sup>165</sup>

It is necessary that this conference give importance to the Nauvoo House. A prejudice exists against building it, in<sup>166</sup> favor of the Temple<sup>167</sup>, and the Conference is<sup>168</sup> required to give stress to the building of the Nauvoo House. This is the most important matter for the time being, for there is no place in this city, where men of wealth, character and influence from abroad, can

155. Names of the Twelve added in WR's draft (fd 10, MS p. 1).

156. T&S 4:180: omits "Elder Amasa Lyman"; Book D-1, 1512 (darker ink): "<Elder Amasa Lyman>" (JG)

157. Book D-1, 1512 (darker ink): "th{\at/}" (prob. JG)

158. DHC 5:327: "Sang"

159. T&S 4:181, WC's notes (fd 13, 4): "He called upon the choir to sing a hymn."

160. See GCM, fd 14, 1, for more details of OP's sermon.

161. DHC 5:327: adds "and"

162. The quoted words in this paragraph were added in WR's draft (fd 10, MS p. 1), and have no parallel in JSj [1843], WC's notes, or JSn's draft.

163. T&S 4:181: "cheerly"; Book D-1, 1512 (darker ink), Book D-2, 157 (darker ink): "cheer{\ful/}" (JG)

164. T&S 4:181: adds "for trial"; Book D-1, 1512, Book D-2, 157: add erasure of about two words

165. Book D-1, 1513, Book D-2, 157: add "**This is not a general, but an annual conference.**"

166. T&S 4:181: replaces "it" with "the Nauvoo House"; Book D-1, 1513: "{\it in/}" (prob. LH)

167. T&S 4:181: replaces "Temple" with "Lord's House"

168. T&S 4:181: replaces "is" with "are"; Book D-1, 1513 (darker ink), Book D-2, 157 (darker ink): "{\is/}" (US/US)

go to repose themselves, and it is necessary we should have such a place. The church must build it, or abide the result of not fulfilling the commandment.

President Joseph then asked the Conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual to preside over the whole church; or would they have another? If, said he, I have done anything **that ought** to injure my character, reputation or standing, or have dishonored our religion by any means in the sight of **men, or** angels, or in the sight of men and women: I am <sup>169</sup>sorry for it, and if you will forgive me, I will endeavor<sup>170</sup> to do so no more, *I do not know that I have done anything of the kind; but if I have, come forward and tell me of it.* If any one has any objection to me, I want you to come boldly and frankly, and tell me<sup>171</sup> of it; and if not, ever after hold your peace.

Motion was made and seconded, that President Joseph Smith continue [as] President of the whole Church. After a few minutes' silence the motion was put by President Brigham<sup>172</sup> Young, when one vast sea of hands was presented, and the motion was carried *unanimously*.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

[*Presentation of Sidney Rigdon, William Law, and Hyrum Smith.*]

<sup>173</sup>Elder B[righam]. Young motioned<sup>174</sup>, and Elder O[rson]. Hyde seconded, that Elder [Sidney] Rigdon be continued in his office as counselor to President Smith.

<sup>175</sup>Elder Rigdon spoke, saying: ["The last time I had the privilege of attending conference was at the laying of the corner stones of this Temple<sup>176</sup>, and I have had but poor health since, and have been<sup>177</sup> connected with circumstances the most forbidding, which doubtless have produced some feelings. I have never had a doubt of the work: my feelings concerning Bennett were always the same; I told my family to guard against<sup>178</sup> that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him, that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would not coincide with his views<sup>179</sup>, and I have just received such a threatening letter from John C. Bennett, that<sup>180</sup> if I did not turn my course I should feel the force of his power; as there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do. If any one has any feelings against me,<sup>181</sup> I hope they will express them."]"]

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169. Book D-2, 157: adds "~~very~~"

170. Book D-2, 157: "{\endeavor/}" (LH)

171. T&S 4:181: omits "me"

172. T&S 4:181: omits "Brigham"; Book D-1, 1513 (darker ink), Book D-2, 157 (darker ink): "<Brigham>" (JG/LH)

173. *Source*: Following eight paragraphs from JSj [1843], 53-56 (WR) (*APR*, 343-44; *JSP* 2:330-31), WC's notes in GCM, Bx 1, fd 13, and JSn's draft in GCM, Bx 1, fd 9, as amalgamated and edited by JLS in RDft 7:13, which was apparently composed shortly before TB composed RDft 7:12 about 13-14 July 1854 (see RDft Chronology). The main source is JSj, with supplemental material from GCM.

174. RDft 7:13 (pencil): "~~nominated~~ <motioned>"

175. This paragraph comes from JSj [1843], 53-54, and has no parallel in WC's notes or JSn's draft.

176. JSj [1843], 53: replaces "Temple" with "house"

177. RDft 7:13: replaces "have been" with "being"; Book D-1, 1513 (darker ink), Book D-2, 157 (darker ink): "{\have been/}" (JG/LH)

178. RDft 7:13, JSj [1843], 54: omit "against"; Book D-1, 1513 (darker ink): "<against>" (LH)

179. JSj [1843], 54: "<if I would not coincide with his views>"

180. RDft 7:13: replaces "that" "&"; Book D-1, 1513 (darker ink), Book D-2, 158: "<that>" (pos. JG/pos. LH)

181. RDft 7:13: "<against me,>"

<sup>182</sup>Dimick B. Huntington asked him what he meant when he said Bennett was a good man, &c., when he called him a perfect gentleman, and he had nothing against him<sup>183</sup>?

<sup>184</sup>Elder Rigdon said he did not recollect it, he did not then know as much about Bennett as he has<sup>185</sup> learned afterwards. I say now he never offered any abuse in my house; Bennett has never been about my house but little, I never saw anything about the man but what was respectable; he came to Robinson's, I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously<sup>186</sup>.

President Joseph Smith presented<sup>187</sup> William Law as his second counselor<sup>188</sup>, who was<sup>189</sup> sustained by unanimous vote.<sup>190</sup>

President Hyrum Smith, Patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of<sup>191</sup> Patriarch. He<sup>192</sup> then blessed the people, and asked the Lord to bless them also.

*[Remarks of the Prophet on Collecting Funds.]*

<sup>193</sup>**The first presidency being disposed of**, President Joseph [Smith] said he did not know anything against the Twelve; if he did he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for it<sup>194</sup>. There has been too great a solicitude, in individuals, for the building of the Temple, to the exclusion of the Nauvoo House. **The** Agents have had too great latitude to practice fraud, by receiving donations by<sup>195</sup> never making report. The Church has suffered loss, and I am opposed to that system of collecting funds, when any elder may receive moneys. I am opposed to any man's handling the public funds of the Church who is not duly authorized.

182. This paragraph taken from JSj. A note on a slip of paper in LH's handwriting reads: "D. B. Huntington was intrusted with a letter from J. Smith to S Rigdon who then lived at Old Commerce landing. R[igdon]. opened the letter on delivery and read it he then replied tell Joseph 'I shant come for men can be in better business than opposing J[ohn] C Bennett', / <for he is a gentleman>.' Bennett was then concealed in R's house" (JSHP, Bx 1, fd 40).

183. RDft 7:13 (pencil): "<& had nothing against him>" (prob. TB); emendation from JSj [1843], 55.

184. In RDft 7:13, this paragraph (except last sentence) taken from WC's notes (fd 13, 5), as edited in JSn's draft (fd 9, 2), rather than WR's sketchy notes in JSj [1843], 55.

185. RDft 7:13: "<has>"; DHC 5:329: replaces "has" with "had"

186. JSj [1843], 55: "<almost unanimous>"

187. RDft 7:13: "<next called up Elder <presented>"

188. RDft 7:13: "Wm Law's name <as his 2nd Councillor>"

189. Book D-1, 1514 (different ink): adds "absent, and he was"; RDft 7:13: "who was then absent, by reason of sickness"; emendation reflected in WC's notes (fd 13, 5), and JSn's draft (fd 9, 2), but not JSj [1843], 55.

190. RDft 7:13: "<Elder B. Young nominated & H. C. Kimball Seconded that Wm Law Retain his standing. \& voted Unanimously. / <and when he was sustained by unanimous note.>"; emendation reflected in WC's notes (fd 13, 5), JSn's draft (fd 9, 2), and JSj [1843], 55.

191. RDft 7:13 (pencil): "<as the <of>"

192. RDft 7:13: "<who \he/ Hyrum The Patriarch"

193. *Source*: Following twenty-seven unbolded paragraphs, which includes JS's remarks about church funds, HS's comments about thieves, and the first paragraph of JS's remarks about conditions in Iowa, were taken from T&S 4 (1 May 1843): 181-84, as directed in RDft 7:12. The primary source for T&S is JSj [1843], 56-66, as edited in WR's draft (fd 10, MS pp. 2-10). Unless otherwise indicated, deleted material supplied in bold type is from T&S.

194. T&S 4:181: replaces "it" with "the Nauvoo House"

195. T&S 4:181, Book D-1, 1514, DHC 5:329: replace "by" with "and"

I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business; and I want the Conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them.

It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duty<sup>196</sup>—they have always gone where they were sent, and have labored with their hands for their support, when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve, solid, putting them under bonds; and let this conference institute an order to this end, and that the traveling expenses of the agents shall not be borne out of the funds collected for building these houses, and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust, and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House.

I would suggest the propriety of your saying that no money should ever be sent by any man, except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for *any elder* to receive moneys for the Temple when he is traveling; but this system of things opens<sup>197</sup> a wide field for every kind of imposition, as any man can assume the name of a Mormon elder, and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received.

I will mention one case: he is a good man; his name is Daniel<sup>198</sup> Russell from Akron, New York. His brother Samuel<sup>199</sup> had been east on business for him, and there received twenty, or twenty-five dollars, as a donation to the Temple, which he put in D[aniel].<sup>200</sup> Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel<sup>201</sup> had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see D[aniel].<sup>202</sup> Russell about the money and he treated me so<sup>203</sup> VERY POLITELY, but did not give me to understand he ever meant to pay it. He said he did not know at the time, that there was any Church money in the bag; that he had paid it out, and he had none now.

(Samuel Russell<sup>204</sup>, who brought the money from the east, stated to the Conference, that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again; that his brother had twenty dollars of the Church funds, and some dried fruit<sup>205</sup> for the President.)

President Joseph resumed: I<sup>206</sup> give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books, unless something is done. I propose

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196. DHC 5:330: "duties"

197. DHC 5:330: "opened"

198. *T&S* 4:182: omits "Daniel"

199. *T&S* 4:182: omits "Samuel"

200. *T&S* 4:182: omits "D."

201. *T&S* 4:182: "Russell thought his brother"

202. *T&S* 4:182: omits "D."

203. *T&S* 4:182: omits "so"

204. *T&S* 4:182: replaces "Samuel Russell" with "The brother"

205. JSj [1843], 58: replaces "fruit" with "apple"

206. Book D-1, 1515: "{\I/}" (LH)

that you send your moneys for the Temple by the Twelve, **some one, or all**; or some agent of your own choosing, and if you send by others, and the money is lost, 'tis<sup>207</sup> lost to yourselves; I cannot be responsible for it. Everything that falls into my hands shall be appropriated to the very thing it was designed for.

**Next**, it is wrong for the Church to make a bridge of my nose, in appropriating funds for the Temple<sup>208</sup>. The act of<sup>209</sup> incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands.

**Next**, the Temple Committee are bound to me in the sum of \$2,000, with good security. If they apply<sup>210</sup> any property where they ought not, they are liable to me for it; individuals<sup>211</sup> are running to them, with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, neither<sup>212</sup> I nor my clerk know anything<sup>213</sup> of it.

So long as you consider me worthy to hold this office<sup>214</sup>, it is your duty to attend to the legal forms belonging to the business, and if not, put some other one in my place. My desire is that the conference minutes may go forth in such form, that<sup>215</sup> those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission, of collecting funds for the Nauvoo House; so that all may know how to send their funds safely<sup>216</sup>, or bring them themselves, and deliver them to the Trustee-in-Trust, or his<sup>217</sup> clerk, who can always be found in the office. Who are the Temple Committee that they should receive the funds? They are nobody.

When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, Governor of Illinois, to Martin Van Buren; he looked at them<sup>218</sup> very contemptuously<sup>219</sup>, and said, "Governor Carlin! Governor Carlin!! who's Governor Carlin? Governor Carlin's nobody." I erred in spirit, I confess<sup>220</sup> my mistake; and I here make my apology to all the world, and let it be recorded on earth and in heaven, that I am clear of the sin of being angry with Martin Van Buren for saying<sup>221</sup> "*Governor Carlin's nobody*,"<sup>222</sup> *I have been sorry for it ever since*.

All property ought to go through the hands of the Trustee-in-Trust. There have been complaints against the Temple committee for appropriating Church funds more freely for the benefit of their own children, than to others, who need assistance more than they do.

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207. DHC 5:330: "it is"

208. T&S 4:182: omits "for the Temple" and reads "church funds"; Book D-1, 1515 (darker ink): "{\for/} the {\Temple/}" (JG)

209. T&S 4:182: omits "act of"

210. T&S 4:182: replaces "apply" with "appropriate"

211. T&S 4:182: replaces "individuals" with "and the church"

212. T&S 4:182: omits "neither"; Book D-1, 1515 (darker ink), Book D-2, 159: "<neither>" (JG/LH)

213. T&S 4:182: "nothing"; Book D-1, 1515 (darker ink), Book D-2, 159 (darker ink): "{\any/}thing" (JG/LH)

214. DHC 5:331: adds "[Sole Trustee-in-Trust for the Church]"

215. T&S 4:182: replaces "that" with "as"; Book D-1, 1515 (darker ink), Book D-2, 160 (darker ink): "{\that/}" (pos. JG/pos. LH)

216. T&S 4:182: "safe"; Book D-1, 1515: "safe\ly/" (pos. LH)

217. T&S 4:182: replaces "his" with "my"

218. T&S 4:182: replaces "them" with "it"; Book D-1, 1515 (darker ink): "{\them/}" (pos. LH)

219. T&S 4:182: replaces "contemptuously" with "insignificantly"; Book D-1, 1515 (darker ink): "{\con=temptuous/}ly" (JG); Book D-2, 160 (darker ink): "{\contemptuously/}" (LH)

220. Book D-2, 160: "confess{ed}"

221. T&S 4:182: adds "that"; Book D-1, 1515: "~~that~~"

222. DHC 5:331: moves remainder of sentence above to follow "I erred in spirit"



<sup>223</sup>**I have the complaint by W[illia]m Clayton. W[illia]m Clayton called, says I have to say to the conference I am not so fully prepared to substantiate the proof as I could wish. I am able to prove that [property was] used to a great extent. I am able to prove by the books that Cahoon and Higby have used property for their own families to the exclusion of others.**

**Joseph said<sup>224</sup>, Let the trial of the committee be deferred to another day, then let<sup>225</sup> the Lion and the unicorn come together;** and the parties may have till Saturday to prepare for trial. **Mr. Clayton can have the privilege of bringing his books to the trial.**

It was then voted unanimously that the Twelve be appointed *a committee to collect funds to build the Nauvoo House and receive moneys for the Temple*, with this proviso:—That the Twelve give bonds for the safe delivery of all funds coming into their hands, belonging to the Nauvoo House and Temple, to the Trustee-in-Trust<sup>226</sup>; and that the payer also make immediate report to the Trustee-in-Trust, of all<sup>227</sup> moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the Conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate<sup>228</sup> receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket, for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the<sup>229</sup> business, and more safe for the parties concerned;—that he wished this speculation to stop, and would do all in his power to put it down;—to which the Twelve responded, *Amen*. Elder Young asked if any one knew anything against any one of the Twelve, any dishonesty; if they did, he wanted it exposed; he said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said: I will answer brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves.<sup>230</sup> It is no more for the Twelve to go abroad and earn their living in this way, than it is for others. The idea of not muzzling the ox, is a good old Quaker song, but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first farthing of Church funds for my own use, till I have first consulted the proper authorities. When there was no quorum of the Twelve or high priests for me to consult, I have asked the Temple committee, who had no particular business with it, but I did it for the sake of peace. (Elder Cutler said it was so.) Let the Conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the gospel, he should preach *that, and let the rest alone*.

Choir sung<sup>231</sup> a hymn.

Elder O[rson]. Hyde prayed, and 12 minutes before 2 o'clock, p.m., conference adjourned for one hour.

223. Following bolded text appears only in JSj [1843], 60–61.

224. JSj [1843], 61: “<Joseph said>”

225. JSj [1843], 61: “<then let>”

226. Book D-2, 160: adds erasure

227. Book D-1, 1516: “{\of all/}” (LH)

228. JSj [1843], 61: “duplicate”

229. Book D-2, 160: “\the/” (LH)

230. Book D-1, 1516: “~~The Twelve need not spend all their time abroad, they can spend the time belonging to the Temple, to collect funds; and the remainder of the time they may labor for their support; and they may call on the public to supply their wants.~~ <There is no necessity ... themselves>” (LH). The canceled text is from *T&S* 4:183, and the inserted text is a revision, which also appears in the left margin of RDft 7:12 (TB).

231. DHC 5:332: “sang”



## [DN 6 (23 July 1856): 153]

[Afternoon Session. Hyrum Smith's Remarks on Thieves.]

<sup>232</sup>April 6, 3 o'clock, p.m.<sup>233</sup>

Patriarch Hyrum Smith commenced by saying that he had some communication to make to the conference, on stealing, and he would do it while waiting for Joseph [Smith]; and referred to the article in the last number of the *Wasp*.<sup>234</sup> Said he, I have had an interview with a man who formerly belonged to the church; he revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter Day Saints, but they are hypocrites, and some who do not belong to the church, who are bound together by secret oaths, obligations and penalties, to keep the secret<sup>235</sup>; and they hold that it is right to steal from any one who does not belong to the church, provided they consecrate one-third<sup>236</sup> of it to the building of the Temple. They are also making bogus money.<sup>237</sup>

<sup>238</sup>This man says he has become convinced of the error of his ways, and has come away from them to escape their fury. I wish to warn you all not to be duped by such men<sup>239</sup>, for they are the Gadiantons of the last days.

<sup>240</sup>He then read from the *Wasp*, as republished from the *Times and Seasons*, his own affidavit, and the proceedings of the authorities of the church generally, dated Nov. 26, 1841. The man who told me said, "this secret band refer to the Bible, Book of Doctrine and Covenants, and Book of Mormon to substantiate their doctrines; and if any of them did not remain steadfast, they ripped open their bowels and gave them to the cat-fish<sup>241</sup>": but no such doctrines are taught in those books<sup>242</sup>.

<sup>243</sup>They say <sup>244</sup>it has been taught from this stand, that they are the little foxes that spoil the vines, and the First Presidency are the big foxes; and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which every-

232. Source: *T&S* 4 (1 May 1843): 181–84, continues. This section of the *T&S* more closely follows WC's notes (GCM, fd 13, 5; fd 14, 3–4) and JSn's draft (GCM, fd 13, 5–6), both of which say Hyrum Smith's comments were made "During intermission," than JSj [1843], 64–66. WR drew on these sources in preparing this section of the minutes for publication (GCM, fd 10, 8–10). Unless indicated otherwise, deleted material supplied in bold type from *T&S*. Except for last sentence, first paragraph based on JSj [1843], 64.

233. *T&S* 4:183, Book D-1, 1516, Book D-2, 161: omit "April 6"; DHC 5:332: replaces this line with "[Conference re-assembled at three o'clock, p.m.]."

234. See *Wasp* 1 (29 Mar. 1843): [191] (DHC 5:310–11; chap. 16).

235. "are bound ... secret" based on "<were bound by secret oaths &c>" in JSj [1843], 64.

236. *T&S* 4:183: "two-thirds"; WC's notes (fd 14, 4), JSn's draft (fd 9, 3): "2/3"; JSj [1843], 64: "1/4"

237. JSj [1843], 64: omits comment about bogus money, which comes from WC's notes (fd 14, 4) or JSn's draft (fd 9, 3).

238. This paragraph based on WC's notes (fd 14, 4) or JSn's draft (fd 9, 3), although JSj [1843], 64, includes comment that the gang members were "the very Gadianton robbers of the last days."

239. DHC 5:333: adds "[these outlaws]"

240. Except for concluding remark, this paragraph based on WC's notes (fd 14, 4) or JSn's draft (fd 9, 3). The remark at the end is WR's (fd 10, MS p. 8).

241. *T&S* 4:183: omits "and if any of them ... catfish"; Book D-1, 1517: "<and if any of them ... catfish>" (LH); emendation from WC's notes (fd 14, 4) or JSn's draft (fd 9, 3).

242. *T&S* 4:183: replaces "in those books" with "there"

243. This paragraph amalgamates JSj [1843], 64, and JSn's draft (fd 9, 3–4), the latter of which has emendations not included in WC's notes.

244. DHC 4:333: adds "that"

body knows is false<sup>245</sup>; all these things are used to decoy the foolish and unwary. **I have said the curse of God will rest upon such.**<sup>246</sup>

<sup>247</sup>I will mention two names, David Holman and James Dunn, they were living in my house; I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. **Dunn would not acknowledge.**<sup>248</sup> I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore if I would forgive him, he would never do so again. Soon after he went to Montrose, where he was found stealing salt, **as is currently reported**; he then stole a skiff and came across the river, stole a barrel of flour **from Brutis**<sup>249</sup> that had just been landed from a steamer, rowed down the river to Keokuk and sold the flour for \$2.00, saying he had picked it up in the river, and it was likely a little damaged, got his pay and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you today, the man that steals<sup>250</sup> shall not long after be brought to the penitentiary. They will soon he brought to condign punishment; I demand in the presence of God that you will exert your wit and your power to bring such characters to justice, if you do not, the curse of God will rest upon you: such things would ruin any people. Should I catch a Latter Day Saint stealing, he is the last man to whom I would show mercy.

President Joseph Smith said: I think it best to continue this subject. I want the elders to make honorable proclamation abroad concerning what the feelings of the First Presidency are, for stealing has never been tolerated by them. I despise a thief **above ground**<sup>251</sup>; he would betray me if he could get the opportunity<sup>252</sup>. I **would**<sup>253</sup> know that he would be a detriment to any<sup>254</sup> cause; and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

<sup>255</sup>It has been said that some were afraid to disclose what they knew of these secret combinations, consequently I issued a proclamation which you may read in the *Wasp*, Number 48, **which the president read [...]**<sup>256</sup>. If any man is afraid to disclose what he knows about this gang of thieves, let him come to me, and tell me the truth, and I will protect him from violence. **I'll wring a thief's neck off if I can find him, if I can't bring him to justice any other way.**<sup>257</sup> *Thieving must be stopped.*<sup>258</sup>

<sup>259</sup>Opportunity was then offered to the elders to bring forward their appeals from other conferences, but no case was presented.

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245. Preceding sentence added by WR (fd 10, 9).

246. Bolded text from JSn's draft (fd 9, 4).

247. This paragraph amalgamates JSj [1843], 64, WC's notes (fd 14, 5), and JSn's draft (fd 9, 3-4).

248. Bolded text from JSn's draft (fd 9, 4).

249. Bolded text from JSn's draft (fd 9, 4).

250. DHC 5:333: "men that steal"

251. Bold text from T&S 4:184; Book D-1, 1517 (different ink), Book D-2, 162: "~~above ground~~"

252. JSj [1843], 66: "<if he could get the opportunity>"

253. Bold text from T&S 4:184; Book D-1, 1517 (different ink), Book D-2, 162: "~~would~~"

254. JSn's draft (fd 9, 4), T&S 4:184, Book D-1, 1517, Book D-2, 162: replace "any" with "my"

255. This paragraph amalgamates JSj [1843], 65-66, WC's notes (fd 14, 5), and JSn's draft (fd 9, 4).

256. T&S 4:184 includes the "Proclamation," which has been previously quoted in DHC 5:310 (chap. 16), under 25 Mar. 1843.

257. Bolded text from a canceled portion of JSn's draft (fd 9, 4; cf. WC's notes, fd 14, 5), which WR also copied but later canceled (fd 10, 14).

258. Concluding sentence WR's (fd 10, 14).

259. This paragraph based on JSj [1843], 66.

[*The Prophet's Remarks on Conditions in Iowa.*]

<sup>260</sup>President Joseph [Smith] continued his remarks and said: It is necessary that I make a proclamation concerning Keokuk; and also in relation to the economy of the church on that side of the river.

<sup>261</sup>The Governor of Iowa has issued<sup>262</sup> a writ **for me, on affidavit of Boggs**<sup>263</sup> in the same manner that Carlin did, and it is now held in Iowa, as a cudgel over my head<sup>264</sup>. I was told by the United States Attorney that the Governor of Iowa had no jurisdiction after the decision of the Supreme Court, and that all writs thus issued were legally dead<sup>265</sup>. Appeals have been made to Governor<sup>266</sup> Chambers, but although he has no plausible excuse, he is not willing to kill that writ or to take it back; I will therefore advise you to serve them a trick that the devil never did, i.e.—come away and leave them. **Let every man who wishes to act economically with regard to futurity,**<sup>267</sup> come into Illinois, pay taxes in Illinois, and let the Iowegians<sup>268</sup> take their own course. I don't care whether you come away or not. I do not wish to control you, but if you wish for my advice, I would say, let every man as soon as he conveniently can, come over here, for you can live in peace with us; we are all Green Mountain boys, Southerners, Northerners, Westerners, and every other kind of *ers*, and will treat you well, and let that Governor know that we don't like to be imposed upon<sup>269</sup>.

In relation to Keokuk, it has been supposed that I made a great bargain with a certain great man there.<sup>270</sup> In the beginning of August last, a stranger came to my house,<sup>271</sup> put on a very long face and stated that he was in great distress, that he was a stranger in this city<sup>272</sup>, and having understood that I was benevolent, he had come to me for help. He said that he was about to lose

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260. *Source*: The first paragraph of this section continues *T&S* 4 (1 May 1843): 181–84; emendation based on WC's notes (GCM, fd 14, 6) and JSn's draft (GCM, fd 9, 4). Unless otherwise indicated, bolded text is from *T&S*.

261. *Source*: RDft 7:12 directs scribe to copy the following two paragraphs from “proof sheet”, which is found among the RDft materials. It consists of a sheet of newspaper proof containing a preliminary draft of a portion of the 6 Apr. conference minutes, with penciled emendations and corrections by TB in the margins. This sheet was taken from the discarded pages of printed preliminary draft (now in GCM, Bx 1, fd 11) that WR used to create his cut-and-paste version of the minutes in GCM, Bx 1, fd 10. WR rewrote both paragraphs, but canceled the first, which did not appear in *T&S*. Evidently, GAS decided to restore the first paragraph for the version in MSHJS. TB's penciled marginalia for the first paragraph come from WR's emendations in his canceled rewrite in fd 10, MS p. 10, and those that appeared in *T&S* 4:184–85 for the second paragraph. Following two paragraphs amalgamate WC's notes (fd 14, 6–7), JSn's draft (fd 9, 5–6), and JSj [1843], 66–69 (WR) (*APR*, 347–48; *JSP* 2:335–36). Unless otherwise indicated, bolded text is from *T&S*.

262. RDft: “~~granted~~ <issued>”; WC's notes (fd 14, 6), JSn's draft (fd 9, 4), WR's draft (fd 10, MS p. 10): “granted”; JSj [1843], 66: “posted”

263. Bolded text from WR's draft (fd 10, MS p. 10), which was taken from JSj [1843], 66–67.

264. RDft: “<as a cudgel over my head>”; emendation from WR's draft (fd 10, MS p. 10), which was taken from JSj [1843], 67.

265. RDft: “<and that all ... dead>”; emendation from WR's draft (fd 10, MS p. 10), which was taken from JSj [1843], 67.

266. RDft: “~~Mr.~~ <Governor>”

267. Bolded text from WR's draft (fd 10, MS p. 10), which was taken from JSj [1843], 67.

268. RDft: “~~them~~ <Iowegians>”; emendation from WR's draft (fd 10, MS p. 10), which was taken from JSj [1843], 67.

269. RDft: “<and let that Governor ... upon>”; emendation possibly taken from the missing portion of WR's draft (fd 10).

270. RDft: adds “~~A person from them came to me~~”

271. RDft: “and <came to my house,>”

272. RDft: “~~place~~ <city>”

\$1,400 of property<sup>273</sup> at sheriff's sale<sup>274</sup> for \$300 in cash; that he had money in St. Louis which he expected in two or three days; that the sale would take place the next day, and that he wanted to hire some money for two or three days. I thought on the subject over night, and he came the next morning for an answer<sup>275</sup>. I did not like the looks of the man, but thought I, he is a stranger.<sup>276</sup> I then reflected upon the situation that I had frequently been placed in, and that<sup>277</sup> I had often been a stranger in a strange land, and whenever I had asked<sup>278</sup> for assistance I had obtained it, and it may be that he is an honest man; and if I turn him away I shall be guilty of the sin of ingratitude. I therefore concluded to loan him \$200, in good faith, sooner than be guilty of ingratitude. **So I let him have the money and** he gave me his note for the same **payable on demand**, and said, "whenever you call on me you shall have the money." Soon after<sup>279</sup>, when<sup>280</sup> I was taken with Carlin's<sup>281</sup> writ, I<sup>282</sup> asked him for the money, but he answered, "**You ought to have it, but**<sup>283</sup> I have not got it from St. Louis<sup>284</sup>, but<sup>285</sup> shall have it in a few days." He then said, "since I saw you, a project has entered my mind, which I think may be profitable both for you and me. I will give you a quit claim deed for all the land you bought of Galland<sup>286</sup>, which is twenty thousand acres; you paid Galland the notes, and ought to have them; they are in my hands, as his agent<sup>287</sup>, and I will give them up. I also propose deeding to you one-half of my right to all my land in the Iowa Territory, and all I ask **in return** is, for you to give your influence to help to build up Keokuk." I answered,—"I have not asked for your property, I don't want it, and would not give a snap of my finger for it, but I will receive the papers, and if I find it as you say, I will use my influence to help to build up the place; but I won't give you anything for the land," and<sup>288</sup> told him I wanted the \$200 which was<sup>289</sup> due me<sup>290</sup>; he made out the deeds and gave them to me, and I got them recorded<sup>291</sup>, and he gave up the notes, except a few<sup>292</sup>. I then said to Uncle John [Smith], if you go there with the brethren, I will give you the property, but he would not accept it<sup>293</sup>. **This man called for some more favors, and** I then let the same gentleman have some cloth, to the amount of \$600 or \$700<sup>294</sup>. **I have offered this land to many if they would go and settle there; but**

273. *T&S* 4:184: omits "of property"

274. RDft: "<at sheriff's sale>"; emendation from *T&S* 4:184.

275. *T&S* 4:184: omits "and he came ... answer"

276. RDft: "<I did not like ... stranger>"; emendation from *T&S* 4:184.

277. *T&S* 4:184: omits "I the reflected ... and that"

278. RDft: "~~called~~ <asked>"; emendation from *T&S* 4:184.

279. *T&S* 4:184: omits "Soon after"

280. RDft: "<when>"; emendation from *T&S* 4:184.

281. RDft: "<a <Carlin's>"; emendation from *T&S* 4:184.

282. RDft: "~~and~~ <I>"

283. Bolded text appears only in *T&S* 4:184. TB added these words in RDft, but then canceled them.

284. RDft: "<from St. Louis>"

285. Book D-2, 163: adds ellipses over erasure

286. RDft: "~~I propose deeding to you all the property which Galland deeded to you~~ <I will give you ... Galland>"

287. RDft: "<as his agent>"

288. RDft: "<I &>"

289. RDft: "is"; Book D-1, 1519 (darker ink): "{\was/}" (TB)

290. RDft: "<which is due me>"; emendation from *T&S* 4:184.

291. RDft: "~~he went to make the papers~~ <made out the deeds & gave them to me & I got them recorded>"; emendation from *T&S* 4:184.

292. *T&S* 4:184: "gave up the most of the notes"

293. RDft: "<but he would not accept it>"; emendation from *T&S* 4:184.

294. RDft: "<to the amount of 6 or 700\$>"; emendation from *T&S* 4:184.

**nobody will go.** He began soon after to tell the brethren what obligations I was under to him. I then wrote him a letter on the subject, but<sup>295</sup> I have since found that he is swindling, and that there is no prospect of getting anything from him. He is owing me<sup>296</sup> about \$1,100, and<sup>297</sup> I thought it my duty to publish his rascality, that the elders might do the same in that Territory; and prevent the brethren from being imposed upon. He has got a writing to this effect, that if he owned as much as he pretended, and<sup>298</sup> did as he said, I would give my influence to build up Keokuk<sup>299</sup>, and on no other terms. His name is J[acob]. G. Remick. **He is a big rascal; he looks like a woodchuck.**<sup>300</sup> **He looks exactly like a woodchuck and talks like a woodchuck on a stump with a chew of tobacco in his mouth**<sup>301</sup>.<sup>302</sup> He took this plan to swindle me out of money<sup>303</sup>, cloth<sup>304</sup>, lumber<sup>305</sup>, &c. **He tried to get his [hired] hands to steal a stove from near my stove and carry it off on the raft. He is a thief,**<sup>306</sup> <sup>307</sup>**and the devil may have him for me.**

<sup>308</sup>I want all the congregation to know it. I was not going to use any influence to have the brethren go to be swindled. My advice is, if they choose, that they come away from Keokuk and not go there any<sup>309</sup> more; it is not a good location.

I am not so much a Christian as many suppose I am, when a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. **I was willing to receive a voluntary gift, but**<sup>310</sup> I would not buy property in Iowa Territory: I consider it stooping to accept it as a gift.

<sup>311</sup>In relation to the half-breed land, it is best described by its name, it is<sup>312</sup> half-breed land, and every wise and judicious person, as soon as he can dispose of his effects, if he is not a half-breed, will come away. I wish we could exchange<sup>313</sup> some half-breeds, and let them go over the river. If there are any that are not good citizens, they will be finding fault<sup>314</sup> tomorrow at

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295. RDft: “and <but>”; emendation from *T&S* 4:184.

296. RDft: “<me>”; emendation from *T&S* 4:185.

297. RDft: “<&>”; emendation from *T&S* 4:185.

298. RDft: “<owned as much as he pretended &>”; emendation from *T&S* 4:185.

299. RDft: “~~build the place~~ <give my ... Keokuk>”; emendation from *T&S* 4:185.

300. Preceding bolded text from canceled portion of JSn’s draft (fd 9, 6; cf. WC’s notes, fd 14, 7).

301. JSj [1843], 69: “<in his mouth>”

302. Preceding bolded sentence from JSj [1843], 69.

303. Book D-2, 163: “\money/” at *coln* in margin (JG)

304. RDft: “<cloth>”; emendation from *T&S* 4:185.

305. *T&S* 4:185: replaces “lumber” with “boards”; Book D-1, 1519 (darker ink), Book D-2, 163 (darker ink): “{\lumber/}” (JG/LH)

306. Preceding bolded text from JSj [1843], 69. Similarly worded sentences also appear in WC’s notes (fd 14, 7) and a canceled portion of JSn’s draft (fd 9, 6).

307. Remaining bolded text appears only in WC’s notes (fd 14, 7) and a canceled portion of JSn’s draft (fd 9, 6).

308. *Source*: RDft 7:12 directs scribe to copy this and next paragraph from *T&S* 4 (1 May 1843): 185, which amalgamates WC’s notes (fd 14, 7), JSn’s draft (fd 9, 6), and JSj [1843], 69–70.

309. *T&S* 4:185: omits “any”; Book D-1, 1519 (darker ink): “<any>” (JG)

310. Bolded text from JSn’s draft (fd 9, 6; cf. WC’s notes, fd 14, 7).

311. *Source*: RDft 7:12 directs scribe to copy next two unbolded paragraphs from “scrap”, which refers to a newspaper clipping (now cut into three pieces) that was cut from a preliminary printing or proof, which is now located in GCM, Bx 1, fd 11. Although the first installment of conference minutes in *T&S* ends with “*To be continued*,” the remainder of the minutes, including the two paragraphs on this clipping, was never published. The source for this clipping is JSn’s draft (fd 9, 6), which includes interlinear insertions not in WC’s notes (fd 14, 7). Cf. JSj [1843], 70–72 (WR) (*APR*, 348–49; *JSP* 2:336–37).

312. JSn’s draft (fd 9, 6): “its <it is best described by its name, it is>” (US); insertion not in WC’s notes (fd 14, 7).

313. WC’s notes (fd 14, 7), JSn’s draft (fd 9, 6): replace “exchange” with “swap away”

314. WC’s notes (fd 14, 7), JSn’s draft (fd 9, 6): replace “finding fault” with “growling”

my remarks<sup>315</sup>, and that is the key-word whereby you may know them. There is a chance in that place<sup>316</sup> for every abomination to be practiced on the innocent, if they go<sup>317</sup>; and I ask forgiveness of all whom<sup>318</sup> I advised to go there. The men who have possession have the best title; all the rest are forms for<sup>319</sup> swindling. I do not wish for the Saints to have a quarrel there.

<sup>320</sup>**My opinion is the Legislature has done well in giving the best title to settlers and squatters. Those who have deeds to those islands [in the Mississippi River] from the chancery of Iowa have as good title as any, but the settlers under the laws of Iowa Legislature and chancery of Iowa are at variance. I believe it a fine [example] of swindling by [the] court of Chancery.**

**Dr. Galland said those Islands don't belong to any body; they were<sup>321</sup> thrown out of U.S. Survey. Hence no man had a claim and it was<sup>322</sup> so considered when I came here. My advice to the Mormons who have deeds and possessions is fight it out. You who have no deeds or possessions let them alone. Touch not a stick of their timber. Deeds given by court of chancery warrants and defend[s] against all unlawful claims. It is a ½ breed. It [is] an anomaly, without form and void, a nondescript.<sup>323</sup> If they have your note, let them come here and sue you then you can carry up your case to the highest court so long as the Laws have a shadow of title. It is not right for the Mormons to go and carry away the wood. In the name of the Lord God, I forbid any man from using any observations of mine to rob the land of wood.**

<sup>324</sup>President J[oseph]. Smith stated that the next business was to settle difficulties where elders have had their licenses taken away, &c., or their membership, but whilst they were preparing, if there was any such case, he would talk on other subjects.

[*The Prophet on the Second Coming of Christ.*]

<sup>325</sup>**Moses Martin has been tried and had fellowship withdrawn by the church<sup>326</sup> at Nashville<sup>327</sup>.**

The question has been asked, can a person<sup>328</sup> not belonging to the church bring a member before the high council for trial? I answer, no! **I ask no Jurisdiction in religious matters<sup>329</sup>. I merely give my opinion when asked. If there was any feelings at Nashville because I gave**

315. WC's notes (fd 14, 7): omits "my remarks"; JSn's draft (fd 9, 6): "<my remarks>" (US)

316. WC's notes (fd 14, 7): omits "in that place"; JSn's draft (fd 9, 6): "<in that place>" (US)

317. WC's notes (fd 14, 7): adds "there"; JSn's draft (fd 9, 6): "~~there~~"

318. WC's notes (fd 14, 7), JSn's draft (fd 9, 6), RDft: "who"; Book D-1, 1519 (darker ink), Book D-2, 164 (darker ink): "who\m/" (pos.JG)

319. WC's notes (fd 14, 7), JSn's draft (fd 9, 6): replace "forms for" with "from"

320. Following bolded text from deleted portion of JSj [1843], 71-72 (WR) (*APR*, 348-49; *JSP* 2:337). Cf. WC's notes (fd 14, 8).

321. JSj [1843], 71: "<they were>"

322. JSj [1843], 71: "<& it was>"

323. WC's notes (fd 14, 8): "it is a bastard, name of the decree is half breed[,] for it's not like anything else. it [is] a nondescript."

324. *Source*: See comments associated with previous unbolded paragraph.

325. *Source*: Remainder of the minutes for 6 Apr. from JSj [1843], 73-77 (WR) (*APR*, 349-50; *JSP* 2:337-39; *WJS*, 179-80), as edited in RDft 7:12, 14 (TB). Cf. WC's notes (fd 14, 8-9). Unless otherwise indicated deleted material supplied from JSj in bold type.

326. JSj [1843], 72: "<by the church>"

327. JSj [1843], 72: "at ~~Keokuk~~. \Nashville/"

328. JSj [1843], 73: replaces "person" with "member"; Book D-1, 1519 (darker ink): "{\person/}" (JG)

329. JSj [1843], 73: "<in religious matters>"



my opinion, there is no occasion for it. I only advice the brethren to come from Iowa and they may do as they please about coming<sup>330</sup>.

<sup>331</sup>Denied having revelations, visions of wars, &c. All the remark I made was in relation to that light. I said the probability is there will be a war. I'm not so big a prophet as many suppose me—many prophesy. Referred to [Oliver] Olney. If a thief were to prophesy 1,000 times and then would steal, I would not believe him. [I] would despise him.

If I had not actually got into this work, and<sup>332</sup> been called of God, I would back out, *but I cannot back out*; I have no doubt of the truth. **When God reveals anything from heaven, it is so plain that a man need not be mistaken. The signs are portentous; all we have to do is to stand still and see the salvation of God, and if a man [will] do more he will get into error as [William] Miller did.**<sup>333</sup> Were I going to prophesy, I would say<sup>334</sup> the end <sup>335</sup>will<sup>336</sup> not come in 1844, 5, or 6, or 40 years<sup>337</sup>.—there are those of the rising generation who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, “My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man.” I was left to draw my own conclusions concerning this, and I took the liberty to conclude that if I did live to that time he<sup>338</sup> would make his appearance; but I do not say whether he will make his appearance, or I shall go where he is. I prophesy in the name of the Lord God; and let it be written, the son of Man will not come in the clouds of<sup>339</sup> Heaven<sup>340</sup>, till I am eighty-five years old, **48 years hence or about 1890**—then read<sup>341</sup> the 14th chapter of Revelations<sup>342</sup> 6 and 7 verses; “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, ‘Fear God and give glory to him,<sup>343</sup> for the hour of his judgment is come’” **to [begin] extermination from the commencement [to] commence when the angel commences preaching this gospel. 1 day [equals] 1,000 years<sup>344</sup> [and] 1,000 years as 1 day. 41 years, 8 months only 6 years from the voice saying, “If thou live till thou art 85 years old.”** And Hosea 6th chapter,—after 2 days, &c., 2,520 years, which brings it to 1890. **[John] Taylor says 45 years according to Bible reckoning.** The coming of the Son of Man never will be, never can be, till the judgments spoken of, for this hour<sup>345</sup> are poured out, which judgments are commenced. Paul says, “Ye are the children of the light, and not of the darkness, that that day should <sup>346</sup>over-

330. JSj [1843], 73: “<about coming>”

331. This paragraph from WC’s notes (fd 14, 8–9).

332. RDft 7:12: “<got into this work &>”

333. Preceding bolded text from WC’s notes (fd 14, 9).

334. RDft 7:12: “~~prophesy~~ <say>”

335. DHC 5:336: adds “[of the world]”

336. DHC 5:336: replaces “will” with “would”

337. JSj [1843], 73: adds “~~more~~”

338. JSj [1843], 74: “~~Jesus~~ <he>”

339. JSj [1843], 74, RDft 7:12: omit “clouds of”; Book D-1, 1520 (darker ink): adds “\clouds of/” at *boln* in margin (JG); Book D-2, 164 (darker ink): “<clouds of>” (LH)

340. JSj [1843], 74: “heavens”; Book D-1, 1520, Book D-2, 164: “Heaven{s}”

341. JSj [1843], 74: “<then read>”

342. DHC 5:336: “Revelation”

343. RDft 7:12: “<having the everlasting ... to him>”

344. JSj [1843], 75: “<1 day—1000 years>”

345. JSj [1843], 75: “<hour>”

346. JSj [1843], 76: adds “not”; Book D-1, 1520, Book D-2, 164: add ellipses over erasure



take you<sup>347</sup> as a thief in the night”; it is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to his servants the Prophets.<sup>2</sup>

**Others [talk?] like an ass. O what wondrous wise men there are going about and braying<sup>348</sup>, cry[ing] O Lord, where’s<sup>349</sup> Joe Smith, Joe Smith? Where? O<sup>350</sup> [he is] away up on the top of the topless throne aha &c.**

Judah must return, Jerusalem must be rebuilt,<sup>351</sup> and the Temple, and water come out from under the Temple, and the waters of the<sup>352</sup> Dead Sea be healed. It will take<sup>353</sup> some time to build<sup>354</sup> the walls of the city<sup>355</sup> and the Temple, &c., and all this must be done before the<sup>356</sup> Son of Man will make his appearance<sup>357</sup>. There will be<sup>358</sup> wars and rumors of wars, signs in the heavens above, and on the earth beneath, the sun turned into darkness, and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear<sup>359</sup> one grand sign of the Son of Man in heaven: but what will the world do? They will say it is a planet, a comet, &c.; but<sup>360</sup> the Son of Man will come as the sign of the coming of the Son of Man, which will be<sup>361</sup> as the light of the morning cometh out of the east.

Choir sung<sup>362</sup> a hymn.

Prayer by W. W. Phelps.

Adjourned at 6 p.m., until tomorrow morning.

**Sister [Jennetta] Richards requested prayer for her health.**

[DN 6 (30 July 1856): 161]

April 7.<sup>363</sup>

<sup>364</sup>Conference convened at 10 a.m. **according to adjournment.**

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347. JSj [1843], 76, RDft 7:14: replace “you” with “us”; Book D-1, 1520 (different ink), Book D-2, 164 (different ink): “{\you/}” (JG/LH)

348. JSj [1843], 76: “<O what wondrous ... braying {like}>”

349. JSj [1843], 76: “<O. lord, where[']s>”

350. JSj [1843], 76: “<O>”

351. JSj [1843], 76: “Jerusalem <must be> rebuilt. <Judah returns, must return>”

352. JSj [1843], 76: “<waters of the>”

353. JSj [1843], 76: “<it will take>”

354. DHC 5:337: “rebuild”

355. RDft 7:14: omits “of the city”; Book D-1, 1520 (darker ink), Book D-2, 164 (darker ink): “<of the City>” (JG/LH)

356. JSj [1843], 76: “<this must be done before [the]>”

357. JSj [1843], 76: “<will make his appearance>”

358. JSj [1843], 76, RDft 7:14: omit “there will be”; Book D-1, 1520 (darker ink), Book D-2, 164 (darker ink): “<There will be>” (JG/LH)

359. JSj [1843], 77, RDft 7:14: omit “will appear”; Book D-1, 1520 (darker ink), Book D-2, 164 (darker ink): “<will appear>” (JG/LH)

360. JSj [1843], 77, RDft 7:14: replace “but” with “consequently”; Book D-1, 1520 (darker ink): “[*oe*] { \but/ }” (JG); Book D-2, 164 (darker ink): “[*oe*] but [*oe*]” (pos. RLC)

361. RDft 7:14: replaces “which will be” with “is”; Book D-1, 1520 (darker ink), Book D-2, 164 (darker ink): “<which will be>” (JG/LH)

362. DHC 5:337: “sang”

363. Book D-1, 1520, Book D-2, 165: omit month; DHC 5:337: replaces “April” with “Friday.”

364. *Source*: Minutes for 7 Apr. morning session from JSj [1843], 78–85 (WR) (*APR*, 350–52; *JSP* 2:339–41), as edited in RDft 7:14–15 (TB). Unless otherwise indicated, deleted material supplied from JSj [1843] in bold type.

**President Marks presented the request of Sister Van Hymon, Milan Webb, [and] Sister Dodds for the prayers of the conference.**

Singing,<sup>365</sup> prayer by Elder O[rson]. Hyde, and singing.

President Joseph [Smith] stated that the next business in order was to listen to appeals of elders, &c., but none appeared; he<sup>366</sup> was rather hoarse from speaking so long yesterday, and therefore<sup>367</sup> said<sup>368</sup> he would<sup>369</sup> use the boys' lungs today.

The next business in order was to appoint some elders on missions<sup>370</sup>.

Voted that Jedediah M. Grant be sent to preside over the church at Philadelphia. **Hyrum [Smith] said when he was at P[hiladelphia] last fall he heard the request. [I] know no better man. I have wrote that I would send him.**<sup>371</sup>

Voted that Joshua Grant be sent to preside over the church at Cincinnati.

Voted that Pelatiah Brown go to the village of Palmyra in New York, and raise<sup>372</sup> up a branch of the<sup>373</sup> church.

**Bro[ther] Brown signified his willingness to go any where the conference shall direct.**<sup>374</sup>

**Singing by choir.**

*[Complaints against the Temple Committee.]*

The Temple Committee were called up for trial **at 11 o'clock**<sup>375</sup>.

William Clayton said<sup>376</sup>, some may expect I am going to be a means of the downfall of the Temple Committee; 'tis<sup>377</sup> not so, but I design to show that<sup>378</sup> they have been partial. Elder Higbee has overrun the amount allowed by the<sup>379</sup> trustees about one-fourth<sup>380</sup>; pretty much all Elder Higbee's son has received, has been<sup>381</sup> in money and store pay; Higbee's son has had nothing credited on his tithing<sup>382</sup>. William F. Cahoon has paid all his tenth, the others of Cahoon's sons<sup>383</sup>

365. RDft 7:14: adds "~~by the choir~~"

366. RDft 7:14: "<stated that the next business ... he>". This inserted statement not found in JSj [1843], 79, but is contradicted by the following deleted passage: "Appeals from the Elders were then called for. Elder Brown arose, said Elder Winchester called for his license but he did not give it. Set down[,] said the president—B[righam] Young presiding."

367. Book D-1, 1520: adds ellipses over erasure

368. Book D-2, 165: "<said>" (LH)

369. RDft 7:14: "therefore <he said> he"; Book D-1, 1520: "therefore [~~oe~~] said he would"; Book D-2, 165: "therefore <said> he would" (LH)

370. RDft 7:14: "missions ~~for~~ <to> the Elders"; Book D-1, 1520 (darker ink): "{\Elders on missions/}" (JG)

371. Preceding bolded text from WC's notes (fd 14, 9).

372. JSj [1843], 79, RDft 7:14: replace "raise" with "build"; Book D-1, 1520 (darker ink), Book D-2, 165 (darker ink): "{\raise/}" (JG/LH)

373. JSj [1843], 79, RDft 7:14: omit "branch of the"; Book D-1, 1520 (darker ink), Book D-2, 165 (darker ink): "<branch of the>" (JG/LH)

374. See WC's notes (fd 14, 10) for more details.

375. Bolded text from JSj [1843]; RDft 7:14: "~~at 11 o'clock~~"

376. JSj [1843], 79: "<Wm Clayton said>"

377. DHC 5:337: "It is"

378. JSj [1843], 79, RDft 7:14: omit "that"; Book D-1, 1520 (darker ink): "<that>" (pos. JG)

379. JSj [1843], 79, RDft 7:14: omit "the"; Book D-1, 1520 (darker ink): "<the>" (pos. JG)

380. Book D-1, 1520 (darker ink): "{\one fourth/}" (JG)

381. JSj [1843], 79: omits "has been"; RDft 7:14: "<has been>"

382. JSj [1843], 80: "for his tenth"; RDft 7:14: "on ~~tenth~~ <tithing>"

383. DHC 5:338: "the other sons of Cahoon"

have had nothing to their credit on tithing<sup>384</sup>; the committee have had a great amount of store pay. One man, who is laboring continually, wanted twenty-five cents in store pay, when his family were sick, but Higbee said he could not have it. Pulaski<sup>385</sup> S. Cahoon was never appointed boss over the stone-cutting<sup>386</sup> shop, but was requested to keep an account<sup>387</sup> of labor in it<sup>388</sup>. During the last six months very little means have<sup>389</sup> been brought into the Temple<sup>390</sup> Committee; there are certain individuals in this city, who are watching every man who has anything to give the Temple, to get it from him, and pay for the same in his labor.

Alpheus<sup>391</sup> Cutler said he did not know of any wrong he had done<sup>392</sup>; if any one would show it, he would make it right.

The Conference voted him clear [innocent] **unanimously**.

Reynolds Cahoon said: This is not an unexpected matter **at all** for me<sup>393</sup> to be called up. I do not want you to think I am perfect. Somehow or other, since Elder Cutler went up into the Pine country, I have, from some cause, been placed in very peculiar circumstances. I think I never was placed in so critical a position<sup>394</sup> since I was born<sup>395</sup>.

**The Marshall brought up a man for disorderly conduct. Mayor fined him \$5.00 or go out of the crowd.**

**Cahoon said, the better people have known my proceedings, the better they have liked them.**

When President Smith had goods last summer, we had better property; goods would not buy<sup>396</sup> corn without some cash: instead of horses, &c., we took store pay. I have dealt out meal and flour to the hands to the last ounce, when I had not a morsel of meal, flour or bread left<sup>397</sup> in my house. If the Trustee, bro[ther]. Hyrum, or the Twelve, or all of them<sup>398</sup>, will examine and see if I have too much, it shall go freely. I call upon the brethren, if they have anything against me<sup>399</sup>, to bring it forward, and have it adjusted.

Patriarch<sup>400</sup> Hyrum Smith said: I feel it my<sup>401</sup> duty to defend the committee as far as I can<sup>402</sup>, for I<sup>403</sup> would as soon go to hell as be a committee-man<sup>404</sup>. I will make a comparison for

384. JSj [1843], 80: replaces "tithing" with "tenth"; RDft 7:14: "~~tenth~~ <tithing>"

385. JSj [1843], 80: replaces "Pulaski" with "Wm."

386. JSj [1843], 80: omits "stone"; RDft 7:14: "<stone> cutting"

387. JSj [1843], 80, RDft 7:14: "amount"

388. JSj [1843], 80: replaces "it" with "the shop"; RDft 7:14: "~~the shop~~ <it>"

389. JSj [1843], 80: "little has"; RDft 7:14: "little <means> ha've/ ["ve" w.o. "s"]"

390. JSj [1843], 80: omits "Temple"; RDft 7:14: "<Temple>"

391. JSj [1843], 81: replaces "Alpheus" with "Elder"; RDft 7:14: "~~Elder~~ <Alpheus>"

392. JSj [1843], 81: omits "he had done"

393. JSj [1843], 81: omits "for me"; RDft 7:15: "~~at all~~ <for me>"

394. JSj [1843], 81, RDft 7:15: replace "critical a position" with "tight a screw"; Book D-1, 1521 (darker ink), Book D-2, 165 (darker ink): "{\critical/} a {\position/}" (JG/RLC)

395. JSj [1843], 81: adds "been screwed to the back bone"; RDft 7:15: adds "for I have been screwed to the back bone"; Book D-1, 1521 (different ink): "~~for I have been screwed to the back bone~~"

396. Book D-1, 1521: "<buy>" (JG)

397. RDft 7:15: "<left>"

398. JSj [1843], 82: "<all>" and deletes "of them"; RDft 7:15: "<of them>"

399. JSj [1843], 83, RDft 7:15: omit "against me"; Book D-1, 1521: "<against me>" (JG)

400. JSj [1843], 83: omits "Patriarch"

401. JSj [1843], 83: "he felt it his"; RDft 7:15: "~~he~~ <I> \feel/ ["feel" w.o. "felt"] ~~his~~ <my>"

402. JSj [1843], 83: replaces "I can" with "he could"; RDft 7:15: "~~he could~~ <I can>"

403. JSj [1843], 83: replaces "I" with "he"

404. JSj [1843], 83: omits "man"

the Temple Committee: a little boy once told his father<sup>405</sup> he had seen an elephant on a tree; the people did not believe it, but ran out to see what it was; they looked, and it was only an owl.

Reynolds<sup>406</sup> Cahoon said, when bro[ther]. Cutler was gone, bro[ther]. Higbee kept the books, and they have found as many mistakes against bro[ther]. Higbee as in his favor.

The Conference then voted **unanimously** Cahoon clear [innocent].

Elias<sup>407</sup> Higbee said: I am not afraid or ashamed to appear before you. When I kept the books, I had much other business on my hands, and made some mistakes. **My house was built out of a lot I bo[ugh]t of Hiram Kimball &c., &c. Not much of it from the Temple.**

The conference voted in favor of Elder Higbee unanimously.

President Joseph Smith stated that the business of the Conference had closed, and the remainder<sup>408</sup> would<sup>409</sup> be devoted to instruction. It is an insult to a meeting for persons to leave just<sup>410</sup> before its close: if they must go out, let them go half an hour before. No gentlemen will go out of meeting just at closing.

Singing by the choir.

**12½ [p.m.] adjourned till 2 o'clock.**

Prayer by Elder Brigham Young.

[Afternoon Session.]

<sup>411</sup>2½ p.m. <sup>412</sup>

Conference<sup>413</sup> called to order.

Singing. Prayer by Elder B[righam]. Young. Singing.

Elder O[rson]. Pratt delivered a discourse from the prophecy of Daniel, on the Ancient of Days; for a synopsis of which see *Times and Seasons*, page 204.<sup>414</sup>

While the choir was singing, President Joseph remarked to Elder Rigdon: This day is a millennium<sup>415</sup> within these walls, for there is nothing but peace. **(Nothing to be seen from the stand but the heads and bodies of the congregation, as they stood on the walls and covered the walls and the floor it was one mass of Saints or people. To speak was literally speaking to the people for there was nothing else to be seen.)**

[...]<sup>416</sup>

<sup>417</sup>To a remark of Elder O[rson].<sup>418</sup> Pratt's, that a man's body changes every seven years,

405. JSj [1843], 83: replaces "told his father" with "came in & said"; RDft 7:15: "~~came in & said~~ <told his Father>"

406. JSj [1843], 83: omits "Reynolds"

407. JSj [1843], 83: replaces "Elias" with "Elder"

408. JSj [1843], 84: adds "of the conference"; RDft 7:15: "~~of this Conference~~"

409. JSj [1843], 84: "would"; RDft 7:15: "will"; Book D-1, 1521 (darker ink): "w{\ould/}" (JG)

410. JSj [1843], 84: "to have people run out of meeting <just>"

411. *Source*: Minutes for 7 Apr. afternoon session from JSj [1843], 86-94 (WR) (*APR*, 352-55; *JSP* 2:341-44), as edited in RDft 7:15 (TB). Unless otherwise indicated, deleted material supplied from JSj [1843] in bold type.

412. JSj [1843], 85: "2½ <25 mi[nutes]>"; DHC 5:339: "at two-thirty p.m." and moves it to end of next line to follow "order"

413. RDft 7:15: "~~again~~"

414. See *T&S* 4 (15 May 1843): 204; JSj [1843], 86-90 (WR) (*APR*, 352-53; *JSP* 2:341-43); GCM, Bx 1, fd 12.

415. JSj [1843], 85, RDft 7:15: add "it is a Millenium"; Book D-1, 1521 (different ink): "~~it is a Millenium~~"

416. MSHJS: omits William Smith's sermon in JSj [1843], 90-93.

417. Another version of JS's comment about OP's sermon is found at the end of WC's notes in GCM, Bx 1, fd 12, 3. See also FDRN (*WJS*, 182).

418. Book D-1, 1522: "<O>"; Book D-2, 166: "<O.>" (JG/LH)

President Joseph Smith<sup>419</sup> replied: There is no fundamental principle belonging to a human system that ever goes into another, in this world, or in the world to come<sup>420</sup>; **the principle of Mr Pratt was correct.** I care not what the theories<sup>421</sup> of men are. We have the testimony that God will raise us up, and he has the power to do it; if any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.

**5:00 [p.m.]** Singing by the choir **and notice [given] that Bro[ther] Joseph will preach tomorrow morning at 10 [a.m.].** Prayer by Elder John Taylor.

<sup>422</sup>The ice, which had made a bridge across the river since last November, moved away in immense masses.

[DN 6 (6 August 1856): 169]

[Morning Session.]

<sup>423</sup>Saturday, [April] 8 [1843].<sup>424</sup>—<sup>425</sup>**Conference again convened.**

**Prayer by Elder Taylor.**<sup>426</sup>

<sup>427</sup><sup>428</sup> addressed the Saints. <sup>429</sup>The following synopsis was reported by W[illard]. Richards and W[illiam]. Clayton:—

President Joseph Smith called upon the choir to sing a hymn, and remarked that “tenor charms the ear—bass the heart.” After singing he spoke as follows:—

I have three requests to make of the congregation; the first is, that all who have faith will exercise it, and pray the Lord to calm the wind; for as it blows now, I cannot speak long without seriously injuring my health. The next is, that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear: and thirdly<sup>430</sup>, that you will pray for the Holy Ghost to rest upon me, so as to enable me to declare those things that are true.

419. RDft 7:15: “I <Pres. Joseph>”; Book D-1, 1522, Book D-2, 166: “<Smith>” (JG/JG)

420. JSj [1843], 94: “<in this world ... come>”

421. RDft 7:15: “~~principles~~ <theories>”

422. Source: Based on JSj [1843], 93 (WR) (APR, 354; JSP 2:344), with elaboration.

423. Source: RDft 7:16 directs scribe to “see Clayton’s report & WR’s journal” (TB). The following account of the 8 Apr. morning session and JS’s sermon is an amalgamation of WC’s draft in JSAd, Bx 4, fd 5, 5-13 (WJS, 182-87), and JSj [1843], 96-105 (WR) (APR, 355-58; JSP 2:345-48; WJS, 187-89). Former source includes following file notation: “April 8th 1843[.] Wm. Clayton’s report of Joseph’s sermon of this date; which report has been amalgamated with Dr Willard Richard’s report in his journal” (JG). Besides what appears in MSHjS, an amalgamated text has not been located. A fragment (numbered p. 5) of an early attempt to flesh out WR’s version survives in the hand of JLS and is located on the back of RDft 7:61 (cf. DHC 5:344). Nevertheless, the text closely follows WC’s draft, with sentences from WR’s version in JSj occasionally inserted, which have been identified in footnotes. For WC’s notes of the sermon, see JSAd, Bx 4, fd 5, 1-4.

424. Book D-1, 1522, Book D-2, 166: omit “Saturday”; DHC 5:339: omits date, but includes it in heading.

425. DHC 5:339: omits next sentence

426. Bolded text from JSj [1843], 96.

427. From this point in Book D-1, 1522-23, and Book D-2, 166-67, to end of JS’s sermon, LH’s handwriting runs from page-edge to page-edge in compressed lines. Apparently, not enough space was left in a blank for copying.

428. DHC 5:339: replaces “I” with “President Joseph Smith”

429. DHC 5:339: adds brackets to next sentence

430. DHC 5:339: “third”

## [Joseph Smith Expounds Book of Revelation.]

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry<sup>431</sup> in the church. It is a subject of great speculation, as well amongst the elders of this church, as amongst the divines of the day: it is in relation to the beast<sup>432</sup> spoken of by John the Revelator. I have seldom spoken from the Revelations<sup>433</sup>; but as my subject is a constant source of speculation amongst the elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.<sup>434</sup>

It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads, and horns, and other figures made use of in the Revelations; still it may be necessary to prevent contention and division, and to<sup>435</sup> do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge, is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense: this is the punishment of the wicked; their doubt, anxiety, and suspense, cause weeping, wailing and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to him. He has power over all.

I will endeavor to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject, had it not been for this circumstance: Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine; it looks too much like the<sup>436</sup> Methodists<sup>437</sup>, and not like the<sup>438</sup> Latter Day Saints. Methodists have creeds which a<sup>439</sup> man must<sup>440</sup> believe, or be kicked out of their church. I want the liberty of thinking and believing as I please; it feels so good not to be trammelled. It does not prove that a man is not a good man, because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts; whether they actually *corrected* him or not, I am a little doubtful, but don't care.<sup>441</sup> Father Brown came to me to know what he should do about it. The subject particularly referred to, was the four beasts and four-and-twenty elders mentioned in Rev. ch[apter]. 5, v[erse]. 8: "And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."

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431. WC's draft (fd 5, MS p. 1): replaces "my ministry" with "as an Elder"

432. DHC 5:340: "beasts"

433. Preceding sentence from JSj [1843], 96.

434. "I now do it ... time" based on JSj [1843], 96.

435. DHC 5:340: omits "to"

436. Book D-1, 1522: "<the>" (pos. TB)

437. DHC 5:340: "Methodist"

438. Book D-1, 1522, Book D-2, 166: "<the>" (pos. TB)

439. Book D-2, 166: "\a/"

440. Book D-1, 1522: adds ellipses over erasure

441. Preceding sentence based on JSj [1843], 97.



Father Brown has been to work and confounded all Christendom, by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him; and why should we find fault? anything to whip sectarianism, put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a *beast* to represent his kingdom on the earth consisting of men, when he could as well have used a far more noble and consistent figure. What? The Lord make use of the figure of a creature of the brute creation to represent that which is much more noble,<sup>442</sup> glorious and important—the glories and majesty of his kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman<sup>443</sup>; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets, he did it to represent those kingdoms which had degenerated and become corrupt—savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but he never made use of the figure of a beast, nor any of the brute kind, to represent his kingdom.

<sup>444</sup>Daniel says (ch[apter]. 7, v[erse]. 16) when he saw the vision of the four beasts, “I came near unto one of them that stood by, and asked him the truth of all this.” The angel interpreted the vision to Daniel; but we find by the interpretation, that the figures of beasts<sup>445</sup> had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel;<sup>446</sup> for I refer to the prophets to qualify my observations which I make, so that the young elders who know so much may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and<sup>447</sup> figures spoken of by the ancient prophets, and those spoken of in the Revelations of John. The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity, and which was shortly to come to pass. See Rev. ch[apter]. 1, v[erses]. 1–3; which is a key to the whole subject.<sup>448</sup>

<sup>449</sup>“The revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must shortly come to pass*; and he sent and signified it by his angel<sup>450</sup> unto his servant John<sup>451</sup>; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and

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442. Book D-1, 1522: “<noble,>” (LH)

443. Book D-1, 1522, Book D-2, 167: “{ \gentlemen/ }” (JG/JG)

444. This and next paragraph run continuously across the bottoms of pages 1521 and 1522 (LH). LH first attempted to insert the text interlinearly between the lines of existing text on page 1522, but this plan was abandoned after two lines, which were canceled.

445. WC’s draft (fd 5, MS p. 2): “<that the figures of beasts>”

446. Preceding sentence based on JSj [1843], 98.

447. Book D-1, 1522: “<visions and>” (LH)

448. Preceding sentence based on JSj [1843], 99.

449. The remainder of JS’s sermon appears at the top of Book D-1, 1523, and the bottoms of pages 1523 and 1524, as extremely compressed text and tightly spaced lines (LH).

450. Book D-2, 167: “<by his angel>” (LH)

451. Book D-1, 1523: “<John>” (pos. JG)



keep those things which are written therein: *for the time is at hand*.” Also Rev. ch[apter]. 4, v[erse]. 1: “After this I looked and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee *things which must be hereafter*.”

The four beasts and twenty-four elders were out of every nation; for “they sung<sup>452</sup> a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” (See Rev. ch[apter]. 5, v[erse]. 9.) It would be great stuffing to crowd all nations into four beasts and twenty-four elders.

Now, I make this declaration, that those things which John saw in heaven, had no allusion to anything that had been on the earth previous to that time; because they were the representation of “things which must shortly come to pass,” and not of what had<sup>453</sup> already transpired. John saw beasts that had to do with things on the earth, but not in past ages: the beasts which John saw had to devour the inhabitants of the earth in days to come. “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see, and I saw, and beheld a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” Rev. ch[apter]. 6, 1, 2, 3 and 4 v[erses]. The book of Revelations<sup>454</sup> is one of the plainest books God ever caused to be written.<sup>455</sup>

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on, and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters; our latitude and longitude can be determined in the original Hebrew, with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation: the prophets do *not* declare that they saw a beast or beasts, but that they saw the image or figure of a beast. Daniel did not see an actual bear or a lion, but the *images* or *figures* of those beasts. The translation should have been rendered “image,” instead of “beast,” in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images; they being types to represent certain things. At the same time, they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or<sup>456</sup> accountable for our belief in it. Don’t be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation on<sup>457</sup> the subject.

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452. DHC 5:342: “sang”

453. DHC 5:342: “has”

454. DHC 5:342: “Revelation”

455. Preceding sentence based on JSj [1843], 99.

456. Book D-2, 167: “<responsible or>” (LH)

457. DHC 5:343: replaces “on” with “of”

John saw curious looking beasts in heaven—he saw every creature that was in heaven,—all the beasts, fowls, and fish in heaven<sup>458</sup>,—actually there giving glory to God. How do you prove it? See Rev. ch[apter]. 5, v[erse]. 13: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

I suppose John saw beings there of a thousand forms that had been saved from ten thousand times ten thousand earths like this;—strange beasts of which we have no conception—all might be seen in heaven. The grand secret was to show John what there was in heaven:<sup>459</sup> John learned that God glorified himself by saving all that his hands had made, whether beasts, fowl<sup>460</sup>, fishes, or men; and he will gratify himself with them.<sup>461</sup>

Says one, “I cannot believe in the salvation of beasts.”<sup>462</sup> Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them.<sup>463</sup> God, who made the beasts, could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect, they were like angels in their<sup>464</sup> sphere; we are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the revelations<sup>465</sup> represent kingdoms. Very well; on the same principle we can<sup>466</sup> say that the twenty-four elders spoken of represent beasts; for they are all spoken of at the same time, and represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! “What do you use such vulgar expressions for, being a prophet?” Because the old women understand it—they make pancakes.<sup>467</sup> Deacon Homespun<sup>468</sup> said the earth was flat as a pancake, and ridiculed the<sup>469</sup> science which proved to the contrary. The whole argument is flat, and I don’t know of anything better to represent it.<sup>470</sup> The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

<sup>471</sup> Again, there is no revelation to prove that things do not exist in heaven<sup>472</sup> as I have set forth, nor yet to show that the beasts meant anything but beasts<sup>473</sup>; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity, but that is no authority.

O! ye elders of Israel, harken to my voice; and when you are sent into the world to

458. Book D-2, 167: “<all the beasts ... heaven>” (LH)

459. Preceding sentence based on JSj [1843], 100-101.

460. DHC 5:343: “fowls”

461. Preceding sentence based on JSj [1843], 101.

462. Preceding sentence based on JSj [1843], 101.

463. Next three sentences based on JSj [1843], 101, with elaboration.

464. Book D-2, 167: “the \ir/”

465. DHC 5:344: “Revelation”

466. Book D-1, 1523: “can we” and a penciled guideline indicating a reversal of word order

467. Preceding two sentences from JSj [1843], 101-2.

468. WC’s draft (fd 5, MS p. 4) (darker ink): “\Deacon Homespun/” (TB)

469. Book D-1, 1523, Book D-2, 167: omit “the”

470. Preceding sentence from JSj [1843], 102.

471. JS’s sermon continues in condensed text at bottom of Book D-1, 1523 (LH).

472. Book D-1, 1523 (different ink): “<in heaven>” (prob. LH)

473. “to show ... beasts” from JSj [1843], 102.

preach, tell those things you are sent to tell<sup>474</sup>; preach and cry aloud, “Repent ye, for the kingdom of heaven is at hand; repent and believe the gospel.” Declare the first principles, and let mysteries alone, lest you<sup>475</sup> be overthrown.<sup>476</sup> Never meddle with the visions of beasts, and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. ch[apter]. 13, v[erses]. 1–8.<sup>477</sup> John says: “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic<sup>478</sup> Church<sup>479</sup>; but we will look at what John saw in relation to this beast. Now for the wasp’s nest.<sup>480</sup> The translators have used the term<sup>481</sup> “dragon” for “devil”. Now, it was a beast that John saw in heaven, and he was then speaking of “things which must shortly come to pass”; and consequently the beast that<sup>482</sup> John saw could not be Nebuchadnezzar. The beast John saw was an actual beast, and an actual intelligent being gives “him his power, and his seat, and great authority.” It was not to represent a beast in heaven—it was an angel in heaven who has power in the last days to do a work.

“All the world wondered after the beast”;—Nebuchadnezzar and Constantine the Great not excepted: and *if the beast was all the world, how could the world wonder after the beast?*<sup>483</sup> It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old Devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, “And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?”

Some say it means the kingdom<sup>484</sup> of the world: one thing is sure, it does not mean the kingdom of the saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, who is able to make war with my great big self?<sup>485</sup> If these spiritualized interpretations are true, the book contradicts itself in almost every verse; but they are not true.

There is a mistranslation of the word dragon in the second verse—the original Hebrew word signifies the<sup>486</sup> devil, and not dragon, as translated—In chap[ter]. 12, verse 9, it reads “that old serpent called the devil,” and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon.<sup>487</sup> Everything that we have not a key-word to, we will take it as it reads. The beasts which John saw and speaks of as<sup>488</sup> being in heaven were actually

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474. “tell those things ... tell” from JSj [1843], 102.

475. DHC 5:344: replaces “you” with “ye”

476. Preceding sentence from JSj [1843], 102.

477. Book D-1, 1523: adds “In v. 3”

478. Book D-1, 1523: “<Catholic>” (prob. LH)

479. WC’s draft mentions only Nebuchadnezzar; JSj [1843], 102: adds “Constantine and the Catholics”; neither source mentions Muhammad.

480. Preceding sentence from JSj [1843], 103.

481. From this point to end of JS’s sermon from added text at bottom of Book D-1, 1524 (LH).

482. Book D-2, 167: “<that>” (prob. LH)

483. Preceding sentence from JSj [1843], 103.

484. Book D-1, 1524, Book D-2, 167: “kingdoms”

485. “great big” from JSj [1843], 103.

486. Book D-2, 167: “<the>” (prob. LH)

487. Preceding sentence from JSj [1843], 104.

488. Book D-1, 1524: adds erasure

living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key <sup>489</sup>to the Elders of Israel. <sup>490</sup>The independent plain beast is a beast that dwells in heaven, abstract <sup>491</sup>from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to <sup>492</sup>in Daniel's vision.

I have said more than I ever did before except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock-turkey<sup>493</sup>, with the prophesies of Daniel, and crammed it down my throat with his finger.

[DN 6 (13 August 1856): 177]

<sup>494</sup>At half-past 11 o'clock<sup>495</sup>, President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

**27 [minutes] to 12.** Elder John Taylor rose and made a few remarks, among which were the following:—"I did not know but I might say something but since the Prophet has got through I find there is nothing left, but the toil." Elder Taylor says, "If you write it down we are all fools it will not be very far from the mark." No man in the Church knows anything but what he has been told.

I have never said much about the beasts, &c., in my preaching; when I have done it, it has been to attract attention and keep the people from running after a greater fool than myself.

**Daniel saw an image of Gold, Iron, Clay, &c. the prophet explained. Thou Nebuchadnezzar are the head &c.**

Singing and prayer.

Adjourned till 2 p.m.

<sup>496</sup>A strong west wind, ice floating down the Mississippi, seen from the stand.

[Afternoon Session.]

<sup>497</sup>2 p.m.<sup>498</sup>

Conference again opened **by singing**; but, the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls. **The day was warm (and pleasant except strong wind).**

**Prayer by Elder [Reynolds] Cahoon.**

**Singing 12 mi[nutes before] 3 [o'clock].**

489. Book D-2, 167: adds "~~used~~"

490. At this point, WC's draft ends; the remainder of JS's sermon (except second sentence) is from JSj [1843], 104.

491. DHC 5:345: adds "[apart]"

492. DHC 5:345: adds "it"

493. JSj [1843], 104: omits name and possibly reads "& then the little <upstarts stuffed me like a ~~cock~~ fellow cock turkey>"

494. Source: JSj [1843], 104-5 (WR) (APR, 357-58; JSP 2:347-48). Deleted material supplied here in bold type.

495. JSj [1843], 104: "25 minutes past 11"

496. Source: JSj [1843], 106 (WR) (APR, 358; JSP 2:348).

497. Source: The 8 Apr. afternoon session is based on JSj [1843], 106-10 (WR) (APR, 358-59; JSP 2:348-49), as edited in RDft 7:16 (TB). Deleted material supplied from JSj [1843] in bold type.

498. JSj [1843], 106: "2.26 minutes"

When Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which<sup>499</sup> will be like the little stone cut out of the mountain.

<sup>500</sup>**Little horn was the Pope some say. Pope of Rome prevailed against the saints or Church, whence the Church of England, Presbyterian, Methodist, &c., put the Church of Rome in the place of the Devil and when they find out the old Lady is their mother, they don't like the relationship mentioned the 10 kingdoms or the toes. While in the story, if these kings or some of them, the God of heaven should set up a kingdom which should never end. I am not going to say with regard to the little stone when this kingdom will be set up, but it will be a kingdom and the saints will take and possess it and it will be a kingdom on earth not in heaven, not Methodist, not Presbyterian or Baptist. I was going to say the Church of Rome comes the nearest to a kingdom of any of them. Not Millerites. They expect the coming of Christ is like lightning, whereas the kingdom is like a little stone cut out of the mountain without hands.**

**3:20 [p.m.] Singing [by] choir.**

Elder O[rson]. Hyde said it was three years since he met with the Saints and was set apart for his mission to Jerusalem: [...] <sup>501</sup>he had traveled in the four quarters of the globe, and <sup>502</sup>been among <sup>503</sup>fourteen or fifteen different languages and people, and they all agree that some great event is close at hand. [...]

**5:05 [p.m.]. Singing and prayer [by] Taylor.**

[*Conference Concludes.*]

<sup>504</sup>Sunday, <sup>505</sup>9th. Conference opened by singing, "The Spirit of God like a fire is burning."

Prayer **by William Smith** and singing.

In consequence of President Joseph Smith being afflicted in his lungs and breast<sup>506</sup>, he was not able to preach, and called on Elder Joshua Grant to speak; who stated that he had just returned from a mission of three years, he had traveled through several States, and had, in company with his brother Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse see *Times and Seasons*, [vol. iv]<sup>507</sup> page 236-7.<sup>508</sup>

Elder Amasa [M.] Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See *Times and Seasons*, [vol. iv]<sup>509</sup> page[s] 218-20.<sup>510</sup>

499. Book D-1, 1523 (darker ink): "{\which/}" (LH)

500. MSHiJS omits Taylor's sermon, but its relevance to JS's sermon on the same subject warrants inclusion here.

501. MSHiJS deletes two sections of Orson Hyde's sermon.

502. DHC 5:346: adds "had"

503. DHC 5:346: adds "people speaking"

504. *Source*: The account of this day's conference is based on JSj [1843], 112 (WR) (*APR*, 359; *JSP* 2:350), as edited and elaborated in RDft 7:16 (TB). Deleted material supplied here in bold type.

505. Book D-1, 1523: deletes day of week

506. JSj [1843], 112: "heart"

507. DHC 5:346: adds "vol. iv"

508. See *T&S* 4 (15 June 1843): 236-38, where appears the words used here to describe his sermon.

509. DHC 5:346: adds "vol. iv"

510. See *T&S* 4 (1 June 1843): 218-20.

18.

## JOSEPH SMITH'S SPEECH TO NEW ARRIVALS April 1843

[DN 6 (13 August 1856): 177 (cont.)]

<sup>1</sup>Monday,<sup>2</sup> [April] 10 [1843].—At 10 a.m., a special conference of elders convened and continued by adjournment from time to time, till the 12th. There were present of the quorum of the Twelve, Brigham Young, president; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards.

The object of the conference was to ordain elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented.

James M.<sup>3</sup> Munroe and Truman Gillet; Auburn, New York.

Dominicus Carter; Lockport, Indiana.

Joshua Holman and John Pierce; Madison, Indiana.

Wandal[<sup>4</sup>] Mace and Isaac [C.] Haight<sup>5</sup>; **Washingtonville**, Orange county, New York.

William O. Clark; Richardson Settlement, Iowa.

Benjamin L.<sup>6</sup> Clapp, John Bair<sup>7</sup>, Wilkinson<sup>8</sup> Hewitt, and L[yman]. O. Littlefield, Alabama.

Alonzo Whitney and J. Goodale; Dublin, Ohio.

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1. *Source*: “Elder’s Conference,” *T&S* 4 (1 Apr. 1843): 157–59. Unless otherwise indicated, deleted material supplied from *T&S* in bold type. Cf. the original minutes as well as a draft copy in GCM, Bx 1, fds 15–16 (WR); see also JSj [1843], 113, 115 (WR) (*APR*, 359, 360; *JSP* 2:350, 351). *T&S* rearranges and edits the draft copy. On 14 Apr., WR recorded that he “wrote Minutes of conference &c till 12 night”; and on 16 Apr. that he “corrected Minutes & wrote Minutes [of] conference of elders” (WRj 9:37–38). On 20 Apr., JS “listened to the proof of the Elders conference” (JSj [1843], 170; *APR*, 373; *JSP* 2:371).

2. Book D-1, 1524: omits day of week.

3. *T&S* 4:157: omits “M.”; Book D-1, 1524: “<M>” (LH)

4. *T&S* 4:157: “Wandle”

5. *T&S* 4:157: “Hate”

6. *T&S* 4:157: omits “L.”

7. *T&S* 4:157: “Bear”; DHC 5:347: “Blair”

8. *T&S* 4:157: “Wilson”

William Eaton; Westfield, Sullivan county, New York.  
 Zebedee Coltrin, Graham Coltrin and James [H.] Flanigan; Smith and Tazwell counties, Virginia.  
 Jonathan Dunham; Laurenc[e]burgh<sup>9</sup>, Indiana.  
 Lewis Robbins and Jacob Gates; have a roving commission in<sup>10</sup> Massachusetts, with leave to take their wives, but to keep out of the churches.  
 Stephen Markham and Truman Waite; **Borlin**, Huron county, Ohio.  
 John D. Chase and A. M. Harding; Pittsfield, Vermont.  
 Amos B.<sup>11</sup> Fuller and Cyrus H. Wheelock; **Newfane, Williamsville**, Windham county, Vermont.  
 John S. Gleason and Henry [C.] Jacobs; West part of the State of New York.  
 Marcellus L. Bates and Norman B. Shearer; **Near** Sackets Harbor, New York.  
 Samuel Brown; **Brandywine and Woodville**, Maryland.  
 Lemuel Mallory and George Slater; **Saline**, Washtenau county, Michigan.  
 Moses Wade; some county in New York, where there has not been any preaching by the Saints.  
 Chillion Daniels and E[benezar]. Robinson; **Pierpont**, St. Lawrence county, New York.  
 William Brown and Daniel Cathcart; Pensacola, Florida.  
 Eleazar Willis; go where he likes.  
 John Zundall; **Muskootau**, St. Clair county, Illinois.  
 Crandall Dunn; **Somewhere in** Michigan.  
 George Middow; Waterloo, Canada.  
 Samuel H. Rogers and Harvey Green; **Greenwich**, Cumberland, New Jersey.  
 Daniel Spencer; **Eardly, Bristol and Clarendon, Lower Canada; March and Fitzroy Harbor, Upper** Canada.  
 Elias Harmar; **Green**, Chenango county, New York.  
 Harvey Tate; Fort Wayne, **Allen county**, Indiana.  
 Robert D. Foster and Jonathan Allen; **Candor**, Tioga county, New York.  
 William Wharton, of Philadelphia; Wilmington (**and vicinity**), Delaware.  
 Leonard Soby; Peru, **Miami county**, Indiana.  
 Warner Hoops; York county, Pennsylvania.  
 F. D. Wilson and G[eorge]. W. Brandon; Dyer and Montgomery counties, Tennessee.  
 E[lisha]. H. Groves and G[eorge]. P. Dykes; from Terre Haute to Shawneetown and Cairo on both sides of the Wabash.  
 P[erigrine]. Sessions; Oxford county, Maine.  
 John L. Butler and David Lewis; Lexington **and Teesburgh**, Kentucky.  
 Charles C. Rich; Ottawa, Illinois.  
 W[illiam]. W. Rust; Worcester county, Massachusetts.  
 Aaron M. York; Maine.  
 Asaph Rice; Pontiac, Michigan.  
 Orson Spencer; New Haven, Connecticut.  
 Lorin Farr; Connecticut, **leave to call at Milwaukee**.  
 Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Outhouse and William Bird; **state of** Connecticut.

9. T&S 4:157, Book D-1, 1524: "Lawrenceburgh"

10. T&S 4:157: replaces "in" with "for"; Book D-1, 1524 (darker ink): "{\in/}" (JG)

11. T&S 4:157: omits "B."; Book D-1, 1524: "<B>" (LH)



Francis Edwards and Charles Ryan; **Overton**, Jackson county, Tennessee.  
 Benjamin Kempton; Wheeling to Mount Vernon, Ohio.  
 Peter Hess, of Philadelphia; Lancaster **and vicinity**, Pennsylvania.  
 Noah Curtis and Luman H. Calkins<sup>12</sup>; Wayne county, New York.  
 Stratton Thornton and Sandford Porter; South-east part of Illinois and Indiana.  
 Benjamin Leland and Eden Smith; Erie county, Pennsylvania.  
 Samuel Swarner; Orleans county, New York.  
 Samuel Parker; York county, Maine.  
 Jacob E. Terry and Err Terry; Niagara District, Upper Canada.  
 Edward P. Duzette and Elisha Edwards; Loraine and Huron counties, Ohio.  
 Edwin Williams; **New Germantown**, Hunterdon county, New Jersey.  
 Jacob G. Bigler; Lewis county, Virginia.  
 Orlando Hovey; **New Trenton**, Franklin county, Indiana.  
 William B. Brink<sup>13</sup>; some place in the interior of Pennsylvania, where the elders have not been.  
 F. B. Jacaway and Samuel Rowland; Adams county, Ohio.  
 Moses Tracy; Perry county, Illinois.  
 Alfred Brown; **Maysville**, Chautauque county, New York.  
 Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt and John Brown;  
**State of Vermont.**  
 Samuel C. Brown; to labor on the Temple.  
 James Carroll<sup>14</sup>; **New Castle**, Henry county, Indiana.  
 Levi Stewart and James Pace; Williamson and Gallatin counties, Illinois.  
 Edwin Clegg; Rock Island, Illinois.  
 John Carns; Richmond, Indiana.  
 Edward Bosley and Rodman Clark; **Genessee**, Livingston county, New York.  
 James Hutchins and Daniel Tyler; Natchez, Mississippi.  
 George M. Chase; **Auburn**, Geauga county, Ohio.  
 John Royce; Singsing, New York.  
 Lyman Whitney; Franklin county, Vermont.  
**Twenty-two were ordained elders.** <sup>15</sup>Charles Ryan, Jacob E. Terry, Henry Moore, Samuel P. Carter, William Isherwood, Samuel Rowland, Dorr P. Curtis, Abraham S. Workman, Jeremiah Hatch, James G. Culbertson<sup>16</sup>, Samuel Ferrin, Samuel Crane, David Moore, William Brown, Benjamin Barber, Oliver B.<sup>17</sup> Huntington, Edward Clegg, Daniel McRea, William S. Covert, William B. Brink, James Long and William Empey were ordained elders, with this express injunction, that they quit the use of tobacco, and keep the Word of Wisdom.  
<sup>18</sup>**Patriarch Hyrum Smith stated that all misunderstanding and difficulties which had existed between Almon Babbitt and himself and Joseph. had been rectified, and**

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12. T&S 4:158: "Corkins"

13. T&S 4:158: "Brink"

14. DHC 5:349: "Caroll"

15. Remainder of this paragraph not in T&S 4:158. At this point, RDft 7:17 directs scribe to "see <17a>", which is a slip of paper with the names of those ordained compiled from the MS minutes for 10-11 Apr. 1843 in GCM, Bx 1, fd 16, 5, 7.

16. DHC 5:349: "Culberston"

17. Book D-1, 1526: "<B>" (LH)

18. Following bolded text from deleted portion of the minutes in GCM, fd 16, 4-5.

corrected, and he presented the case to the conference that Bro Babbitt might be fully restored to fellowship.

Bro Babbitt said he had not acted in his office since he heard of the withdrawal of the hand of fellowship through our public journal. neither should he till the plaster was made as big as the sore, and he had watched the periodical in vain ever since his settlement with the presidency last summer. But said he my views and feelings with regard to the faith and principles of the Mormon, or Latter Day Saints, are the same [as] they ever have been.—Several brethren stated they had heard good reports of Bro Babbitt's lectures, and that he had sustained the truth since the withdrawal of fellowship.

Hyrum stated that the reason why Babbitt's settlement with the presidency was not published at the time, was that it occurred just before the difficulty with Missouri commenced, and with many other things, it passed unnoticed in their troubles.

President Brigham said that the church at Ramus has chosen Bro Babbitt for their President, and that Joseph had approved their choice, and that the difficulty which had existed had been between Joseph, Hyrum and Babbitt, and had nothing to do with any difficulty which might or had existed between Bro Babbitt and any other individual.

Almon W. Babbitt was restored to fellowship by **unanimous acclamation** of the conference.

Elder Curtis Hodges (who has a wife in this place) was cut off from the church for his *anti-Christian* conduct in Warrick county, Indiana.

<sup>19</sup>**Zebedee Coltrin** stated that Elder Curtis Hodges, who has a wife in this place, has married another in Warrick Co. I[ndian]a.—Jesse D. Huntington testified to the same. Truman Wait said he had seen Hodges wife in Nauvoo, this day: and that she stated that when her husband went away he said he did not care a damn about Mormonism or anything else but money. Moved by B. Young, and seconded by W. Richards, and voted unanimously that Curtis Hodges be cut off from the church and be published in the *Times and Seasons* and *Wasp*.

Elders James Al[l]red, John Snider, and Aaron Johnson, were appointed to administer baptism for the dead, in the river, while the font could not be used.

President Young instructed the elders not to go from church to church for the purpose of living themselves, or begging for their families, or for preaching; but to go to their places of destination, journeying among the world, and preaching by the way as they have opportunity; and if they get anything for themselves, they must do it in those churches they shall build up, or from the world, and not enter into other men's labors.

Several elders have been represented<sup>20</sup> to us having traveled extensively the past season, preaching but little or none, living on the brethren, and begging for their own emolument. Such elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo, and give an account of their stewardship, and report the amount of leg service performed by them; and on their return be sure *to keep out of the churches*.

It is wisdom for the elders to leave their families in this place, when they have anything to leave with them; and let not the elders go on their missions, until they have provided for their families. No man need say again, "I have a call to travel and preach," while he has not a comfortable house for his family, a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission, or means to provide it<sup>21</sup>.

19. The previous paragraph is based on the following bolded paragraph from GCM, fd 16, 3.

20. DHC 5:350: "presented"

21. T&S 4:158, Book D-1, 1526: omit "or means to provide it"; possibly added at *coln* in Book D-2, 171, which also has a reviser's penciled "x" in left margin.

The Lord will not condemn any man for following counsel, and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching he will dream about that, and not, when he is laboring on the Temple, dream that it is his duty to run off preaching, and leave his family to starve; such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, "I have nothing to eat." Where is your husband? "He is gone a preaching." ["Who sent him?"] said I; ["for the Lord never sent him, to leave his family to starve."]

When the Twelve went to England, they went on a special mission, by special commandment<sup>22</sup>, and they left their families sick and destitute, God having promised that they should be provided for; but God does not require the same thing of the elders now, neither does he promise to provide for their families when they leave them contrary to counsel. *The elders must provide for their families.*

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known elders who had, by some means, got in debt, but had provided well for their families during their contemplated mission; and after they had taken their departure, their creditors would tease their wives for the pay due from their husbands, till they would give them the last provision they had left them, and they were obliged to subsist on charity, or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-Christian and criminal, and *I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want* <sup>23</sup>*the sisters to act on the same principle.*

Elder [Orson] Hyde said: If there is an elder who does not provide for his family in the unrighteous mammon, shall we commit to him the *true* riches, the priesthood, missions, &c.? *No!*

Elder [Wilford] Woodruff requested the elders to remember in their travels, that there was a printing press in Nauvoo, and that it is in the hands of the church; and wished the elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor *in cash.*

Elder [Heber C.] Kimball instructed the elders, that when they found a place where the people wanted preaching, they *must stay themselves and preach*, and not run away somewhere else, and write to Nauvoo to have elders sent to the place they had left.

Elders [Wilford] Woodruff and [John] Taylor requested that when the elders had built up a Church, they would write a brief statement of facts, unencumbered with useless matter, and forward their communication to the editor of the *Times and Seasons*, post paid.

The elders were reminded that they need not expect any attention would be given to unpaid letters directed to the Presidency.

<sup>24</sup>The elders were also reminded, that although they were not sent out to be taught, but to teach; yet if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fullness of the gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles, and taught the "Word of Wisdom," more by example than by precept, walking before God and the world, in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest, and as

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22. Book D-1, 1527: "<by special commandment>" (LH)

23. T&S 4:159, Book D-1, 1527, Book D-2, 171: add "all"

24. Last paragraph not in MS minutes.

doves return to their windows in flocks, when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and her stakes with them, who shall be seals of their ministry, in the day of celestial light and glory.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

<sup>25</sup>Gave<sup>26</sup> a letter of attorney to B[enjamin]. F. Johnson to sell some of the church property in Macedonia.

<sup>27</sup>A conference was held at Batavia, New York, on the 6th and 7th of April. Elder J[ohn]. P. Greene, president; R. J. Coats, clerk; 11 branches, 167 members, 1 high priest, 48 elders, 2 priests, and 3 teachers were represented in good standing, a general spirit of enquiry prevailing: 7 elders were ordained. Elder Greene and others delivered addresses to the <sup>28</sup>elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

<sup>29</sup>A conference was also held in the House of the Lord at Kirtland, at which was<sup>30</sup> passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the president, preached several times, and about one hundred apostates, and a few new members, were baptized during the conference.

J. H. Reynolds wrote to Bishop N[ewell]. K. Whitney on the 7th, as follows:—

<sup>31</sup>Independence, Mo., April 7, 1843.

Sir:—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of \$5,000, and wishes some of his friends to bail him out; he also wishes some friend to bring his clothes to him; he is in good health and pretty good spirits.

**He requested me to say to you that he has seven barrels of dried apples and six barrels of green apples at Keokuk, which you can find by applying to Mr Ivings or Evans or some such name, he wishes you to dispose of the apples as to you may seem fit.**

My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless it was some responsible person, well known here as a resident of this State). Any letter to Mr. Rockwell (post paid), with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated, and dealt with kindly until discharged by due course of law.

Yours, &c.,

J. H. REYNOLDS.

Mr. N[ewell]. K. Whitney.

25. Source: Undetermined. DHC 5:352: adds "I"

26. Book D-1, 1528 (darker ink): "{\Gave/}" (LH)

27. Source: Based on "Minutes of the Genesee conference ...," *T&S* 4 (15 May 1843): 207; and *T&S* 4 (1 June 1843): 223–24.

28. Book D-1, 1528: adds "young"

29. Source: Based on "Minutes of a conference held at Kirtland ...," *T&S* 4 (1 Aug. 1843): 282–86.

30. Book D-1, 1528: "<at> which <was>" (LH); Book D-2, 172: at *coln* "<at> which \was/" (LH)

31. Source: Original in UC. Deleted material supplied here in bold type.

<sup>32</sup>The plague appeared at Alexandria, Manshura<sup>33</sup>, and Diamelta<sup>34</sup>, making great ravages.

[DN 6 (20 August 1856): 185]

<sup>35</sup>Tuesday,<sup>36</sup> 11.—**Called at office [at] 11 A.M. and [again at] 1 P.M. to give some instructions to have an order Made out for W[illiam] W. Phelps to get a note out of the Bank at St. Louis and started after W[illia]m Clayton to find the date of the note.** In the office most of the day. Some rain and wind. [Elder's] Conference adjourned till tomorrow [at] 10 A.M.

<sup>37</sup>A volcano broke<sup>38</sup> out near Koenigshatte<sup>39</sup>, in Silesia.

<sup>40</sup>Wednesday,<sup>41</sup> 12.—**9 A.M.** In conversation with Mr. Gillet concerning the Hotchkiss purchase.

**Mr. Jackson present.** In consequence of misunderstanding on the part of the Temple Committee, and their interference with the business of the architect, I gave a certificate (**written by Elder Hyde**) to William Weeks to carry out my<sup>42</sup> designs and the<sup>43</sup> architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him, or his plans, in the building of the Temple.

**Conference of Elders commenced at 10 [a.m.] and closed at 12:20 having ordained about 22 Elders and appointed about 118 to different Missions in U[nited] S[tates] and Canada and restored Almon Babbitt to fellowship &c., &c.**

Before the elders' conference closed, the steamer *Amaranth* appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old Post Office building; consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years<sup>44</sup>. I, with a large company of the brethren and sisters, was<sup>45</sup> present to greet the arrival of our friends: and gave notice to the new-comers to meet at the Temple tomorrow morning at 10 o'clock, to hear instructions.<sup>46</sup>

After unloading the Saints<sup>47</sup>, the *Amaranth* proceeded up the river, being the first boat up this season.

About 5 p.m., the steamer *Maid of Iowa*, hauled up at the Nauvoo House landing, and discharged<sup>48</sup> about two hundred Saints, in charge of Elders P[arley]. P. Pratt and Levi Richards; these had

32. Source: Undetermined. Possibly H&D Almanac (see Sources Cited).

33. DHC 5:353: "Mansourah"

34. DHC 5:353: "Damietta"

35. Source: Based on JSj [1843], 114 (WR) (APR, 359; JSP 2:350). Deleted material supplied here in bold type.

36. Book D-1, 1528: omits day of week

37. Source: Undetermined. Possibly H&D Almanac (see Sources Cited).

38. Book D-1, 1528 (darker ink): "b{\roke/}" (JG)

39. DHC 5:353: "Konigshutte"

40. Source: This day's entry from JSj [1843], 115-18 (WR) (APR, 359-60; JSP 2:351-52), with editing, elaboration, and change to first person. Deleted material supplied here in bold type.

41. Book D-1, 1528: omits day of week

42. Book D-1, 1528 (darker ink): "{\my/}" (LH); Book D-2, 173 (lighter ink): "the <my>" (LH)

43. Book D-1, 1528 (darker ink), Book D-2, 173 (lighter ink): "<the>" (LH/LH)

44. JSj [1843], 116: "2 or 3 years"

45. Book D-1, 1528, Book D-2, 173: "w{\as/}" (LH/LH)

46. JSj [1843], 116: "<Notice was given at Close of the conference for the immigrants to meet at the stand tomorrow morning 10. to hear instructions>". Minutes of the conference similarly state: "Notice was given that all the Emigrants should meet at the temple tomorrow at ten oclock to hear instructions" (GCM, Bx 1, fd 16, 7).

47. JSj [1843], 116: "<[the] Saints>"

48. DHC 5:354: replaces "discharged" with "disembarked"

been detained at St. Louis, Alton, Chester<sup>49</sup>, &c., through the winter, having left Liverpool last fall. Dan Jones, captain of the *Maid of Iowa*, was baptized a few weeks since; he<sup>50</sup> has been eleven days coming from St. Louis being detained by ice. I was present at the landing, and the first on board the steamer; when I met sister Mary Ann Pratt (who had been to England with bro[ther]. Parley), and her little daughter, only three or four days old, I could not refrain from shedding<sup>51</sup> tears.

So many of my friends and acquaintances arriving in one day, kept me very busy **till about 9 o'clock** receiving their congratulations, and answering their questions. I was rejoiced to meet them in such good health and fine spirits, for they were<sup>52</sup> equal to any that had ever come to Nauvoo.

<sup>53</sup>Thursday,<sup>54</sup> 13.—Municipal court met at 9 a.m., to hear the case of Dana v. Brink on appeal, but adjourned the case to the 19th.<sup>55</sup>

At 10 a.m., the emigrants and a great multitude of others, assembled at the Temple. Choir sung a hymn. Prayer by Elder [Heber C.] Kimball, when I addressed the Saints: <sup>56</sup>the following synopsis<sup>57</sup> was written by W[illard]. Richards:—

I most heartily congratulate you on your safe arrival in Nauvoo, and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way<sup>58</sup>; but you must not think that your tribulations are ended. This day<sup>59</sup> I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth<sup>60</sup> upon you; and inasmuch as you will follow<sup>61</sup> counsel, act wisely and do right, these blessings shall rest upon you so far as I have power with<sup>62</sup> God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do his own work.

We do not present ourselves before you<sup>63</sup> as anything but your humble servants, willing to spend and be spent in your service, and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some<sup>64</sup> who do not live up to the commandments; there will be some

49. JSj [1843], 117: omits "Chester"; RDft 7:18: "<Chester>"

50. Book D-1, 1529 (darker ink): "{\he/}" (JG)

51. Book D-1, 1529 (darker ink): "<shedding>" (JG)

52. Book D-1, 1529 (darker ink): "{\were/}" (JG)

53. *Source*: This day's entry (except last three paragraphs) from JSj [1843], 121-36 (WR) (*APR*, 360-64; *JSP* 2:352-57), as elaborated, edited, and changed to first person in RDft 7:18-20 (TB). Deleted material supplied here in bold type. Cf. "Truthiana No. 5," NMCDB, 177-78 (RLC).

54. Book D-1, 1529: omits day of week

55. See William B. Brink vs. Charles R. Dana, Appeal from the Mayor's Court, 31 Mar. 1843, NMCDB, 53-54 (JSn) (transcription in vol. 8, V.18); and W. B. Brink vs. C. R. Dana, 13 and 19 Apr. 1843, NCR, Bx 5, fd 12.

56. Book D-1, 1529: adds "of which"; DHC 5:354: brackets next sentence

57. Book D-2, 174: omits "synopsis"

58. JSj [1843], 122: omits "on the way"

59. JSj [1843], 122: omits "This day"

60. JSj [1843], 122: "<and earth>"

61. JSj [1843], 122: "<follow>"

62. JSj [1843], 123: "of <with>"

63. JSj [1843], 123: "<before you>"

64. JSj [1843], 123: "<there will be>"



designing characters who would turn you aside and lead you astray, you may meet speculators who would get away your property; therefore it is necessary that we should have an order here, and when emigrants arrive, instruct them concerning these things. If the heads of the church have laid the foundation of this place, and have had <sup>65</sup>the trouble<sup>66</sup> of doing what has been done, are they not better qualified to tell you how to lay out your money, than those who have had no interest in the work whatever<sup>67</sup>?

Some start <sup>68</sup>on the revelations to come here; before they arrive they get turned away, or meet with speculators who get their money for land with bad titles,<sup>69</sup> and lose all of<sup>70</sup> their property<sup>71</sup>, then they come and make their complaints to us<sup>72</sup> when it is too late to do anything for them. The object of this meeting is to tell you these things; and then if you will pursue the same course, you must bear the consequences of your own folly<sup>73</sup>.

There are several objects in your coming here; one object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government, not that you are to consider yourselves outlaws. By free governments we do not mean that a man has a right to steal, rob<sup>74</sup>, &c., but <sup>75</sup>free<sup>76</sup> from bondage, unjust<sup>77</sup> taxation, oppression, and<sup>78</sup> everything, if they<sup>79</sup> conduct<sup>80</sup> honestly and circumspectly with their<sup>81</sup> neighbors; free <sup>82</sup>in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed; if you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracles<sup>83</sup> should be wrought<sup>84</sup> to remove darkness. Miracles are the fruits of faith.

How then shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent? [Romans 10:14-15]<sup>85</sup>

God may translate the scriptures by me if he chooses<sup>86</sup>. Faith comes by hearing the word of God, **and not faith by hearing, and hearing by the word, &c.**<sup>87</sup> If a man has not faith enough to do one thing, he may have faith to do another; if he cannot remove a mountain, he

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65. Remainder of paragraph inserted by JG in Book D-1, 1529, with first part ("the trouble of doing") over erasure and last part ("who have ... whatever") interlinearly.

66. JSj [1843], 124: "<of this place, & have had the trouble of> &"

67. JSj [1843], 124: replaces "in the work whatever" with "&c."

68. DHC 5:355: adds "[in faith]"

69. "or meet ... titles" is an elaboration not in JSj [1843], 124, but added above the line in RDft 7:18.

70. DHC 5:355: omits "of"

71. JSj [1843], 124: omits "of their property"

72. JSj [1843], 124: "<to us>"

73. JSj [1843], 125: omits "of your own folly"

74. JSj [1843], 125: "<rob>"

75. DHC 5:355: adds "[a government that renders you]"

76. JSj [1843], 125: "<but free>"

77. JSj [1843], 125: omits "unjust"; Book D-1, 1530, Book D-2, 174: "<unjust>" (LH/LH)

78. JSj [1843], 125: replaces "and" with "free in"

79. JSj [1843], 125, DHC 5:355: replace "they" with "he"

80. JSj [1843], 125: adds "himself"; DHC 5:355: adds "[himself]"

81. JSj [1843], 125, DHC 5:355: replace "their" with "his"

82. DHC 5:355: adds "[also]"

83. DHC 5:355: "miracle"

84. JSj [1843], 126: "<wrought>"

85. JSj [1843], 126: apparently adds "~~I.E. inasmuch as I have resumed Leading before I~~"

86. JSj [1843], 126: "<if he choose>"

87. JSj [1843], 126: "<& not faith ... the word &c>"; omitted in DHC 5:355



may heal the sick. Where faith is, there will be some of the fruits; all gifts and power which were sent from heaven, were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they<sup>88</sup> are all new, for our city is not six or seven hundred years old, as those<sup>89</sup> you came from; this city<sup>90</sup> is not four years old, it is only a three-year old last fall;—there are very few old settlers.

I got away from my keepers in Missouri<sup>91</sup>; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri, without houses or food, and<sup>92</sup> I went to work to get meat and flour to feed them. The people<sup>93</sup> were not afraid to trust me, and I went to work and bought all this region of country, and I cried out<sup>94</sup>, “Lord, what wilt thou have me to do?” And the answer was<sup>95</sup>, “build up a city, and call my Saints to this place”; and our hearts leaped<sup>96</sup> with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor and cannot do by you as we would, but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money, and who will build and<sup>97</sup> hire others; those who cannot purchase lots can go out into the country: the farmers want your labor. No industrious man need suffer in this land. The claims of the poor on us<sup>98</sup> are such that we have claim on your good feelings, for your money to help the poor, and the church debts also have their demands to<sup>99</sup> save the credit of the church; this credit has been obtained to help the poor, and keep them from starvation, &c. Those who purchase church land and pay for it, this shall be their sacrifice.

Men of \$50 and \$100,000,<sup>100</sup> who were robbed of everything<sup>101</sup> in the State of Missouri, are laboring in this city for a morsel of bread, and there are those<sup>102</sup> who must have starved but for the providence of God through me. **If any man say here is land or there is land, believe it not.** We can beat all our competitors, in lands, price and everything; we have the<sup>103</sup> highest prices and best lands, and do the most good with the money we get<sup>104</sup>. Our system<sup>105</sup> is a real smut machine, a bolting machine, and all the shorts<sup>106</sup>, bran and smut runs away, and all the flour remains with us. Suppose I sell you land for \$10 per<sup>107</sup> acre, and I gave three, four or five dol-

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88. JSj [1843], 127: “<but they>”

89. JSj [1843], 127: “<old> as <those>”

90. JSj [1843], 127: replaces “this city” with “it”

91. JSj [1843], 127: “in Missouri”

92. JSj [1843], 127: omits “out of Missouri ... and”; RDft 7:19: inserts same words interlinearly

93. JSj [1843], 127: replaces “The people” with “folks”

94. JSj [1843], 127: “<I cried>” and deletes “out”

95. JSj [1843], 127: “<& the answer was>”

96. DHC 5:356: “leap”

97. JSj [1843], 128: “<build and>”

98. JSj [1843], 128: “<on us>”

99. JSj [1843], 129: “<also have their demands to>”

100. DHC 5:356: replaces “\$50 and \$100,000” with “considerable means”

101. JSj [1843], 129: “<of every thing>”

102. JSj [1843], 129: “<of bread and there are those>”

103. JSj [1843], 130: “<we have the>”

104. JSj [1843], 130: “<we get>”

105. JSj [1843], 130: “<# <our system>”

106. JSj [1843], 130: “<shorts>”

107. DHC 5:356: replaces “per” with “an”

lars per acre; then some persons may cry out, “you are speculating”<sup>108</sup>; yes, I will tell you<sup>109</sup> how. I buy other lands, and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah;—God did not send me up as he did Joshua;—in former days God sent his servants to fight, but in the last days he has promised to fight the battle himself. God will deal with you himself, and <sup>110</sup>will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when it comes; and that you may have faith and know that God has sent me.

Some persons may perhaps<sup>111</sup> inquire which is the most healthy<sup>112</sup> location. I will tell you,<sup>113</sup> the lower part of the town is most healthy<sup>114</sup>; in the upper part of the town are the merchants, who will say that I am partial, &c., but the lower part of the town is much the most healthy<sup>115</sup>, and I tell it you in the name of the Lord. I have been out in all parts of the city, and at all hours of the night, to learn these things. The doctors in this region don't know much; and the lawyers, when I speak about them<sup>116</sup>, begin to say, “we will denounce you on the stand,” but they don't come up, and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well; they want to kill or cure you, to get your money. Calomel doctors will give you calomel to cure a sliver in the big toe, and they do<sup>117</sup> not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient;—and the lobelia doctors will do the same. Point me out a patient, and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water<sup>118</sup> is more healthy<sup>119</sup> to drink than the spring water<sup>120</sup>, but you had better dig wells from fifteen to thirty feet<sup>121</sup>, and then the water will be healthy<sup>122</sup>. There are many sloughs on the islands, from whence miasma arises in the summer, and is blown over the upper part of the city, but it does not extend over the<sup>123</sup> lower part of the city. All those persons who have not been accustomed to living on a river, or lake, or large pond of water, I do not want they<sup>124</sup> should<sup>125</sup> stay on the banks of the river; get away to the lower part of the city, or back to the hill, where you can get good well water; if you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters; if you cannot get anything else, take a little salts and cayenne pepper; if you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use<sup>126</sup> boneset or horehound.

108. JSj [1843], 130: “then you are speculating <says one>”

109. DHC 5:356: omits “you”

110. DHC 5:356: adds “I”

111. Book D-2, 175: “{\perhaps/}” (LH)

112. DHC 5:357: “healthful”

113. JSj [1843], 131: omits “Some persons ... you”

114. DHC 5:357: “healthful”

115. DHC 5:357: “healthful”

116. JSj [1843], 132: “<when I spoke about them>”

117. JSj [1843], 132: replaces “they do” with “does”; Book D-1, 1531: “\t/he\y/ do{es}” (prob. LH)

118. JSj [1843], 133: “The river Mississippi” and omits “water”; Book D-2, 176 (darker ink): “~~river~~ Mississippi <water>” (LH)

119. DHC 5:357: “healthful”

120. JSj [1843], 133: “the river Mississippi is healthy unless they drink it, and it is more healthy than spring water”

121. DHC 5:357: adds “deep”

122. DHC 5:357: replaces “healthy” with “wholesome”

123. Book D-2, 176 (darker ink): “<upper part ... over the>” (LH)

124. JSj [1843], 133: replaces “they” with “you”

125. DHC 5:357: replaces “they should” with “to”

126. JSj [1843], 134: replaces “use” with “<eat some>”

Those who have money, come to me, and I will let you have lands; and those who have not money, if they look as well as I do, I will give them<sup>127</sup> advice, that will do them<sup>128</sup> good. I bless you in the name of Jesus Christ. Amen.

Hyrum Smith made some remarks concerning the prophets. Every report in circulation, not congenial to good understanding, is false—false as the dark regions of hell. **Closed 12 25/60 [12:25].**

**Joseph gave notice that Bro[ther] Gardner wanted 2[00] or 300 hands ditching, a good job.**

**Bro[ther] Thompson requests prayer.**

Closed by singing and prayer **[by] O[rson] Pratt.**

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer *Maid of Iowa* arrived during meeting<sup>129</sup> from Keokuk, where it went last night after the freight which it left to enable it to get over the rapids.

I was among them until about 3 o'clock; when the boat left, I walked home<sup>130</sup> with bro[ther]. Kimball.

<sup>131</sup>Eighteen vessels wrecked on the Irish coast, by the easterly winds.

The gunpowder mills at Waltham-Abbey, England, exploded<sup>132</sup>, killing seven persons.

The Siamese Twins, Chang and Eng, married<sup>133</sup> the two sisters Sarah and Adelaide Yates, of Wilkes county, North Carolina.

<sup>134</sup>Friday,<sup>135</sup> 14.—Rode out to my farm and to the prairie, with some of the emigrants<sup>136</sup>: sold twenty acres of land; and, when I was again riding out in the evening, broke the carriage on the side hill, when we all returned home on foot.

I give the following speech, entire, as<sup>137</sup> copied from the *National Intelligencer*, as a specimen of the way the seed of Joseph are being “wasted before the Gentiles.”—

<sup>138</sup>SPEECH OF COLONEL COBB,

*Head Mingo of the Choctaws, East of the Mississippi,  
in reply to the Agent of the U.S.*

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views like his fathers before him, he speaks from his mouth.

127. JSj [1843], 134: replaces “them” with “you”; Book D-1, 1531 (darker ink): “{\them/}” (LH)

128. JSj [1843], 134: replaces “them” with “you”; Book D-1, 1531 (darker ink): “{\them/}” (LH)

129. DHC 5:357: omits “during meeting”

130. JSj [1843], 136: replaces “home” with “away”

131. *Source*: Undetermined for following three paragraphs. Possibly H&D Almanac (see Sources Cited).

132. Book D-1, 1532: “explode\d/”

133. Book D-1, 1532 (darker ink): “marr{\ied/}” (pos. JG)

134. *Source*: JSj [1843], 137 (WR) (*APR*, 364; *JSP* 2:358), with light editing and change to first person.

135. Book D-1, 1532: omits day of week

136. JSj [1843], 137: omits “with some of the emigrants”. This detail likely comes from NTLB, Book B, 18, under 19 Apr. 1843, which reads: “Sold the remainder of SE 25-7-8 to sundry English brethren at .85 per acre” (WC).

137. DHC 5:358: omits “as”

138. *Source*: “Speech of Col. Cobb,” *T&S* 4 (15 May 1843): 205.

He is afraid of *writing*. When he *speaks*, he knows what he says; the Great Spirit hears him. *Writing* is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit *talks*—we hear him in the thunder—in the rushing winds, and the mighty waters—but he never *writes*.

Brother: When you were young, we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the bewail<sup>139</sup> of an infant. I have lost it in mourning for the misfortunes of my people.—These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but *here* are our dead. Shall we go too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon it.—You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you, his child. But the Choctaw always thinks. We want *time* to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could<sup>140</sup> never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind, but the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist.—But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this *truth*? But we believe now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfills his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods, but no answering shouts come back.—My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners), stands by your side.

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139. DHC 5:358: "wail"

140. DHC 5:359: "would"



19.

## JOSEPH SMITH ON THE RESURRECTION April-May 1843

[DN 6 (20 August 1856): 185 (cont.)]

<sup>1</sup>Saturday,<sup>2</sup> [April] 15 [1843].—Attended court-martial, which was held at my house. In the evening rode out in my carriage with Emma. **Gave instructions to have an notice written to John F. Cowan of Shokokon [Shokoquon] appointing him his aid[e] de camp as Lieut[enant] Gen[eral].**

<sup>3</sup>A conference was<sup>4</sup> held at Vinalhaven, Fox Island, Maine, when four branches, consisting of 128 members, 4 elders, 5 priests, 6 teachers, and 3 deacons, were<sup>5</sup> represented; quite a number have been recently baptized.

[DN 6 (27 August 1856): 193]

<sup>6</sup>Sunday, 16<sup>7</sup>—Meeting at the Temple at 10 a.m. I read br[other]. [Parley P.] Pratt's letter to the editor of the *Times and Seasons*, concerning the death of Lorenzo Dow Barnes, who died in England, Dec[ember]. 20, 1842; and I remarked that I read it, because it was so appropriate to all who had died in the faith<sup>8</sup>. <sup>9</sup>(<sup>10</sup>Reported by W. Richards and W. Woodruff.)

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1. Source: JSj [1843], 139 (WR) (*APR*, 364–65; *JSP* 2:358), with light editing and change to first person. Deleted material supplied here in bold type.

2. Book D-1, 1533: omits day of week

3. Source: Based on *T&S* 4 (15 June 1843): 238.

4. Book D-1, 1533 (darker ink): “{\was/}” (pos. TB)

5. Book D-1, 1533 (darker ink): “{\we/}re” (pos. LH)

6. Source: JSj [1843], 140 (WR) (*APR*, 365; *JSP* 2:358), with light editing and change to first person. Deleted material supplied here in bold type.

7. Book D-1, 1533: “16 Sunday”

8. JSj [1843], 140: “<and remarked he read it ... faith>”

9. Remainder of paragraph added at *coln* in darker ink by LH in Book D-1, 1533, and added at *coln* in darker ink by TB in Book D-2, 178.

10. Book D-1, 1533: adds “The following synopsis was”; DHC 5:360: adds “The following was”

<sup>11</sup>Almost all who have fallen in these last days, in the church, have fallen in a strange land; this is a strange land to those who <sup>12</sup>come from a distance.

We should cultivate sympathy for the afflicted among us. If there is a place on earth where men should cultivate this<sup>13</sup> spirit, and pour in the oil and wine in the bosoms of the afflicted<sup>14</sup>, it is in this place: and this spirit is manifest here; and although <sup>15</sup>a stranger and afflicted when he arrives, he finds a brother and a friend ready to administer to his necessities.

<sup>16</sup>I would esteem it one of the greatest blessings, if I am to be afflicted in this world, to have my lot cast where I can find brothers and friends all around me, but this is not the thing I referred to; it is<sup>17</sup> to have the privilege of having our dead buried on the land where God has appointed to gather his Saints together, and where there will be none but Saints; where they may have the privilege of laying their bodies, where the Son of Man will make his appearance, and where they may hear the sound of the trumpet that shall call them forth to behold him; that in the morn of the resurrection they may come forth in a body, and come <sup>18</sup>up out of their graves and strike hands immediately<sup>19</sup> in eternal glory and felicity, rather<sup>20</sup> than to be scattered thousands of miles apart. There is something good and sacred to me in this thing<sup>21</sup>; the place where a man is buried is sacred to me;—this subject is made mention of<sup>22</sup> in the Book of Mormon and the<sup>23</sup> scriptures;—even<sup>24</sup> to the aborigines of this land<sup>25</sup>, the burying places of their fathers are more sacred than anything else.

When I heard of the death of our beloved brother Barnes, it would not have affected me so much, if I had the opportunity of burying him in the land of Zion.

I believe those who have buried their friends here, their condition is enviable. Look at Jacob and<sup>26</sup> Joseph in Egypt, how they<sup>27</sup> required their<sup>28</sup> friends to bury them<sup>29</sup> in the tomb of their<sup>30</sup>

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11. *Source*: Despite the introduction, the following sermon is based on WR's account in JSj [1843], 140–50 (WR) (*APR*, 365–68; *JSP* 2:358–61; *WJS*, 194–97), and is not an amalgamation with WWj, vol. 4, 16 Apr. 1843 (*WWj* 2:226–27; *WJS*, 197–98). MSHiJS copied the sermon from RDft 7:22–23, where TB first copied from JSj [1843], and then later revised it using NSB, 56–59 (JG), which has the following introduction: “Sermon by Joseph Smith, April 16th 1843, reported by Willard Richards, and revised for the history by Geo[rg]e A. Smith and John Taylor July 22nd 1854.” Another version of the same sermon copied by LH on 17 Apr. 1854 (CHOj 17:6) from WWj appears in NSB, 4–5.

12. DHC 5:360: adds “have”

13. DHC 5:360: replaces “this” with “the”

14. JSj [1843], 140: “<in the bosom of the afflicted>”

15. JSj [1843], 140: adds “he is”; RDft 7:22: “~~he is~~”

16. JSj [1843], 141: adds “Another remark”; RDft 7:22: “~~Another remark~~”

17. JSj [1843], 141: “<thing referred to it is>”

18. JSj [1843], 141, RDft 7:22: add “right”; Book D-1, 1534: “~~right~~”

19. JSj [1843], 141: “<immediately>”

20. JSj [1843], 141: “<and felicity rather>”

21. JSj [1843], 142: “<in this thing>”

22. JSj [1843], 142: “<this subject ... of>”

23. JSj [1843], 142: omits “the”; RDft 7:22: replaces “the” with “<that>”; DHC 5:361: replaces “the” with “other”

24. JSj [1843], 142: omits “even”; RDft 7:22: “<even>”

25. JSj [1843], 142: omits “of this land”; RDft 7:22: “<of this land>”

26. JSj [1843], 142, RDft 7:22: omit “Jacob and”; Book D-1, 1534 (darker ink): “<Jacob &>” (JG)

27. JSj [1843], 142, RDft 7:22: replace “they” with “he”; Book D-1, 1534 (darker ink): “\t/he\y/” (JG)

28. JSj [1843], 142, RDft 7:22: replace “their” with “his”; Book D-1, 1534 (darker ink): “their” overwrites “his” (JG)

29. JSj [1843], 142, RDft 7:22: replace “them” with “him”; Book D-1, 1534: “them” overwrites “him” (JG)

30. JSj [1843], 142, RDft 7:22: replace “their” with “his”; Book D-1, 1534 (darker ink): “their” overwrites “his” (JG)



fathers; see the expense which attended the<sup>31</sup> <sup>32</sup>embalming and the going up of the great company to the<sup>33</sup> burial.<sup>34</sup>

It has always been considered a great calamity<sup>35</sup> not to obtain an honorable burial; and one of the greatest curses<sup>36</sup> the ancient prophets could put on any man<sup>37</sup> was, that he <sup>38</sup>should go without a burial.

I have said, Father, I desire to die<sup>39</sup> here among the Saints<sup>40</sup>; but if this is not thy will<sup>41</sup>, and I go hence and die, wilt thou<sup>42</sup> find some kind friend to bring my body<sup>43</sup> back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

I will tell you what I want; if tomorrow I shall be called to lay<sup>44</sup> in yonder tomb, in the morning of the resurrection, let me strike hands with my father, and cry, [“]my Father,[”] and he will say, [“]my son, my son,[”] as soon as the rock rends, and before we come out of our graves.

And may we contemplate these things so? Yes, if we learn how to live, and how to die. When we lie down we contemplate how we may rise up<sup>45</sup> in the morning, and it is<sup>46</sup> pleasing for friends to lie down together, locked in the arms of love, to sleep, and awake<sup>47</sup> in each other’s embrace, and renew their conversation.

Would you think it strange if<sup>48</sup> I relate what I have seen in vision, in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated<sup>49</sup> here.

So plain was the vision that I actually saw men, before they had ascended from the<sup>50</sup> tomb, as though they were getting up slowly; they took each other by the hand and said to each other<sup>51</sup>, “My father, <sup>52</sup>my son, my mother, my daughter, my brother; my sister;” and when the voice calls for the dead to arise<sup>53</sup>, suppose I am laid by the side of my father, what would be the

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31. JSj [1843], 142: “& great company & <which attended the>”

32. RDft 7:22: adds “~~entombing~~”

33. JSj [1843], 142, RDft 7:22: replace “the” with “his”; Book D-1, 1534 (darker ink): “the” overwrites “his” (JG)

34. JSj [1843], 142: “\{an\}d the going/ <up ... burial.>”

35. JSj [1843], 142: replaces “calamity” with “curse”; RDft 7:22: “~~curse~~ <calamity>”

36. RDft 7:22: “curses <calamities> /curses\”

37. JSj [1843], 142: replaces “man” with “one”; RDft 7:22: “~~one~~ <man>”

38. RDft 7:22: adds “~~may~~”

39. JSj [1843], 143: replaces “die” with “be buried”; RDft 7:22: “~~be buried~~ <die>”

40. JSj [1843], 143: replaces “among the saints” with “& before I go home”; RDft 7:22: “here ~~before~~ <should> I go hence <among the Saints, but if I go hence & die>”

41. JSj [1843], 143: “<this is not thy will>”

42. JSj [1843], 143: replaces “and I go hence and die, wilt thou” with “may I return, or”; RDft 7:22: “<& I go hence & die,> ~~may I return, or~~ <wilt thou>”

43. JSj [1843], 143: replaces “body” with “me”; RDft 7:22: “m\y/ [“y” w.o. “e”] <body>”

44. DHC 5:361: “lie”

45. DHC 5:361: omits “up”

46. JSj [1843], 144: “<it is>”

47. DHC 5:361: “wake”

48. JSj [1843], 144: replaces “if” with “that”; RDft 7:22: “\if/ ~~that~~”

49. JSj [1843], 144, RDft 7:22: omit “or anticipated”; Book D-1, 1534 (darker ink): “<or anticipated>” (JG)

50. Book D-1, 1534 (darker ink): “<the>” (prob. JG)

51. JSj [1843], 145: replaces “said to each other” with “it was [said]”; RDft 7:22: “~~it was the they~~ said to each other”

52. JSj [1843], 145: adds “&”; RDft 7:22: “&”

53. JSj [1843], 145: omits “for the dead to arise”; RDft 7:22: “<for the died to arise>”

first joy of my heart? To meet<sup>54</sup> my father, my mother, my brother, my sister, and when they are by my side I embrace them, and they me.

It is my meditation all the day, and more than<sup>55</sup> my meat and drink to know how I shall make the Saints of God<sup>56</sup> comprehend the visions that roll like an overflowing surge before my mind.

Oh! how I would delight to bring before you things which you never thought of, but poverty and the cares of the world prevent; but I am glad I have the privilege of communicating to you some things which, if grasped closely, will be a help to you when earthquakes bellow<sup>57</sup>, the clouds gather, the lightnings flash<sup>58</sup> and the storms are ready to burst upon you like peals of thunder; lay hold of these things, and let not your knees or joints<sup>59</sup> tremble, nor your hearts faint, and then what can earthquakes, wars and tornadoes do? Nothing. All your losses will be made up<sup>60</sup> to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

More painful to me the thoughts of annihilation than death; if I had<sup>61</sup> no expectation of seeing my father<sup>62</sup>, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave.

The expectation of seeing my friends in the morning of the resurrection cheers my soul, and makes me bear up against the evils of life; it is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed his Son from the heavens, and the doctrine of the resurrection also, and we have a knowledge that those we bring<sup>63</sup> here, God will bring<sup>64</sup> up again, clothed upon and quickened by the Spirit of the Great God, and what mattereth it, whether we lay them down, or we lay down with them, when we can keep them no longer; **then let them sink down, like a ship in the storm, the mighty anchor holds her safe<sup>65</sup>, so<sup>66</sup>** let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us, even now. I cannot find words<sup>67</sup> to express myself; I am not learned, but I have as good feelings as any man.

Oh that I had the language of the archangel to express my feelings once to my friends, but I never expect to in this life<sup>68</sup>. When others rejoice I rejoice, when they mourn I mourn.

To Marcellus Bates let me administer comfort; you shall soon have the company of your companion in a world of glory; and the friends of bro[ther]. Barnes, and all the Saints who are

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54. JSj [1843], 145: replaces "To meet" with "where is"; RDft 7:22: "~~where is~~ <to meet>"

55. RDft 7:23: "<more than>"

56. JSj [1843], 145, RDft 7:23: add "to"; Book D-1, 1534: "~~to~~"

57. JSj [1843], 146: omits "earthquakes bellow"; RDft 7:23: "<earthquakes bellow>"

58. JSj [1843], 146: "<are> gathering" and omits "the lightnings flash"; RDft 7:23: "~~are~~ gathering <the lightnings flash>"

59. JSj [1843], 146: omits "or joints"; RDft 7:23: "<or ~~any~~ joints>"

60. RDft 7:23: "<up>"

61. DHC 5:362: "have"

62. JSj [1843], 147: omits "father"; RDft 7:23: "<Father>"

63. JSj [1843], 147: replaces "bring" with "~~lay~~ <bury>"; DHC 5:362: replaces "bring" with "bury"

64. JSj [1843], 147, RDft 7:23: add "them"

65. JSj [1843], 147: replaces "her safe" with "the storm"; RDft 7:23: "her safe ~~in the storm~~"

66. DHC 5:362: omits "then let ... so"

67. DHC 5:362: adds "in which"

68. JSj [1843], 149: omits "in this life"

mourning; this has been a warning voice to us all to be sober and diligent, and lay aside mirth, vanity and folly, and <sup>69</sup>be prepared to die tomorrow. [<sup>70</sup>Preached about two hours.]<sup>71</sup>

Erastus<sup>72</sup> Snow said that he was a boarder with President Joseph Smith the first week he was in Nauvoo, he helped to carry the chain for the surveyor, and helped to lay out the first city lots<sup>73</sup>. **[He] has been [absent from Nauvoo] about 2½ years. 5 [minutes before] 12 [p.m.]. (P[reache]d about 1 h[our]).**<sup>74</sup>

President Joseph Smith said: [“]As President of this house, I forbid any man leaving <sup>75</sup>just as we are going to close the meeting; he is no gentleman who will do it, I don’t care who it comes from<sup>76</sup>, even if it were the King of England. I FORBID IT.[”]

Dismissed with singing, and prayer by John Taylor.

I received a letter from the Postoffice, of which the following is a copy:—

<sup>77</sup>Washington, D.C., March 31, 1843<sup>78</sup>.

Sir:—You stand accused of high treason. You will deliver yourself up to the Governor at Springfield, Illinois, in order to<sup>79</sup> be tried before the Supreme Court of the United States next term.

The Governor of Illinois will be directed to take you in custody, if you will not deliver yourself up.

The President will issue a proclamation against you, if you obey not this order by May 1, 1843.

Respectfully yours,

HUGH S.<sup>80</sup> LEGARE,

Attorney-General.

Joseph Smith, Esq.

<sup>81</sup>This letter was superscribed, “By order of J. Tyler, President of the United States.”

<sup>82</sup>I insert this letter in my<sup>83</sup> history to show a specimen of the many despicable falsehoods resorted to by the enemies of the truth to annoy<sup>84</sup> me and my friends.

<sup>85</sup>Monday, 17.<sup>86</sup>—Rain last night; green grass begins to appear.<sup>87</sup>

69. DHC 5:363: adds “to”

70. DHC 5:363: adds “President Smith”

71. Brackets in Book D-2, 180, DN, and DHC; Book D-1, 1535, uses parentheses.

72. JSj [1843], 150: “<Erastus>”

73. JSj [1843], 150: replaces “city lots” with “farms”; DHC 5:363: “lot”

74. Bolded text from JSj [1843], 150.

75. JSj [1843], 147: adds “this house”; RDft 7:23: “~~this house~~”

76. DHC 5:363: replaces “it comes from” with “does it”

77. *Source*: RDft 7:21 directs scribe to copy WCj [1842-45], vol. 2 (page 82 according to RDft) (*NTNLF*, 392). Cf. original letter in JSLR, Bx 3, fd 4, 63-66.

78. DHC 5:363: incorrectly reads “1841”

79. Book D-1, 1535: “<the Governor ... in order to>” (LH)

80. DHC 5:363: “L.”

81. Superscription not in WCj, but appears on the cover of the original letter in JSLR, Bx 3, fd 4, 63-66.

82. *Source*: Probably a composition of GAS in RDft 7:21 (TB).

83. Book D-1, 1535 (darker ink): “{\my/}” (JG)

84. Book D-1, 1535 (darker ink): “{\annoy/}” (JG)

85. *Source*: This and next paragraph from JSj [1843], 154 (WR) (*APR*, 368; *JSP* 2:362), with light editing and change to first person. Deleted material supplied here in bold type.

86. Book D-1, 1536: “April 17”

87. JSj [1843], 154 (different ink): “<rain last night. green grass begins to be seen>”

Walked out in the city with [William] Clayton: visited Elder John Taylor, and gave him some instructions about the letter purporting to come from Attorney-General Legare; **looked at several lots**; also called on Samuel Bennett in relation to the house he lived in above the old burying ground—returned home and conversed with Elder Erastus Snow. Received from P[arley]. P. Pratt fifty gold sovereigns for the Temple and Nauvoo House, also received £87 from the English brethren for land<sup>88</sup>. At 5½ p.m. called at the Printing Office for a short time, when I returned home and listened to the reading of a synopsis of my sermon of last Sabbath.

<sup>89</sup>Advices from Guadeloupe, state that up to the 25th of March, 4,500 bodies had been dug out of the ruins of Point-a-Pitre, and 2,200 of the wounded by the late earthquake were in the hospital at Basse-Terre, and that five other shocks had<sup>90</sup> been subsequently felt.

<sup>91</sup>Elder E. M. Webb writes that he has been laboring with success in several counties in Michigan, when he came to Comstock in Kalamazoo county, Dr. J[ohn]. C. Bennett was lecturing in Kalamazoo, the shire town, and<sup>92</sup> was told that there was a Mormon elder in the neighborhood. Bennett said, “that is one of Joe Smith’s destroying angels, who is come to kill me,” and he left in such haste that he forgot to pay his tavern bill, also the poor Presbyterians for lighting and warming the house for him. Elder Webb commenced preaching there, baptized twenty-four, and organized a branch.

<sup>93</sup>One hundred barrels, or 10,000 lbs. of gunpowder were<sup>94</sup> deposited in fifteen separate chambers and simultaneously fired, with complete success, in the Abbot’s Cliff, Dover, England.

<sup>95</sup>Tuesday, 18.<sup>96</sup>—**9 A.M. At home.** Signed an appointment to John F. Cowan, <sup>97</sup>of Shokoquon, as one of my aides-de-camp<sup>98</sup>, as a lieutenant-general of the Nauvoo Legion; and conversing<sup>99</sup> with him.

Rode out on the prairie—sold 130 acres of land to the English brethren,<sup>100</sup> and took a bond from J[ohn]. T. Barnett for two lots.

Signed a transcript of the mayor’s docket, Thompson v. Dixon.

In the evening had a talk with three Indian chiefs<sup>101</sup>, who had come as a delegation from the Pottawatamie’s<sup>102</sup> tribe, who complained of having their cattle, horses, &c., stolen. They were much

88. JSj [1843], 154: omits “also received ... land”. This detail likely comes from NTLB, Book B, 17, under 17 Apr. 1843, which reads: “Received of the following brethren the sums opposite their names in part payment for 110 acres in SE 25-7-8 ... £87.00” (WC).

89. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

90. Book D-1, 1536 (darker ink): “ha{\d/}” (pos. JG)

91. *Source*: Based on E. M. Webb, Nauvoo, IL, 17 Apr. 1843, to Editor, *T&S* 4 (15 Apr. 1843): 166–67.

92. Book D-1, 1536 (darker ink): “{\and/}” (LH)

93. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

94. Book D-1, 1536 (darker ink): “{\were/}” (pos. JG)

95. *Source*: This day’s entry from JSj [1843], 155 (WR) (*APR*, 368–69; *JSP* 2:363), with light editing and expansion. Deleted material supplied here in bold type. Detail about Barnett is from John F. Barnett to JS, Bond, 18 Apr. 1843, in JSLP, Bx 4, fd 7, 38.

96. Book D-1, 1536: “18 Tuesday”

97. Book D-1, 1536: adds “Esq.”

98. JSj [1843], 155: “aid <decamp>”

99. DHC 5:364: “conversed”

100. See NTLB, Book B, 18, which reads: “April 19 Sold the remainder of S.6.25. 7—8 | to sundry English brethren at \$. pre acre Bonded” (WC).

101. Detail about “three Indian chiefs” not in JSj [1843], 155.

102. DHC 5:365: “Pottawatamie”

troubled, and wanted to know what they should do; they have<sup>103</sup> borne their grievances patiently. The quorum of the Twelve met in my office.

<sup>104</sup>Wednesday,<sup>105</sup> 19.—Went to the office at 9 o'clock, to attend a<sup>106</sup> municipal court in case of Dana at st.<sup>107</sup> [Dr.]<sup>108</sup> Brink, on appeal from mayor's decision of March 10.

<sup>109</sup>At half past 9, called to order, and issued an attachment against William Marks, George W. Harris, Orson Spencer, Gustavus Hills, Daniel H. Wells, Hiram Kimball, and N[ewell]. K. Whitney, associate-justices, to bring them before the court forthwith, to answer for contempt. Aldermen Harris, Spencer, Hills and Whitney appeared, and were excused upon condition of their paying the costs of attachment and marshal's fees. D[aniel]. H. Wells <sup>110</sup>was excused on account<sup>111</sup> of <sup>112</sup>absence from the<sup>113</sup> city<sup>114</sup>.

Half-past 12 p.m., court opened, original papers being called for; the clerk ([James] Sloan) inquired if the execution would issue from this<sup>115</sup> court? "Sit down" (said the mayor), "and attend to your own business; if anything is wanted, you will be told<sup>116</sup> time enough." Counsel for Brink [Esq. Marr]<sup>117</sup> **opened the case &c.** moved that the case be dismissed for want of jurisdiction in the court below; much law was quoted on both sides.<sup>118</sup>

The court decided that the mayor had jurisdiction, but the municipal<sup>119</sup> court has<sup>120</sup> not, being authorized only by the charter, to try appeals in cases arising under the ordinances of the city—this<sup>121</sup> case arose under the statutes of Illinois, and should have been appealed directly to

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103. DHC 5:365: "had"

104. *Source*: JSj [1843], 156 (WR) (*APR*, 369; *JSP* 2:363), with editing and elaboration. See W. B. Brink vs. C. R. Dana, 19 Apr. 1843, NCRc, Bx 5, fd 12.

105. Book D-1, 1536: omits day of week

106. Book D-1, 1536, Book D-2, 181: omit "a"

107. RDft 7:24: "ats" ("at the suit"); Book D-1, 1536, Book D-2, 181: "atst"; DHC 5:365: replaces "at st." with "vs." ("versus")

108. DHC 5:365: adds "Dr."

109. *Source*: First of the following three paragraphs based on NMCDB, 53-54 (JSn) (transcription in vol. 8, V.18; cf. NCRc, Bx 5, fd 12), remaining two from JSj [1843], 156-57 (WR) (*APR*, 369; *JSP* 2:364), as composed by TB in RDft 7:24, with light editing, elaboration, and change to first person. Deleted material supplied from JSj in bold type.

110. RDft 7:24: adds "~~associate Justice~~"

111. RDft 7:24: "~~by reason~~ <on account>"

112. RDft 7:24: adds "~~his~~"

113. Book D-1, 1536: "{\on account of absence from the/}" (LH)

114. RDft 7:24: "~~home~~ <the city>"

115. DHC 5:365: replaces "this" with "the"

116. JSj [1843], 156: replaces "you will be told" with "I will tell you"; RDft 7:24: "~~I will tell you~~ <you will be told>"

117. JSj [1843], 156: replaces "Counsel for Brink" with "Marr Esqu[ire]". Brackets this editor's.

118. JSj [1843], 156-57: "Marr Esqu[ire] opened the case &c. Moved this case be dismissed for want of jurisdiction in the court below & read from pag[e] 400, Statutes [of] Ill[inois]. Case of Lat[e?] not assumpsit. Mayors court [has] no jurisdiction. Chittyes pleadings 88.138 what assumpsit in &c. Blackston[e] Com[mentary], vol[ume] 2d, pages 122, 157, 161, 163. Defendants council [blank space] read Liegh Nisi Prices 199, 550 Morgan. Brinks council stated their appeal was contrary to their council." RDft 7:24: "Council for Brink ~~plead~~ <moved>, that the case be dismissed for want of jurisdiction in the court below, <much law was ~~read~~ <quoted> on both sides>."

119. JSj [1843], 157: replaces "the Municipal" with "this"; RDft 7:24: "~~this~~ <the Municipal>"

120. JSj [1843], 157, DHC 5:365: "had"

121. DHC 5:365: replaces "this" with "the"

the circuit court<sup>122</sup>; and dismissed the appeal<sup>123</sup>, and then stated that “[a] legal bond for appeal<sup>124</sup> was not presented till after the twenty days had expired, and therefore it could not now be legally appealed to the circuit court<sup>125</sup>.”

[*Joseph Smith's Comments on Caring for the Sick.*]

<sup>126</sup>After adjournment, while conversing with Dr. Brink and Mr.<sup>127</sup> Marr, I told them I had been called to thousands of cases in sickness, and I have never failed of administering comfort where the patient has thrown himself unreservedly on me, and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

I have lost a father, brother, and child because in my anxiety I depended more on the judgment of other men than my own; while I have raised up others who were lower than they were <sup>128</sup>(by-the-by I will say that that man <sup>129</sup>(pointing to Levi Richards) is the best physician I have ever been acquainted with **and I say it honestly**); people will seldom die of<sup>130</sup> disease, provided we know it seasonably, and treat it mildly, patiently and perseveringly, and do not use harsh means.

It is like the Irishman's digging down the mountain<sup>131</sup>; he does not put his shoulder to it to push it over, but puts it in his wheelbarrow and carries it away day after day **and day after day**, and perseveres in it, until the whole mountain is removed; so we should persevere in the use<sup>132</sup> of simple <sup>133</sup>remedies (and not push against the constitution of the patient) day after day, and the disease will be removed, and the patient saved. It is better to *save* the life of a man, than to *raise* one from the *dead*.

**1 P.M. to dinner returned to the office soon after and had conversation with 3 gentlemen introduced by Geo[rge] A. Smith.**

[*Meeting of the Quorum of Twelve Apostles.*]

<sup>134</sup>At 3 p.m., I met with B[ingham] Young, William Smith, P[arley]. P. Pratt, O[rson]. Pratt, W[ilford]. Woodruff, J[ohn]. Taylor, Geo. A. Smith, and Willard Richards, of<sup>135</sup> the quorum of

122. JSj [1843], 157: omits “being authorized ... circuit court”; RDft 7:24: “<being authorized ... <in cases> ... circuit court>”

123. DHC 5:365: adds “accordingly”

124. JSj [1843], 157: omits “for appeal”; RDft 7:24: “<for appeal>”

125. JSj [1843]: omits “and therefore ... circuit court”; RDft 7:24: “\& therefore it could not/ <now be <legally> appealed to the circuit court>”

126. *Source*: Following four paragraphs from JSj [1843], 157-59 (WR) (*APR*, 369-70; *JSP* 2:364-65), with light editing and change to first person. Deleted material supplied here in bold type.

127. JSj [1843], 157: replaces “Mr.” with “Esqr.”; RDft 7:24: “~~Esqr.~~ <Mr.>”

128. RDft 7:24, JSj [1843], 158: add “I will here remark”; Book D-1, 1537: “~~I will here remark (and~~”

129. RDft 7:24, JSj [1843], 158: add “who stands there”; Book D-1, 1537: “~~who stands there~~”

130. JSj [1843], 158: replaces “of” with “with”; RDft 7:24: replaces “of” with “from”; Book D-1, 1537 (darker ink), Book D-2, 181 (darker ink): “{\of/}” (LH)

131. RDft 7:24, Book D-1, 1537, Book D-2, 181: “mountain{s}”

132. JSj [1843], 159: replaces “use” with “case”

133. RDft 7:24: adds “~~medicines~~”

134. *Source*: Following thirty paragraphs dealing with Quorum of the Twelve meeting from JSj [1843], 159-68 (WR) (*APR*, 370-72; *JSP* 2:365-71), as lightly edited and changed to first person in RDft 7:24-26 (TB). A few inter-linear insertions are in JG's hand (as identified in footnotes), rather than TB's. Deleted material supplied from JSj in bold type. Cf. QTAM [1840-44], 19 Apr. 1843 (transcription in vol. 8, V.3).

135. RDft 7:24: “<B. Young ... of>”



the Twelve, in my office; and told them<sup>136</sup> to go in the name of the Lord God of Israel, and tell Lucien<sup>137</sup> Woodworth to put the hands on to<sup>138</sup> the Nauvoo House, and begin the work, and be patient till means can be provided.

Call on the inhabitants of Nauvoo, and get them to bring in their means, then go to La Harpe and serve them the same. Thus commence your career [“]and never stand still till<sup>139</sup> the Master appears,[”] for it is necessary the house should be done<sup>140</sup>. Out of the stock that is handed to me you shall have as you have need, for the laborer is worthy of his hire.

I hereby command the hands to go to work on the house,<sup>141</sup>**trusting in the Lord.** Tell Woodworth to put them on, and he shall be backed up in it. You must get cash, property, lands, horses, cattle,<sup>142</sup> flour, corn, wheat, &c.; the grain can be ground in this place<sup>143</sup>.

If you can get hands onto the Nauvoo House it will give such an impetus to the work,<sup>144</sup> it will take all the devils out of hell to stop it<sup>145</sup>.

Let the Twelve Apostles<sup>146</sup> keep together; you will do more good to keep together, not travel together all the time<sup>147</sup>, but meet in conference<sup>148</sup> from place to place, and associate together, and not be found long apart from each other<sup>149</sup>; then travel from here to Maine<sup>150</sup>, till you make a perfect highway for the Saints **from here to Maine.**

It is better for you to be together, for it is difficult for a man to have strength of lungs and health, to be instant in season and out of season, under all circumstances, and you can assist each other; and when you go to spend a day or two in a place, you will find the people will gather together in great companies. If twelve men cannot build that house, they are poor tools.

Pres[iden]t. Young asked if any<sup>151</sup> of the Twelve should go to England.

I replied, No! I don't want the Twelve to go to England this year; I have sent them to England, and they have broke<sup>152</sup> the ice and done well<sup>153</sup>, and now I want to send some of the elders, and try *them*. **I will designate who.**

Lorenzo Snow may stay at home till he gets rested. The Twelve must travel to save their lives. I feel all the veins and strata necessary for the Twelve to move in to save their lives.

You can never make anything out of Benjamin Winchester, if you take him out of the

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136. JSj [1843], 159, RDft 7:24: replace “them” with “the Twelve”; Book D-1, 1537 (darker ink): “the{\m/} [erasure]” (prob. JG); Book D-2, 182 (darker ink): “the{\m/} [eoe]” (pos. LH)

137. JSj [1843], 160, RDft 7:25: omit “Lucien”; Book D-1, 1537: adds “Lucien” at *boln* in margin (JG)

138. DHC 5:366: omits “to”

139. DHC 5:366: omits “till”

140. DHC 5:366: replaces “done” with “built”

141. DHC 5:366: omits remainder of sentence.

142. RDft 7:25: adds “&c &”; Book D-1, 1537 (different ink): “&c., and”

143. JSj [1843], 161, RDft 7:25: “at this mill”; Book D-1, 1537 (darker ink): “{\in/} this {\place/}” (JG)

144. DHC 5:366: adds “that”

145. JSj [1843], 161: replaces “take all the devils out of hell to stop it” with “never stop till it is completed”; RDft 7:25: “~~never stop till it is completed~~ <take all the devils out of hell to stop it>”

146. JSj [1843], 161: omits “Apostles”; Book D-1, 1537 (darker ink): “<Apostles>” (JG)

147. JSj [1843], 161: omits “all the time”

148. JSj [1843], 161, RDft 7:25: add “alternately”; Book D-1, 1537: “~~alternately~~”

149. JSj [1843], 161: replaces “long” with “more than 200 miles” and omits “from each other”; RDft 7:25: “~~more than 200 miles~~ <long> apart <from each other>”

150. JSj [1843], 161: “from Maine here”; RDft 7:25: “from <here to> Maine”

151. JSj [1843], 162: omits “any of”

152. DHC 5:367: “broken”

153. JSj [1843], 162: “<& done well>”



channel he wants to be in. Send Samuel James to England, thus saith the Lord: also Reuben Hedlock; he ought to be<sup>154</sup> a heavenly messenger wherever he goes: you<sup>155</sup> need not be in a hurry; send these two now<sup>156</sup>, and when you think of some others<sup>157</sup> send them.

John Taylor, I believe you can do more good in the editorial department than preaching; you<sup>158</sup> can write for thousands to read, while you can preach to but a few at a time<sup>159</sup>. We have no one else we can trust the paper with, and hardly with you, for you suffer the paper to come out with so many mistakes.

Parley may stay at home and build his house.

Bro[ther]. Geo[rge]. A. Smith, I don't know how I can help him<sup>160</sup> to a living, but to let him<sup>161</sup> go and preach<sup>162</sup>, <sup>163</sup>**put on a long face and make them doe over to him**<sup>164</sup>; if he will go his<sup>165</sup> lungs will hold out, the Lord will give him<sup>166</sup> a good pair of lungs yet.

[Wilford] Woodruff can be spared from the printing office; if you both stay you will disagree<sup>167</sup>. I want Orson Pratt should go.

Brother Brigham asked if he should go? Yes, go.

I want John E. Page to be called away from Pittsburgh, and a good elder sent in his place; if he stays there much longer, he will get so as to sleep with his granny, he is so self-righteous: when he asked to go back there, he was going to tear up all Pittsburgh, and he cannot even get money enough to pay postage on his letters, or come and make us a visit.<sup>168</sup>

Orson Hyde can go and travel, and I want you all to meet in Boston.

I want Elder Willard Richards to continue in the History at present: perhaps he will have to travel some to save his life. The History is going out by little and little, in the papers, and cutting its way, so that when it is completed it will not raise a persecution against us.

When Lyman Wight comes home from Kirtland<sup>169</sup>, I intend to send him right back again.

William Smith is going east with his sick wife.

Bro[ther]. Kimball will also travel.

I want you to cast up a highway for the Saints from here to Maine.

Don't be scared about the Temple. Don't say anything against<sup>170</sup> it, but make all men know that your mission is to build up the Nauvoo House.

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154. JSj [1843], 163: replaces "he ought to be" with "he's a"; RDft 7:25: replaces "he ought to be" with "he is"; Book D-1, 1538 (darker ink): "{\he ought to be/}" (JG)

155. JSj [1843], 163: omits "you"

156. JSj [1843], 163: omits "now"

157. JSj [1843], 163, RDft 7:25: replace "others" with "one else"; Book D-1, 1538 (darker ink), Book D-2, 182 (darker ink): "{\others/}" (LH/LH)

158. JSj [1843], 163: replaces "you" with "he"

159. JSj [1843], 163: omits "at a time"

160. RDft 7:25: "~~you~~ <him>"

161. RDft 7:25: omits "let him"

162. JSj [1843], 164: omits "and preach"

163. DHC 5:367: deletes remainder of sentence

164. RDft 7:25: "~~you~~ <him>"

165. RDft 7:25: "~~you~~ <he> will go, ~~you~~ <his>"

166. RDft 7:25: "~~you~~ <him>"

167. JSj [1843], 164: replaces "disagree" with "die"

168. JSj [1843], 164: omits "if he stays there ... visit"; RDft 7:25: "<if he stays there ... righteous\;/ He is <when he went <asked to go> back there, he was> going to tear up all ... can not <even> get money ... visit>"

169. JSj [1843], 165: omits "from Kirtland"; RDft 7:26: "<from Kirtland>"

170. JSj [1843], 165: replaces "against" with "about"; RDft 7:26: "~~about~~ <against>" (JG)

It is not necessary that Jedediah and<sup>171</sup> Joshua Grant should be ordained <sup>172</sup>high priests in order to preside<sup>173</sup>, they are<sup>174</sup> too young; they<sup>175</sup> <sup>176</sup>have<sup>177</sup> got into Zebedee Coltrin's habit of clipping<sup>178</sup> half their words, and I intend to break them of it. If a high priest comes along, and goes to snub either of them in their presidency, because they are seventies, let them knock the man's teeth down his throat—I mean spiritually<sup>179</sup>. You shall make a monstrous wake as you go.

[William] Clayton, tell the Temple Committee to put hands enough<sup>180</sup> on that house (on the diagonal corner<sup>181</sup> from the brick store), and finish it right off; the Lord hath need of other houses as well as a Temple.

If<sup>182</sup> I can sell \$10,000 worth<sup>183</sup> of property this spring, I will meet you at any conference in Maine, or any conference where you are, and stay as long as it is wisdom.

Take Jacob Zaundall<sup>184</sup> and Frederick H.<sup>185</sup> Moeser, and tell them never to drink a drop of ale, wine, or any spirit<sup>186</sup>, only that which flows right out from the presence of God, and send them to Germany; and when you meet with an Arab, send him to Arabia, when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian that is suitable, send him among the Indians **and this and that man**. Send them to the different places where they belong; send somebody to Central America, and to all<sup>187</sup> Spanish America, and don't let a single corner of the earth go without a mission.

Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost<sup>188</sup> ready to return, be clothed with<sup>189</sup> robes of righteousness<sup>190</sup> and go up to Jerusalem? Orson Hyde hath need of him. <sup>191</sup>(A letter was written **and signed by the members of the Quorum present**<sup>192</sup> accordingly.)

171. JSj [1843], 166, RDft 7:26: omit "Jedediah and"; Book D-1, 1539: "<Jedediah and>" (LH)

172. JSj [1843], 166, RDft 7:26: add "a"; Book D-1, 1539: "{a}"

173. JSj [1843], 166, RDft 7:26: "High Priest" and omit "in order to preside"; Book D-1, 1539: "Priest\s/ <in order to preside>" (LH)

174. JSj [1843], 166, RDft 7:26: replace "they are" with "he is"; Book D-1, 1539: "they are" overwrites "he is" (LH)

175. JSj [1843], 166, RDft 7:26: replace "they" with "he"; Book D-1, 1539: "they" overwrites "he" (LH)

176. JSj [1843], 166, RDft 7:26: add "one of Zebedee Coltrins [RDft: "Coltrin's"] children, &"; Book D-1, 1539: adds ellipses over erasure of about seven words

177. JSj [1843], 166, RDft 7:26: replace "have" with "has"; Book D-1, 1539: "have" overwrites "has" (LH)

178. JSj [1843], 166: replaces "habit of clipping" with "spirit and Jedediah also, and they clip"; RDft 7:26: "spirit. & Jedediah also, & they <he & his brother Jedediah> clip"; Book D-1, 1539: "habit of clipping [*see of about two words*]"

179. JSj [1843], 166: "snub. him, let him knock his teeth down his throat &c. &c."; RDft 7:26: "snub him, let him knock his <the man's> teeth down his throat, &c. &c."; Book D-1, 1539: "snub either <of them in their ... Seventies> let \them/ ["them"] *w.o.* "him"] knock the man's teeth ... {\I mean/} <spirituality>" (LH)

180. JSj [1843], 166: omits "enough"; RDft 7:26: "<enough>" (JG)

181. Book D-2, 183: "{\corner/}" (LH)

182. DHC 5:368: omits "If"

183. JSj [1843], 166: omits "worth"; RDft 7:26: "<worth>"

184. JSj [1843], 167: leaves first name blank; DHC 5:368: "Zundall"

185. JSj [1843], 167: replaces "Frederick H." with a blank

186. JSj [1843], 167: "<or any spirit>"

187. JSj [1843], 167, RDft 7:26: omit "all"; Book D-1, 1539 (darker ink): "<all>" (pos. JG)

188. JSj [1843], 168: "most"

189. Book D-1, 1539: replaces "with" with "in"

190. JSj [1843], 168: omits "be clothed in robes of righteousness"; RDft 7:26: "<be clothed in robes of righteousness>" (JG)

191. Remainder of paragraph added at *coln* in darker ink by JG in Book D-1, 1539, and incorporated by LH in Book D-2, 183, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology).

192. RDft 7:26 follows JSj [1843] in adding "& signed by the members of the quorum present". RDft includes a penciled note about the letter, instructing scribe to "copy, if can be found." Presumably it could not.

**Voted that W[illard]. Richards procure a good book for the records of the Twelve [Apostles].**

**Voted that O[rson]. Hyde and W[illard]. Richards take charge of the book and bring up the records. Ad[journe]d. [until] Monday next 1 P.M.**

<sup>193</sup>I returned home about 4½ p.m.

<sup>194</sup>This evening located the site for a music hall on lot 4, block 67, on the corner of Woodruff and Young streets.

<sup>195</sup>By a certificate of William Smith, of this date, we learn that Elder B[enjamin]. Winchester has recently published <sup>196</sup>a Synopsis of Concordance to the Scriptures.

[DN 6 (3 September 1856): 201-2]

<sup>197</sup>Thursday,<sup>198</sup> 20.—I went out **on the prairie with [William] Clayton [and]** with bro[ther]. Manhard to show him some lots, and **P.M.** settled with him, and afterwards heard read a proof sheet of the elders' conference.

<sup>199</sup>Elder Rigdon received a letter last Sunday, informing him that the Nauvoo Post Office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax, and he returned home and the mail arrived as usual today.

<sup>200</sup>Friday,<sup>201</sup> 21.—I rode out in the city [with William Clayton]<sup>202</sup>; and in the afternoon went to my farm. **He [Joseph Smith] swore to me [Clayton] he would forever defend and protect me and divide earthly things with me if I would be faithful to him, which I cheerfully promised.**

<sup>203</sup>There was an officer's drill of the Nauvoo Legion.

<sup>204</sup>Saturday,<sup>205</sup> 22.—The cohorts of the Legion were in exercise this day. My staff came out with me **by [my] invitation**, and spent the day in riding, exercising and organizing, and sitting in court-martial, to ascertain to what staff Robert D. Foster, surgeon-general; Hugh McFall, adjutant-general; and Daniel H. Wells, commissary-general, **and Leonard Soby, quarter master general**, belonged.

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193. Source: JSj [1843], 168 (WR) (APR, 373; JSP 2:371).

194. Source: Undetermined.

195. Source: Based on *Wasp* 1 (19 Apr. 1843): [203].

196. Book D-1, 1540: "~~a little work on the Priesthood, and~~"

197. Source: JSj [1843], 170 (WR) (APR, 373; JSP 2:371), with light editing and change to first person. Deleted material supplied here in bold type.

198. Book D-1, 1540: omits day of week

199. Source: WCj [1842-45], vol. 2, 20 Apr. 1843 (according to Dean C. Jessee's notes in SRMH); also Charles A. Wicliffe, Washington, DC, to Postmaster, Nauvoo, IL, 1 Apr. 1843, copied into JSj [1843], 153 (WR) (APR, 368; JSP 2:362), under Monday, 17 Apr. 1843; and probably GAS's commentary composed in RDft 7:26 between 27 July-19 Aug. 1854 (see RDft Chronology).

200. Source: WCj [1842-45], vol. 2, 21 Apr. 1843 (DMQP, 4), with light editing and change to first person. Deleted material supplied here in bold type.

201. Book D-1, 1540: omits day of week

202. Brackets this editor's.

203. Source: Based on JSj [1843], 171 (WR) (APR, 373; JSP 2:371).

204. Source: JSj [1843], 173 (WR) (APR, 373; JSP 2:371), with light editing and change to first person. Deleted material supplied here in bold type.

205. Book D-1, 1540: omits day of week

<sup>206</sup>Sunday, 23.<sup>207</sup>—Nine to ten a.m. at home **with Elder Hyde**, heard read Truthiana No. 6, **[and] objected to its being printed [because] it was too strong meat**<sup>208</sup>; also **heard read**<sup>209</sup> the minutes of special conference, which I revised<sup>210</sup>

*[Meeting of the Quorum of Twelve].*

<sup>211</sup>Eleven, a.m., meeting at the Temple-stand; B[righam]. Young, P[arley]. P. Pratt, O[rson]. Pratt, O[rson]. Hyde, Geo[rge]. A. Smith, <sup>212</sup>W[illard]. Richards, present.

O[rson]. Hyde prayed.

Pres[iden]t. B[righam]. Young preached **24 past 11** on the subject of salvation, and the Twelve commenced their mission to build the Nauvoo House; for the salvation of the church, it was necessary that the public buildings should be erected, &c.

P[arley]. P. Pratt preached in the afternoon, showing the rapid increase<sup>213</sup> of Nauvoo during the past three years.<sup>214</sup>

**Elder** Peter Haws called for twenty-five hands to go with him to the pine country, to get lumber for the Nauvoo House.

**Elder Hyde followed and Elder** Pres[iden]t. [Brigham] Young instructed the laborers on the Nauvoo House to commence next morning, even if they had<sup>215</sup> to<sup>216</sup> beg food of their neighbors to commence with **if necessary**, and requested families to board hands till means could be procured.

<sup>217</sup>Monday,<sup>218</sup> 24.—In the morning I took my children a pleasure ride in the carriage.

<sup>219</sup>At 1 p.m. Pres[iden]t.<sup>220</sup> B[righam]. Young, H[eber]. C. Kimball, O[rson]. Hyde, J[ohn]. Taylor, Geo[rge]. A. Smith, W[ilford]. Woodruff and W[illard]. Richards met in council<sup>221</sup> in my office, and agreed to go to Augusta, Iowa; spend the next Sabbath, and devise<sup>222</sup> means to secure the property which has been purchased of Moffat, by the Nauvoo House Trustees, and voted John Ca[i]rnes go on a mission to England; Peter Haws and James Brown to Tuscaloosa, Alabama; that Elder Murray Seaman

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206. Source: JSj [1843], 175 (WR) (APR, 373; JSP 2:372), with light editing and change to first person. Deleted material supplied here in bold type.

207. Book D-1, 1540: "23 Sunday"

208. JSj [1843], 175 (different ink): "<objected ... meat>"

209. JSj [1843], 175: "<heard read>"

210. JSj [1843], 175: replaces "which I revised" with "which were not explicit enough and said he would dictate them over again"

211. Source: JSj [1843], 175-76 (WR) (APR, 373-74; JSP 2:372-73), with light and heavy editing and change to first person. Deleted material supplied here in bold type.

212. DHC 5:369: adds "and"

213. DHC 5:369: replaces "increase" with "progress"

214. Preceding sentence based on following from JSj [1843], 175-76: "P.M. P[arley] P. Pratt addressed the assembly concerning the city as it was 3 years ago and as it is, his disappointment at finding greater [p. 175] improvements than he anticipated, more brick houses &c."

215. Book D-1, 1540: "had" overwrites "have"

216. JSj [1843], 176: omits "even if the had to"

217. Source: Based on JSj [1843], 178 (WR) (APR, 374; JSP 2:373).

218. Book D-1, 1540: omits day of week

219. Source: QTAM [1840-44], 24 Apr. 1843 (WR) (transcription in vol. 8, V.3).

220. Book D-1, 1540 (darker ink): "<Prest.>" (JG)

221. Book D-1, 1540 (darker ink): "<in Council>" (JG)

222. Book D-1, 1540 (darker ink): "{\devis/}e" (pos. LH)

be instructed to return home immediately, and that Mr. Lucien Woodworth be respectfully requested, immediately, to furnish the Twelve with a draft of the exterior and interior of the Nauvoo House.

<sup>223</sup>Prince Louis Napoleon, claimant of the imperial throne of France, writes from his prison at Ham, to the Parisian journals, <sup>224</sup>“<sup>225</sup>I would prefer captivity on the French soil, to freedom in exile.”

<sup>226</sup>Tuesday, 25. <sup>227</sup>—In the office in the morning, and heard read the proceedings of the Twelve Apostles<sup>228</sup> yesterday.

<sup>229</sup>Lucius<sup>230</sup> N. Scovil and other Masons came to see me concerning H[enry]. G. Sherwood, **who was threatening revenge on Hyrum. Joseph said if Sherwood injured Hyrum he would curse him,**<sup>231</sup> when I was told that Grand Master G. M. [Jonathan] Nye<sup>232</sup> was dead, which <sup>233</sup>caused the following remark:—

When Nye was here trying to pull me by the nose and trample on me, I enquired<sup>234</sup> of the Lord, if I was to be led by the nose and cuffed about by such a man? I received for answer, “wait a minute.” Nye is dead; and any man or Mason who attempts to ride me down and oppress me, will run against the boss of Jehovah’s buckler, and will be quickly moved out of the way. Nye was a hypocritical Presbyterian preacher, and was known to have committed adultery in this city<sup>235</sup>, and violated his oath as a Master Mason. He started an opposition lodge on the hill, called the Nye Lodge; on which subject I said<sup>236</sup>, <sup>237</sup>They will do us all the injury<sup>238</sup> they can, but let them go ahead, although it will result in a division of the lodge<sup>239</sup>. <sup>240</sup>Nye, fearing the penalty of the city ordinances on adultery, speedily fled from Nauvoo, and soon after died suddenly in Iowa.<sup>241</sup>

<sup>242</sup>At 3¼ p.m., rain fell in torrents, and wind blew strong from N[orth]. W[est].—several barns

223. Source: Undetermined. Possibly H&D Almanac (see Sources Cited).

224. Book D-1, 1540: adds “~~that~~”

225. Book D-2, 184: “{I/}” (LH)

226. Source: JSj [1843], 179 (WR) (APR, 374; JSP 2:373), with light editing.

227. Book D-1, 1541: “April 25”

228. Book D-1, 1541 (darker ink): “\Apostles/” at *coln* (LH)

229. Source: This and next paragraph from WCj [1843-44], vol. 3, 25 Apr. 1843 (NTNLF, 392-93; DMQP, 4), with light editing and change to first person. Deleted material supplied here in bold type.

230. Book D-1, 1541: “L\ucius/” (prob. JG)

231. RDft 7:27: “~~who was threatening revenge on Hyrum, I replied, if he injured Hyrum, he would be cursed~~ <when>”

232. RDft 7:27: “Grand Master <G. M. Jonathan> Nye” (TB)

233. Book D-1, 1541: adds “~~was~~”

234. Book D-2, 184: “{trample on me, I inquired/}” (LH)

235. Book D-1, 1541 (darker ink): “<in this city>” (JG)

236. Book D-1, 1541 (darker ink): “{said/}” (prob. JG)

237. WCj [1843-44]: replaces “Nye was a hypocritical ... I said” with “Concerning the opposition Lodge he said”

238. WCj [1843-44]: replaces “injury” with “<in>”

239. WCj [1843-44]: “he [JS] gave us to understand that trouble would be the result of a division of the lodge”

240. Remaining sentence not in WCj [1843-44].

241. RDft 7:27: adds “~~in Iowa~~. \at Fort Madison, Iowa./ <his funeral was attended by L[ucius] N Scovil, Shadrach Roundy, & Sam[ue]l. Rolfe & Noah Rogers> as a deputation from the Nauvoo Lodge, a donation from several lodges defrayed the expenses of his funeral[.] at the time the coffin was lowered into the grave there was about two feet of water in it.>”

242. Source: JSj [1843], 179 (WR) (APR, 374; JSP 2:373), with light editing.

were blown down<sup>243</sup>; so dark for fifteen minutes could not see to write—considerable hail fell. The creeks rose very high, the land covered with water.

<sup>244</sup>Wednesday,<sup>245</sup> 26.—At home. Squally and cold weather **some rain**.

<sup>246</sup>Received of Wilford Woodruff, a deed of N[orth]. ½ of lot 4, block 12, on Kimball's second addition, valued at \$50 on tithing.

<sup>247</sup>Thursday,<sup>248</sup> 27.—At 11 a.m., sat in mayor's court; when Jonathan Ford proved a stolen horse<sup>249</sup>.

**Very pleasant but cool.**

<sup>250</sup>Visited at bro[ther]. H[eber]. C. Kimball's with William Clayton. **Sister Margaret Moon was sealed up by the priesthood, by the president—and M[argaret] to me.**<sup>251</sup>

The Nye Lodge<sup>252</sup> was installed on the hill<sup>253</sup>.

<sup>254</sup>English state documents show an annual loss of £3,000,000, and 1,000 lives on the coast of Portsmouth, for want of harbors of refuge.

<sup>255</sup>Friday,<sup>256</sup> 28.—At home. **9 A.M. At his yard in front of the house, conversing with a gentleman and giving directions to the boys about removing the house banking.**

<sup>257</sup>Saturday,<sup>258</sup> 29.—Rode out to the<sup>259</sup> prairie with my brothers William and Samuel, and John Topham, and apportioned a lot<sup>260</sup> between sister Mul[holland] and John Scott.<sup>261</sup>

<sup>262</sup>Elders B[igham]. Young, H[eber]. C. Kimball, W[ilford]. Woodruff, Geo[rge].<sup>263</sup> A. Smith, Joseph Young, and Peter Haws rode to Augusta, Iowa.

243. Detail about destruction of barns not in JSj [1843], 179, and was inserted interlinearly in RDft 7:27 (TB).

244. *Source*: JSj [1843], 180 (WR) (*APR*, 374; *JSP* 2:373), with light editing. Deleted material supplied here in bold type.

245. Book D-1, 1541: omits day of week

246. *Source*: Possibly based on NLB&D, entry No. 125, which reads: "April 26th[.] Wilford Woodruff Deed to Joseph smith Trustee in Trust for N. ½ of Lot 4 in B 12 of Kimballs addition to Nauvoo. Dated April 26th 1843." This source also lists the deed as being recorded in Hancock County Deed Book A, 129-31.

247. *Source*: JSj [1843], 181 (WR) (*APR*, 374; *JSP* 2:373), lightly edited. Deleted material supplied here in bold type. Time not in JSj [1843], which was probably supplied by WCj [1842-45], vol. 3, 27 Apr. 1843 (DMQP, 4).

248. Book D-1, 1541: omits day of week

249. DHC 5:371: adds "to be his"

250. *Source*: This and next paragraph from WCj [1842-45], vol. 2, 27 Apr. 1843, and WCj [1843-44], vol. 3, 27 Apr. 1843 (DMQP, 4-5), with light editing, elaboration, and change to first person. Deleted material supplied here in bold type.

251. Under the same date in WCj [1843-44], vol. 3, the entry reads: "at 10 at bro Kimballs was M[arried] to M[argaret]. M[oon]. [*undeciphered shorthand*]" (DMQP, 4).

252. WCj [1843-44]: replaces "Nye" with "new"; RDft 7:28: "new <Nye> Lodge"; Book D-1, 1541 (different ink): "~~new~~ Nye Lodge"

253. WCj [1843-44]: omits "on the hill"

254. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

255. *Source*: JSj [1843], 182 (WR) (*APR*, 374; *JSP* 2:373). Deleted material supplied here in bold type.

256. Book D-1, 1541: omits day of week

257. *Source*: WCj [1843-44], vol. 3, 29 Apr. 1843 (*IC*, 99; *NTNLF*, 393), with light editing.

258. Book D-1, 1541: omits day of week

259. Book D-1, 1541: "<the>" (pos. JG)

260. WCj [1843-44]: "P.M. went to portion lot"

261. See below under 8 May, where Scott "was unwilling to give Sister Mulholland one-fourth of the lot as directed by me" (cf. DHC 5:384).

262. *Source*: Based on WWj, vol. 4, 29 Apr. 1843 (*WWj* 2:228). Cf. BYj, vol. 3, 29 Apr. 1843 (transcription in vol. 8, V.11), which does not mention Peter Haws.

263. Book D-1, 1541: "G."



<sup>264</sup>Sunday,<sup>265</sup> 30.—The brethren held a meeting at Augusta, and had a good time; **preached the Nauvoo House and many promised to assist in building it**, about 200<sup>266</sup> Saints were present. Augusta<sup>267</sup> is a flourishing little town; there are three saw mills, and<sup>268</sup> two flour mills, having excellent water privileges.

<sup>269</sup>At 10 a.m.; a trial commenced before the First Presidency. **Present Joseph Smith, councilors W[illiam]m Law and Sidney Rigdon.** Graham Coltrin vs. Anson Matthews<sup>270</sup>, being an appeal from the High Council on complaint:

First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him <sup>271</sup>sold to me<sup>272</sup>. Second, for transferring his <sup>273</sup>property in a way to enable him to bid defiance to the result and force of law, and to<sup>274</sup> evade the aforesaid contracts; thereby wronging me <sup>275</sup>out of my just claim to the same; and also for lying, &c., &c.<sup>276</sup> **Nauvoo, March 20th 1843.**

**Adjourned from 12 to 1½ o'clock P.M.** Witnesses for plaintiff—H[enry]. G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for <sup>277</sup>defense—

Two affidavits of George Reads<sup>278</sup>, Mrs. Matthews, bro[ther]. Browett, Samuel Thompson, Richard Slater.

Decision of the council<sup>279</sup> is, that the charges are not sustained. **(See Minutes on file)**  
**Adjourned to next Sunday 2 o'clock P.M.**

<sup>280</sup>Monday, May, 1. <sup>281</sup>—I rode out with Lucien Woodworth, and paid him £20 for the Nauvoo House, which I borrowed of William Allen.

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264. Source: WWj, vol. 4, 30 Apr. 1843 (WWj 2:228), with light editing. Deleted material supplied here in bold type. Cf. JSj [1843], 186 (WR) (APR, 375; JSP 2:374), which briefly notes: "B. Young[,] H. C. Kimball, W Woodruff & Geo. A Smith, & Joseph Young were at Augusta & Iowa and held meeting."

265. Book D-1, 1541: omits day of week.

266. Book D-2, 185: "200{0}"

267. Book D-1, 1541 (darker ink): "{\Augusta/}" (JG)

268. Book D-1, 1541 (darker ink): "\&/" (JG)

269. Source: Account of trial based on JSj [1843], 184-85 (WR) (APR, 374-75; JSP 2:374-75), with light editing. Deleted material supplied here in bold type. Cf. Graham Coltrin vs. Anson Matthews, 30 Apr. 1843, JScSup, fd 2, 21-32 (WR).

270. JSj [1843], 184: "~~Anson Matthews vs~~ Graham Coltrin <vs Anson Matthews>" and adds "12 noon adjourned 1 hour. ~~Bro John Taylor took minutes in the P.M.~~"

271. DHC 5:371: adds "[Matthews]"

272. DHC 5:371: adds "[Coltrin]"

273. DHC 5:371: adds "[Matthews]"

274. JSj [1843], 184: replaces "and" with "to compel him"; Book D-1, 1541 (pencil): "~~to compel him~~ <and> ~~to~~" (pos. AC); Book D-2, 185: "[~~oe~~] {\and/} [~~oe~~] to" (LH)

275. DHC 5:371: adds "[Coltrin]"

276. DHC 5:371: omits second "&c."

277. DHC 5:372: adds "the"

278. JSj [1843], 185: "<2 affidavits of Geo Reads>"

279. JSj [1843], 185: replaces "council" with "court"

280. Source: JSj [1843], 187 (WR) (APR, 374-75), which reads: "Rode out forenoon and afternoon." WCj [1843-44], vol. 3, 1 May 1843 (DMQP, 5), which reads: "P.M. at prest. Josephs. he is gone out with Woodworth." Source for JS's financial exchanges with the two men undetermined.

281. Book D-1, 1542: "May 1 Monday"



<sup>282</sup>I insert fac-similes of<sup>283</sup> the six brass plates<sup>284</sup> found near Kinderhook, in Pike county<sup>285</sup>, Illinois, on April 23, by Mr. R[obert]. Wiley<sup>286</sup> and others<sup>287</sup>, while excavating a large mound<sup>288</sup>. They<sup>289</sup> found a skeleton about six feet from the surface of the earth, which must have stood<sup>290</sup> nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides<sup>291</sup> with ancient characters<sup>292</sup>.

[Fig. 4.]<sup>293</sup>

[DN 6 (10 September 1856): 209]

I have translated a portion of them, and find<sup>294</sup> they contain<sup>295</sup> the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the ruler of heaven and earth.

I extract<sup>296</sup> the following<sup>297</sup> from the *Times and Seasons*:—

<sup>298</sup>**ANCIENT RECORDS.**

**Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his**

282. Source: This and next paragraph from WCj [1843–44], vol. 3, 1 May 1843 (*IC*, 100; *NTNLF*, 393), with light editing and change to first person. WCj includes a tracing of one of the bell-shaped plates, measuring 2 $\frac{7}{8}$  high and 2 $\frac{1}{4}$  wide at bottom, tapering to 1 $\frac{3}{16}$  at top. First paragraph evidently emended using “Ancient Records,” *T&S* 4 (1 May 1843): 186.

283. WCj [1843–44]: replaces “insert facsimiles of” with “have seen”; Book D-1, 1542: “~~have seen~~ <insert facsimiles of>” (JG)

284. RDft 7:28: “<of a bell shape>”; Book D-1, 1542: “~~of a bell shape~~”. This detail probably from *T&S* 4:186.

285. WCj [1843–44]: omits “Kinderhook” and replaces “Pike” with “Adams”; probably from *T&S* 4:186.

286. WCj [1843–44]: omits date and “Mr. R. Wiley”; probably added from *T&S* 4:186; Book D-2, 185: “Mr. \R./ {\W/}iley” (LH)

287. WCj [1843–44]: replaces “and others” with “some persons”; Book D-1, 1542: “<& others>” (JG)

288. WCj [1843–44]: “who were digging in a mound”; *T&S* 4:186: “while excavating a large mound”

289. Book D-1, 1542: adds “~~had~~”

290. WCj [1843–44]: replaces “must have stood” with “was”; RDft 7:28: “~~was~~ <must have stood>”

291. WCj [1843–44], Book D-1, 1542: omit “on both sides”; Book D-2, 185: “<on both sides>” (LH). See next note.

292. WCj [1843–44]: adds “of language containing from 30 to 40 on each side of the plates”; Book D-1, 1542: “~~there being from 30 to 40 on each side of the plates~~”

293. *DN* has full-page facsimiles of twelve sides of six plates (p. 202; cf. *DHC* 5:374–76). At this point in left margin of Book D-1, 1542, appears an erased note: “[*erasure*] {~~leave a vacancy here Record~~} [*erasure*]”. Book D-2, 186, is left blank except for note written diagonally “left for facsimiles”. Facsimiles of the Kinderhook plates first appeared in a 12 x 15 inch broadside published 24 June 1843 by the *Nauvoo Neighbor* (original in *CHL*).

294. Book D-1, 1542 (darker ink), Book D-2, 187 (darker ink): “f{\i/}nd”

295. Book D-1, 1542: “contai{\n/}{\n/}nd”

296. *DHC* 5:372: replaces “extract” with “quote”

297. *DHC* 5:372: adds “editorial”

298. Source: “Ancient Records,” *T&S* 4 (1 May 1843): 185–87. Deleted material supplied here in bold type. Some of the deleted material was restored by BHR, while other portions were not. Title and first paragraph omitted in Book D-1, 1542, Book D-2, 187, and *DN*, but added in *DHC* 5:372–73.

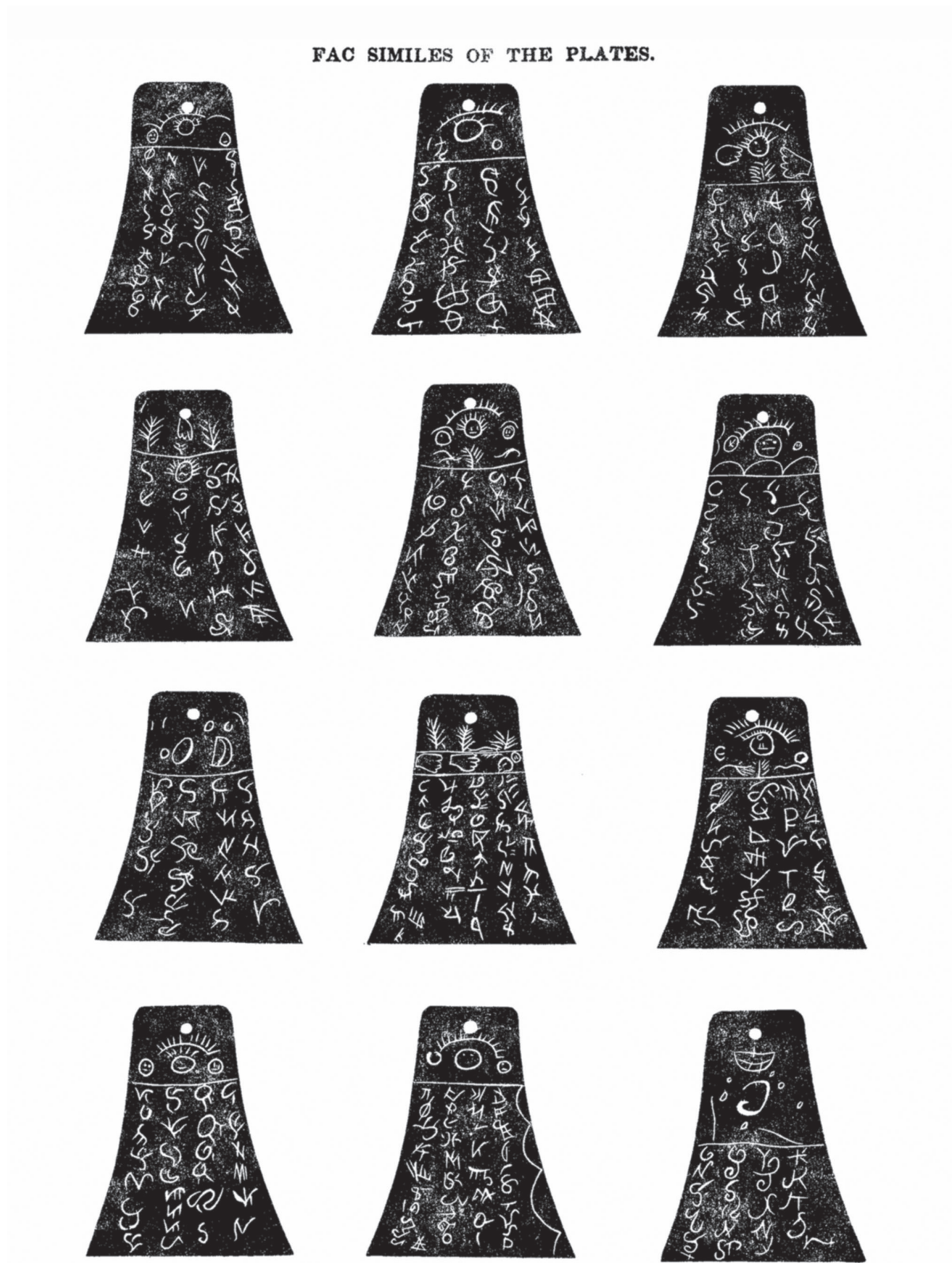


Fig. 4. Facsimiles of the Kinderhook Plates. *Deseret News* 6 (3 September 1856): 202.

expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The royal courts aided by geographers, thought it was impossible that another continent should or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to Scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid reality; and however unphilosophical and infidel the notion might be, men had to believe it; and it was soon found out that it would agree both with religion and philosophy.

<sup>299</sup>When the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity and pure religion, this objection was laid aside, as being untenable.

We were then told that the inhabitants of this continent were, and always had been, a rude, barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning, when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developments proved beyond a doubt, that there are ancient ruins in Central America, which, in point of magnificence, beauty, strength, and architectural design, vie with any of the most splendid ruins on the Asiatic Continent; when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently, particularly among this people.

The following letter and certificate<sup>300</sup>, will, perhaps, have a tendency to convince the skeptical that such things have been used, and that even the obnoxious Book of Mormon may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America, so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

<sup>301</sup>**Mr. Smith has had those plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a fac-simile of the plates and characters in this number. We are informed however, that he purposes returning with them for translation, if so, we may be able yet to furnish our readers with it.**

It will be seen by the annexed statement of the *Quincy Whig*, that there are more dreamers and money-diggers than Joseph Smith in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states, that "if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already in translating and publishing the Book of Mormon, and would advise the gentleman, and all interested, to read for themselves, and understand.<sup>302</sup> **We have no doubt, however, but Mr. Smith will be able to translate them.**

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299. T&S 4:185, DHC 5:373: add "So"

300. Book D-2, 187: "{\certificate/}" (LH)

301. This paragraph omitted in Book D-1, 1542, Book D-2, 187, and DN, but added in DHC 5:373.

302. Remainder of paragraph omitted in Book D-1, 1542, Book D-2, 187, and DN, but added in DHC 5:374.

“TO THE EDITOR OF THE TIMES AND SEASONS.

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock; about that time the rain began to fall, and he abandoned the work.

On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the encephalon, a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps; the rings and clasps appeared to be iron very much oxidated; the plates appeared first to be copper, and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates: accordingly I took them to my house, washed them with soap and water, and a woolen cloth; but finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read.

Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent<sup>303</sup> paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully,

A citizen of Kinderhook,

W. P. HARRIS, M.D.”

**The following certificate was forwarded for publication, at the same time.**

“We, the citizens of Kinderhook, whose names are annexed, do certify and declare that, on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates* of a bell shape, covered<sup>304</sup> with ancient characters. Said plates were very much oxidated—the bands and rings on said plates moldered into dust on a slight pressure. **The above described plates we have haded to Mr. Sharp for the purpose of taking them to Nauvoo.**

ROBERT WILEY,  
G. W. F. WARD,  
FAYETTE GRUBB,  
GEO. DECKENSON,  
J. R. SHARP,

W. P. HARRIS,  
W. LONGNECKER,  
IRA S. CURTIS,  
W. FUGATE.”<sup>305</sup>

(From the *Quincy Whig*.)

“SINGULAR DISCOVERY—MATERIAL FOR ANOTHER MORMON BOOK.

<sup>306</sup>**A Mr. J. Roberts of Pike County, called upon us last Monday with a written description of a discovery which was recently made near Kinderhook, in that county. We have**

303. Book D-2, 188 (darker ink): “{\excellent/}” (LH)

304. Book D-2, 188: “<{~~on both sides~~}>” (prob. LH)

305. DHC 5:377: changes order of names

306. First paragraph omitted in Book D-1, 1543, Book D-2, 188, and DN, but added in DHC 5:377.

not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

<sup>307</sup>A young man by the name of Wiley, a resident in Kinderhook, Pike county<sup>308</sup>,  
<sup>309</sup>**dreamed three nights in succession, that in a certain mound in the vicinity, there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself, and labored diligently one day in pursuit of a supposed treasure, by sinking a hole in the center of a mound**<sup>310</sup>.

Finding it quite laborious, he invited others to assist him. **Finally**, a company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone, that had **apparently** been subjected to the action of fire; they removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled.

The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct.

There were six plates—four inches in length, one inch<sup>311</sup> and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each; on one side of the plates are parallel lines running lengthways.

**A few of the characters resemble, in their form, the Roman capitals of our alphabet—for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle; from this head proceeds marks or rays, resembling those which usually surround the head of Christ, in the pictorial representations of his person. There is also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates, has on it the figure of a large head by itself, with two [drawing of a pointing hand] pointing directly to it.**

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the<sup>312</sup> ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. A [Mormon]<sup>313</sup> person<sup>314</sup> present when the plates were found, **who it is said, leaped for joy at the discovery, and** remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones in the last stage of decomposition; **also some braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited**

307. T&S 4:186, DHC 5:377: add “It appeared that”

308. T&S 4:186, DHC 5:377: omit “Pike county”

309. Following bolded text deleted in Book D-1, 1543, Book D-2, 188, and DN, but added in DHC 5:377.

310. Book D-2, 188:“{\a mound/}” (LH)

311. Book D-2, 188:“<inch>” (LH)

312. Book D-2, 188:“<the>” (prob. LH)

313. Brackets this editor’s.

314. T&S 4:187: replaces “A person” with “We learn there was a Mormon”



**there; this was also in the last stage of decay.** There were but few bones found **in the mound**, and it is believed that it was but the burial-place of **a small number, perhaps of** a person or family of distinction, in ages long gone by, and that these plates<sup>315</sup> contain the history of the times, or of a people, that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

**On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground. Showing the great antiquity of the mounds, and of course, all that is buried within them. These mounds like others, that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.**

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet.<sup>316</sup> The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living.”

<sup>317</sup>Slavery was<sup>318</sup> this day abolished in every part of the British dominions in India,<sup>319</sup> under the administration of Lord Ellenborough.

<sup>320</sup>Tuesday,<sup>321</sup> 2.—Rode out in the forenoon. About 3 p.m., the *Maid of Iowa* arrived from St. Louis. I was on the bank of the river, awaiting the arrival of my wife<sup>322</sup>, who returned with Lorin Walker. **W[illiam]. W. Phelps returned from Louisville.**

<sup>323</sup>Elders B[righam]. Young, H[eber]. C. Kimball, W[ilford]. Woodruff, Geo[rge]. A. Smith and Joseph Young returned from Augusta [Iowa].

<sup>324</sup>John E. Page wrote me a letter, wanting to dispose of church property, and establish a printing press in Pittsburgh, on which I directed the Twelve to send him to Liberia, or some other place in order to save him.

<sup>325</sup>About 1 p.m., the mate of the ship *Yorkshire* opened the Testament at the 27th chapter of Acts,

315. Book D-2, 189 (pencil): “<plates>” (US)

316. Book D-2, 189: adds erasure

317. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

318. Book D-1, 1544 (darker ink): “{ \was/ }” (JG)

319. Remainder of paragraph added by JG in darker ink at *eoln* in Book D-1, 1544.

320. *Source*: JSj [1843], 188 (WR) (*APR*, 375), with editing and change to first person. Deleted material supplied here in bold type.

321. Book D-1, 1544: omits day of week

322. Book D-1, 1544 (darker ink): “<wife> ~~Emma~~” (JG); Book D-2, 189: “wife ~~Emma~~”

323. This paragraph added interlinearly by LH in Book D-1, 1544, and incorporated by LH in Book D-2, 189, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). *Source*: BYj, vol. 3, 2 May 1843 (transcription in vol. 8, V.11).

324. *Source*: J. E. Page, Pittsburgh, PA, to First Presidency and Quorum of Twelve, Nauvoo, IL, 2 May 1843, JSLR, Bx 3, fd 4, 91–94 (transcription in vol. 8, V.12). On the cover page of Page’s letter is a note in WR’s hand: “Bro Phelps says. Joseph said send him [Page] to Liberia he must be Sent off Somewher[e] to Save him. The Twelve must attend to it.”

325. *Source*: This and next paragraph probably TB’s reminiscence, which he added interlinearly in RDft 7:29. On these days, TB recorded in his journal: “2nd a [faint?] wind in our favor all day at night lightened very much. far more <& quicker> than ever I saw ~~an~~ at noon saw a Steamer and <thro the day> several vessels steering in same [dir[ect]ion?] in morning a woodpecker was shot— /saw several dolphins\

3rd at ¼ past 2 in the morning we were much alarmed by a crash and an awakening I was told that all the masts & sails were blown over— I found that the lightning was flashing in an uncommon manner & a wind came & [illegible] the carried away the foretopmast & all the topmasts & Gil— & all the Upper sails, left us a perfect pit[i]able object—all day we were getting in the sails. broken spurs &c and we were drifting away with the current. saw land to

and asked the passengers how they would feel to be shipwrecked like Paul? Elder Thomas<sup>326</sup> Bullock replied instantly, “It is very likely we shall be shipwrecked, but the hull of this old<sup>327</sup> vessel has got to carry us safe into New Orleans.” The mate was then called away to hoist the fore-top-royal sail.

Between 1 and 2 next morning, when off Cape St. Antonio, Cuba, there was much<sup>328</sup> vivid lightning, when a white squall caught the fore-top-royal sail; which careened the vessel, when the foremast, mainmast, and mizzenmast, snapped asunder with an awful crash; the whole of the masts above, with the jib and spanker<sup>329</sup>, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted: at daybreak found the deck all in confusion,<sup>330</sup> and a complete wreck. During the day, hoisted a sail from the stump<sup>331</sup> of the mainmast, to the bow of the vessel—thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans.

<sup>332</sup>Wednesday,<sup>333</sup> 3.—Called at the office and drank a glass of wine with sister Jenetta Richards, made by her mother in England; and reviewed a portion<sup>334</sup> of the conference minutes **[at] 10 o’clock.**

Two p.m., Mayor’s court, “City vs. A. Gay,” on complaint of William Law, for unbecoming language, and refusing to leave the store when **Law** told **him** to **leave**<sup>335</sup>. Fined \$5 and costs.

Directed a letter to be written to Gen. James Adams, of Springfield, to have him meet the *Maid of Iowa* on her return from St. Louis, and arrange with the proprietors to turn her into a Nauvoo ferry boat; which <sup>336</sup>was done<sup>337</sup> the<sup>338</sup> same hour **and sent out instructions by W[illard]. R[ichards].**

This day the first number of the *Nauvoo Neighbor* was<sup>339</sup> issued by [John] Taylor and [Wilford] Woodruff, in place of the *Wasp* which ceased, and I here insert their<sup>340</sup> first editorial:—

<sup>341</sup>We now, according to promise, present our young friend before the world, in his new dress, and with his new name. As the last week has been one of the warm weeks in the spring, when vegetation springs forth, and life and animation is<sup>342</sup> given to the vegetable world; so our efforts to cultivate the plant of intelligence, having been watered by industry, enlivened by perseverance, and warmed by the genial rays of patronage, have not been unsuccessful, for the young gentleman has grown in one short week to double his former size.

Relative to his dress, we have to apologize a little; as we did not live near a store, we could

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the no[r]th. in evening managed to get four sails set. & sail ab[ou]t. 2 or 3 knots an hour saw several dolphins the most beautiful fish I ever saw” (TBJ [1843], 2-3 May 1843).

326. Book D-1, 1544 (darker ink): adds “\Thomas/” at *boln* in margin (LH)

327. Book D-1, 1544 (darker ink): “<old>” (JG)

328. Book D-1, 1544: “<there was much>” (JG)

329. Book D-1, 1544 (darker ink): “<and spanker>” (JG)

330. Remainder of paragraph written at bottom of Book D-1, 1544, keyed to this location with an asterisk (LH).

331. Book D-2, 189: adds “~~of the stump~~”

332. Source: Following four paragraphs from JSJ [1843], 189-90 (WR) (*APR*, 375). Deleted material supplied here in bold type.

333. Book D-1, 1544: omits day of week

334. JSJ [1843], 189: replaces “a portion” with “of the first half day”

335. Book D-1, 1544, Book D-2, 189: add “~~leave~~”

336. DHC 5:380: adds “letter”

337. DHC 5:380: replaces “done” with “written”

338. Book D-1, 1545: “<the>” (pos. JG)

339. Book D-1, 1545: omits “was”; Book D-2, 189: “<was>” (LH)

340. DHC 5:380: replaces “their” with “the”

341. Source: NN 1 (3 May 1843): [2].

342. DHC 5:381: “are”



not get all the trimmings which we could have desired, to have made him pass so well with the *elite* in the fashionable world. However, among plain folks<sup>343</sup> he will now pass very well, and we soon expect to see him in a form that will suit the taste of the most fastidious.

Relative to the course<sup>344</sup> that we shall pursue, we shall endeavor to cultivate a friendly feeling towards all, and not interfere with the rights of others, either politically or religiously. We shall advocate the cause of the innocent and oppressed, uphold the cause of right, sustain the principles of republicanism, and fly to the succor of the helpless and forlorn, pouring in oil and wine to their wounds, and acting in every way to all the human family in the capacity that our name imports, viz., that of a neighbor.

We have had and may have to defend ourselves against the oppressions, persecutions, and innovations of men. And if this should be the case, we shall not shrink from the task; but shall fearlessly and unflinchingly defend our rights, sustaining that liberty which our glorious Constitution guarantees to every American citizen, for which our fathers jeopardized their liberty, their lives, and their sacred honor.

Amidst the warring elements that are disturbing the world, we are glad to find so amiable and friendly<sup>345</sup> spirit manifested to us at the present time by the<sup>346</sup> press, and we can assure them that so long as they let us alone we shall not interfere with them.

It has been our study to avoid contention, and we have never interfered with others until they have thrown down<sup>347</sup> the gauntlet: and as we have not been up to the present<sup>348</sup>, so we are determined for the future not to be the aggressors.

We have always endeavored to cultivate a spirit of friendship, amity and peace with mankind; if we have not succeeded, the fault has not been with us. Rumor, with her ten thousand tongues, has always been busy circulating falsehood and misrepresentation concerning us, and men have<sup>349</sup> frequently, in the absence of correct information, entertained unfavorable opinions concerning us, and have spoken as they thought; but when they have been better informed, they have regretted their course, and have seen that calumny has been like a viper in our path and has stung like an adder.

In regard to our political rights, our religion has frequently been made use of by political demagogues as a bugbear to deprive us of the free untrammelled rights of American citizens. This is a thing that we have always protested against, and we always shall, so long as that blood that fired the bosoms of our ancestors who fought, bled, and died, in defense of *equal* rights, flows through our veins.

Concerning religion, we consider that all men have a right to worship Almighty God according to the dictates of their own conscience; and while we allow all men freely to enjoy this privilege untrammelled by us, we look upon all men that would abridge us, or others in their religious rights, as enemies to the Constitution, recreant to the principles of republicanism, and whilst they render themselves despicable, they are striking a secret, but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, sailors' rights, we shall always sustain.

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343. Book D-2, 190:“{\among plain folks/}” (LH)

344. Book D-2, 190:“{\the course/}” (LH)

345. NN 1:[2], DHC 5:381: add “a”

346. Book D-1, 1545:“<the>” (pos. JG)

347. Book D-2, 190:“<down>” (LH)

348. DHC 5:381: adds “the aggressors”

349. Book D-2, 190:“{\men have/}” (LH)

<sup>350</sup>Thursday,<sup>351</sup> 4.—At 4 p.m., **called at the office and heard**<sup>352</sup> read a letter from James Arlington Bennett, showing that he was sick, and could not attend the inspection of the Nauvoo Legion, according to his appointment<sup>353</sup>.

**After supper called again [at the office] and left a letter from [James W.] Woods and gave instructions about a deed from Geo[rge] W. Robinson to Carlos Granger.**

**7 o'clock.** Having received a letter from Geo[rge] W. Robinson,<sup>354</sup> in relation to his land difficulties, I went to Sidney Rigdon and procured a deed for Carlos Granger's farm, and settled that business. **Returned home and read it.**

<sup>355</sup>Friday,<sup>356</sup> 5.—Told the Temple Committee that I had a right to take away any property I chose from the Temple office or store, and they had no right to stand in the way. It is the people that are to dictate me, and not the committee. All the property I have belongs to the Temple, and what I do is for the benefit of the Temple, and you have no authority, only as you receive it from me.

Received the following:—

<sup>357</sup>New York, 7th April, 1843.

JOSEPH SMITH, ESQ.:

Dear Sir:—I received on Saturday last, a letter from Mr. Catlin, notifying me that the equity of redemption in my Nauvoo property would be sold on the 12th instant, and asking me whether I wished it to be purchased for me—I suppose it is quite immaterial whether I or you hold the right of redeeming, for if it should again come into my possession, I wish it understood distinctly by them who have built upon it, that I shall not attempt to take their buildings from them, but shall be ready at any time to give them a lease of their lots for a very long period, at a reasonable rent. My wish, as well as my interest, leads me to conciliate and make them my friends, instead of making them my enemies.

Your obedient servant,  
H. R. HOTCHKISS.

Which I recorded in the City Record of Deeds:—

<sup>358</sup>Recorder's Office, May 5, 1843.

State of Illinois,     }  
City of Nauvoo,     } ss.

I, Joseph Smith, recorder in and for the said city of Nauvoo, Hancock county, and State

350. *Source*: Following three paragraphs from JSj [1843], 191 (WR) (*APR*, 375), with light editing, elaboration, and change to first person. Deleted material supplied here in bold type.

351. Book D-1, 1546: omits day of week

352. JSj [1843], 191: omits "heard"

353. JSj [1843], 191: "<showing that he was sick and could not be at inspection of the Legion as had been expected>"

354. See G. W. Robinson, La Harpe, IL to JS, Nauvoo, IL, 26 Apr. 1843, JSLR, Bx 3, fd 4, 81-82.

355. *Source*: WCj [1843-44], vol. 3, 5 May 1843 (*IC*, 100-101; *NTNLF*, 393-94; *DMQP*, 5), with light editing and change to first person.

356. Book D-1, 1546: omits day of week

357. *Source*: H. R. Hotchkiss, New York, NY, to JS, Nauvoo, IL, 7 Apr. 1843, JSLR, Bx 3, fd 4, 71-74.

358. *Source*: Following recorded on back of the above letter (JSLR, Bx 3, fd 4, 71-74). See also NLB&D, No. 134, which reads: "May 5th Letter of Preemption from H. R. Hotchkiss to Joseph Smith. Dated New York April 7th 1843" (WC).

aforesaid, do hereby certify that the within letter was duly recorded in Book A, page 140, and numbered 134.

JOSEPH SMITH, Recorder,

By William Clayton, Clerk.

<sup>359</sup>Saturday, 6.<sup>360</sup>—In the morning had an interview with a lecturer on Mesmerism and Phrenology. Objected to his performing in the city; **thought we had been imposed upon enough by such kind of things.**<sup>361</sup> Also an interview with a Methodist preacher, and conversed about his God without body or parts.

At 9½ a.m., I mounted with my staff, and with the band and about a dozen ladies led by Emma, and<sup>362</sup> proceeded to the general parade-ground of the Nauvoo Legion, east of my farm on the prairie.

<sup>363</sup>The Legion looked well, better than on any former occasion, and they performed their evolutions in admirable style. The officers did honor to the Legion; many of them were equipped and armed *cap-a-pie*. The men were in good spirits: they<sup>364</sup> had made great improvements both in uniform and discipline, and we felt proud to be associated with a body of men which in point of discipline, uniform, appearance and a knowledge of military tactics, are the pride of Illinois, one of its strongest defenses, and a great bulwark of the western country.

In the course of my remarks on the prairie, I told the Legion, that<sup>365</sup> when we have petitioned those in power for assistance, they have always told us they had no power to help us, *damn such traitors*<sup>366</sup>.—When they give me the<sup>367</sup> power to protect the innocent, I will never say I can do nothing for their good<sup>368</sup>; I will exercise that power, so help me God. At the close of the address the Legion marched to the city and disbanded in Main street, about 2 p.m.; the day<sup>369</sup> being windy and very cold.

There were two United States officers, and General Swazey, of Iowa, present,<sup>370</sup> who expressed great satisfaction at our appearance and evolutions.

**7½ to 11½** in the evening **in the court room over the store** attended Mr. Vicker's performance of wire dancing, legerdemain, magic, &c., &c.

<sup>371</sup>A conference was held at Toulon, Stark county, Illinois; 5 branches, 17 elders, 3 priests, 4 teachers, 2 deacons, and 129 members were represented.

<sup>372</sup>A branch has been recently organized at Lyons, Wayne county, New York, consisting of 2 elders, 1 priest, 1 teacher, and 22 members.

359. Source: Following six paragraphs based on JSj [1843], 193-96 (WR) (APR, 375-76), and NN 1 (10 May 1843): [6], with light editing and change to first person. Contributions from NN identified in notes, and material deleted from JSj supplied in bold type. Cf. NLHi, [5] (transcription in vol. 8, V.1); NLHi Dft, 8.

360. Book D-1, 1547: "May 6."

361. Preceding bolded text added here from canceled portion of JSj [1843], 193.

362. Book D-1, 1547 (darker ink): "<and>" (prob. JG)

363. Source: This paragraph from NN 1:[6].

364. Book D-1, 1547: "<they>" (LH)

365. Book D-1, 1547 (darker ink): "<that>" (prob. JG)

366. JSj [1843], 194: replaces "traitors" with "powers"

367. Book D-1, 1547: "<the>" (prob. JG)

368. JSj [1843], 194: "<I will never say ... their good>"

369. Book D-1, 1547 (darker ink): "<the day>" (JG)

370. Remainder of paragraph from NN 1:[6].

371. Source: Based on "Conference in Toulon, Stark County, Illinois," T&S 4 (1 Sept. 1843): 317.

372. Source: Based on "Minutes of a Conference," T&S 4 (1 Sept. 1843): 317-18.

[DN 6 (17 September 1856): 217]

<sup>373</sup>Sunday, 7. <sup>374</sup>—In the <sup>375</sup>forenoon I was visited by several gentlemen, concerning the plates which<sup>376</sup> were dug out **[of] a mound** near Kinderhook<sup>377</sup>. **Sent by W[illia]m Smith to the office for Hebrew Bible and Lexicon. Mr. Vickers the wire dancer called.**

**A.M.** The council of the First Presidency met **and adjourned one week. 2 P.M. President not well, councilors acted. Evening preaching by Elder Hyde, text Luke 21[st] Chapter.**

<sup>378</sup>Elder B[ingham]. Young preached at La Harpe.

<sup>379</sup>Monday, <sup>380</sup>8.—I called at the<sup>381</sup> office at 7 a.m., with a supersedeas to stay suit, Thompson vs. Dixon.

<sup>382</sup>John Scott was unwilling<sup>383</sup> to give sister Mulholland one-fourth of the lot, as directed by me.

<sup>384</sup>Tuesday, <sup>385</sup>9.—In company with my wife, mother, and my adult family, <sup>386</sup>Sidney Rigdon, P[arley]. P. Pratt, John Taylor, W[ilford]. Woodruff, and about one hundred gentlemen and ladies **[went] on [board] the *Maid of Iowa* [and]**<sup>387</sup> started **to go up Skunk River** at 10 min[utes]. before 8 a.m., from the Nauvoo dock, under a salute of cannon<sup>388</sup>, having on board a fine band of music<sup>389</sup>.

<sup>390</sup>We had an excellent address from our esteemed friend, P[arley]. P. Pratt: the band performed its part well,—much good humor and hilarity prevailed. The captain and officers on board did all they could to make us comfortable, and we had a very agreeable and pleasant trip.

We started with the intention of visiting Augusta, but in consequence of the lowness of Skunk<sup>391</sup> river, it was impracticable; we therefore altered our course to Burlington, touching at Fort Madison on our way up, and at Shokoquon on our return.

<sup>392</sup>In consequence of the Governor of Iowa having refused to withdraw a writ reported to have

373. *Source*: This and next paragraph from JSj [1843], 196 (WR) (*APR*, 376), with light editing and change to first person. Deleted material supplied here in bold type.

374. Book D-1, 1547: “7 Sunday.”

375. Handwriting of LH ends; RLC begins in Book D-1, 1547, and continues to p. 1556 (chap. 21).

376. DHC 5:384: replaces “which” with “that”

377. JSj [1843], 197: replaces “Kinderhook” with “qunig”

378. *Source*: Based on BYj, vol. 3, 7 May 1843 (transcription in vol. 8, V.11).

379. *Source*: JSj [1843], 197 (WR) (*APR*, 376).

380. Book D-1, 1547: omits “Monday”

381. Book D-1, 1547: “<the>” (pos. JG)

382. *Source*: WCj [1843–44], vol. 3, 8 May 1843 (DMQP, 5), with light editing and change to first person.

383. Book D-1, 1547: “{ \was unwilling/ }” (JG)

384. *Source*: This day’s entry (except paragraph interlinearly inserted) from JSj [1843], 198 (WR) (*APR*, 376), and NN 1 (10 May 1843): [6], with editing and elaboration. Contributions from NN identified in footnotes, and material deleted from JSj supplied in bold type. Cf. WWj, vol. 4, 9 May 1843 (*WWj* 2:229).

385. Book D-1, 1547: omits “Tuesday”

386. DHC 5:384: adds “also”

387. DHC 5:384: adds “went aboard the *Maid of Iowa*”

388. JSj [1843], 198: “<from Nauvoo Dock with salute of cannon>”

389. JSj [1843], 198: omits “having . . . music”

390. This and next paragraph from NN 1: [6].

391. DHC 5:385: “Shunk”

392. This paragraph added interlinearly by TB in Book D-1, 1547, sometime after RLC recorded on this page, which was probably between 9 Feb.–19 Mar. 1855, and before LH copied it into Book D-2, 192, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). *Source*: Perhaps added under the direction of participant WW, although not specifically mentioned in his journal.

been issued on a demand from the executive of Missouri, on the same charge<sup>393</sup> as that for which I had been discharged by Judge Pope, I dispensed with the pleasure of calling upon my friends in Burlington and Fort Madison: during our stay at those places, I kept myself concealed on the boat.

<sup>394</sup>The *Maid of Iowa* did well; her accommodations are good for the size of the boat, and she performed her trip in less time than we anticipated; **had a very pleasant day and time**, and we returned home about eight p.m.

<sup>395</sup>Wednesday,<sup>396</sup> 10.—**11 [a.m.] Court, Alford vs. Gurney.** Directed Dr. [Willard] Richards never to let the court-room be occupied by any person until he received \$2 in advance.

The blossoms on the apple and other trees appeared.

<sup>397</sup>Took my brother William, Elders J[edediah]. M. Grant, E[benezer]. Robinson and Horace K. Whitney in my carriage to the Upper Steam Boat landing and back. They were intending to start on their mission<sup>398</sup>, but no steamboat came.

<sup>399</sup>A meeting of the Saints <sup>400</sup>at Leechburgh, P[ennsylvania].<sup>401</sup>, numbered<sup>402</sup> 5 elders, 2 priests, 1 teacher and 50 members.

<sup>403</sup>Thursday,<sup>404</sup> 11.—At 6 a.m., baptized <sup>405</sup>Lo[u]isa Beeman, Sarah Alley and others.

Eight a.m., went to see the new carriage made by Thomas Moore, which was ready for traveling. Emma went to Quincy in the new carriage: I rode out as far as the prairie.

<sup>406</sup>Ten a.m., B[righam]. Young, H[eber]. C. Kimball, P[arley]. P. Pratt, O[rson]. Pratt, O[rson]. Hyde, W[ilford]. Woodruff, Geo[rge].<sup>407</sup> A. Smith, John Taylor and W[illard]. Richards assembled in council, and voted—

That Addison Pratt, Noah Rogers, Benjamin F. Grouard,<sup>408</sup> and Knowlton F. Hanks go on a mission to the Pacific Isles; Captain Dan Jones <sup>409</sup>prepare himself to take a mission to Wales; James Sloan go to Ireland; Reuben Hedlock, John Cairnes, and Samuel James to England; and that Reuben Hedlock preside over the Church, &c.<sup>410</sup>, and be<sup>411</sup> assisted by Elders Hiram Clark and Thomas Ward; that bro[ther]. Cairnes go to Scotland, <sup>412</sup>Lucius N. Scovil to England, under the direction of brother

393. Book D-2, 192: “charge{s}”

394. First sentence of this paragraph from NN 1:[6].

395. *Source*: This and next paragraph from JSj [1843], 199 (WR) (*APR*, 376-77). Deleted material supplied here in bold type.

396. Book D-1, 1548: omits day of week

397. *Source*: Based on WCj [1843-44], vol. 3, 10 May 1843.

398. DHC 5:385: “missions”

399. *Source*: Based on “Leechburg Conference Minutes,” *T&S* 4 (15 Aug. 1843): 295.

400. DHC 5:385: adds “was held”

401. Book D-1, 1548: “\Pa./” (JG)

402. Book D-1, 1548: “number{\ed/}”

403. *Source*: This and next paragraph based on JSj [1843], 200 (WR) (*APR*, 377).

404. Book D-1, 1548: omits day of week

405. JSj [1843], 200: “[blank space] Snow”; Book D-1, 1548: “[blank space] ~~Snow~~”

406. *Source*: Following three paragraphs from QTAM [1840-44], 11 May 1843 (WR), with light editing and reordering (transcription in vol. 8,V.3). Cf. brief mention of meeting in JSj [1843], 200 (WR) (*APR*, 377).

407. Book D-1, 1548: “G.”

408. QTAM [1840-44]: “<Noah Rogers[,] Benjamin Grouard>”

409. QTAM [1840-44]: adds “of the Maid of Iowa”

410. DHC 5:386: replaces “&c.” with “in Great Britain.”

411. Book D-1, 1548: “\&c, & be/” (JG)

412. Book D-1, 1548, Book D-2, 193: add “and”

Hedlock, and that Amos Fielding come immediately to Nauvoo, or be cut off from<sup>413</sup> the church: also<sup>414</sup>, that this quorum recommend George Walker to President Joseph Smith, as clerk of the Nauvoo House.

President Young stated that [Lucien] Woodworth had offered the use of his draft for the Nauvoo House, table, &c., if any one would copy it, but he had not time to comply with the request of the quorum to furnish a full draft.

<sup>415</sup>Friday,<sup>416</sup> 12.—Purchased half of the steamer *Maid of Iowa* from Moffatt; and Captain Dan Jones commenced running her between Nauvoo and Montrose as a ferry-boat.

At sunrise Bishop George Miller arrived with a raft of 50,000 feet of pine lumber for the Temple and Nauvoo House<sup>417</sup>, from the pinery on Black river, Wisconsin, where the snow was about 2½ feet deep in the winter.

<sup>418</sup>In a<sup>419</sup> council of the Twelve it was agreed to visit Lima, La Harpe, and Ramus, and hold conferences concerning the Nauvoo House.

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413. Book D-2, 193:“{\from/}” (LH)

414. Book D-1, 1548:“<also>” (JG)

415. *Source*: This and next paragraph from JSj [1843], 201 (WR) (*APR*, 377), with light editing and elaboration.

416. Book D-1, 1548: omits day of week

417. Book D-1, 1548:“<for the Temple and Nauvoo House>” (RLC)

418. *Source*: Based on WWj, vol. 4, 12 May 1843 (*WWj* 2:229).

419. DHC 5:386: replaces “a” with “the”





20.

JOSEPH SMITH ON  
ETERNITY OF MARRIAGE

May 1843

[DN 6 (17 September 1856): 217 (cont.)]

<sup>1</sup>Saturday,<sup>2</sup> [May] 13 [1843].—I rode to Yelrome<sup>3</sup>, in company with brothers [Wilford] Woodruff and Geo[rge]. A. Smith, and tarried for the night with Father Morley. Brothers Woodruff and Smith slept at bro[ther]. Durfee's.<sup>4</sup> Brother B[ri]gham]. Young went to La Harpe, and brothers H[eber]. C. Kimball and O[rson]. Pratt<sup>5</sup> to Ramus **to hold conferences concerning [the] Nauvoo House on the Morrow. Dr. Samuel Bennett's wife's mother died very suddenly.**

Sunday, 14.—Meeting at Yelrome, where I preached; <sup>6</sup>the following is<sup>7</sup> a synopsis reported by Elder Woodruff.

<sup>8</sup>It is not wisdom that we should have all knowledge at once presented before us, but that we should have a little at a time<sup>9</sup>; then we can comprehend it. He<sup>10</sup> then read the second epistle of Peter, 1st chap[ter]., 16 to last verses; and dwelt upon the 19th verse with some remarks.

Add to your faith knowledge, &c. The principle of knowledge is the principle of salvation; this principle can be comprehended by the faithful and diligent, and every<sup>11</sup> one that does<sup>12</sup>

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1. Source: JSj [1843], 202 (WR) (*APR*, 377), with editing and elaboration. Deleted material supplied here in bold type. Cf. WWj, vol. 4, 13 May 1843 (*WWj* 2:229; *WJS*, 200–202).

2. Book D-1, 1548: omits day of week

3. JSj [1843], 202 (different ink or pencil): “to Lima <to Yelrome>”

4. “and tarried for the night ... Durfee's” is an elaboration not in JSj [1843], 202, which may have been supplied by WW, although it is not mentioned in his journal.

5. JSj [1843], 202 (different ink or pencil): “<& O Pratt>”

6. DHC 5:387 brackets next sentence.

7. Book D-2, 193: “{\is/}” (LH)

8. Source: RDft 7:31 directs scribe to copy NSB, 6–8 (LH), which was copied from WWj, vol. 4, 14 May 1843 (*WWj* 2:229–32), on 17–18 Apr. 1854 (*CHOj* 17:6–7), and edited by TB.

9. WWj: omits “at a time”; NSB, 6: “<at a time>”

10. DHC 5:387: replaces “He” with “President Smith”

11. WWj: replaces “by the faithful and diligent, and every” with “for any”; NSB, 6: “~~for any~~ <by the faithful and diligent & every>”

12. WWj: replaces “does” with “can”; NSB, 6: “~~can~~ <does>”

not obtain<sup>13</sup> knowledge sufficient<sup>14</sup> to be saved, will be condemned<sup>15</sup>. The principle of salvation is given us through the knowledge of Jesus Christ.

Salvation is nothing more or<sup>16</sup> less than to triumph over all our enemies, and put them under our feet; and when we have power to put all enemies under our feet<sup>17</sup> in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved; as in the case of Jesus, who<sup>18</sup> was to reign until he had put all enemies under his feet, and the last enemy was death.

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle.

Now, in this world mankind are naturally selfish, ambitious, and striving to excel one above another, yet some are willing to build up others as well as themselves; so in the other world there are a variety of spirits, some<sup>19</sup> seek to excel; and this was the case with Lucifer<sup>20</sup>, when he fell, he sought for things which were unlawful, hence he was cast<sup>21</sup> down, and it is said he drew many away<sup>22</sup> with him, and the greatness of his punishment is, that he shall not have a tabernacle; this is his punishment; so the Devil, thinking to thwart the decree of God, by going up and down in<sup>23</sup> the earth, seeking whom he may destroy; any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there glorying in it mightily, not<sup>24</sup> thinking<sup>25</sup> that he had got<sup>26</sup> <sup>27</sup>a stolen tabernacle<sup>28</sup>; and by-and-by some one having<sup>29</sup> authority will come along and cast him out, and restore the tabernacle to its rightful owner<sup>30</sup>; but<sup>31</sup> the devil steals a tabernacle, because he has not one of his own; but if he steals one, he is always<sup>32</sup> liable to be turned out of doors.

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to<sup>33</sup> add to their faith virtue, knowledge, temperance, &c., yet he exhorts them to make their calling and election sure, and though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a<sup>34</sup> more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy, than to<sup>35</sup> hear the voice of God saying, this is my beloved Son, &c.

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13. WWj: replaces “obtain” with “get”; NSB, 6: at *boln* “\obtain/ ~~get~~”

14. WWj: omits “sufficient”; NSB, 6: “<sufficient>”

15. WWj: replaces “condemned” with “damned”; NSB, 6: “~~damned~~ <condemned>”

16. DHC 5:387: “nor”

17. Book D-1, 1549: “<and when we ... feet>” (RLC)

18. WWj: replaces “who” with “he”; NSB, 6: “who” overwrites “he”

19. WWj: adds “who”; NSB, 6: “~~who~~”

20. WWj: replaces “Lucifer” with “the devil”; NSB, 6: “~~the devil~~ <Lucifer>”

21. DHC 5:388: replaces “cast” with “sent”

22. WWj: “drew away many”

23. Book D-2, 194: “{\i/}n”

24. Book D-1, 1549: adds erasure

25. DHC 5:388: replaces “thinking” with “caring”

26. Book D-1, 1549 (darker ink): “<got>” (pos. RLC)

27. DHC 5:388: adds “merely”

28. DHC 5:388: replaces “tabernacle” with “body”

29. WWj: replaces “having” with “of”; NSB, 6: “~~of the~~ <having>”

30. Book D-2, 194: “own\er/”

31. DHC 5:388: omits “but”

32. WWj: omits “liable”; NSB, 6: “<liable>”

33. WWj: adds “~~make their~~ Calling”

34. Book D-1, 1549: “{\a/}”

35. Book D-2, 194: “{\to/}”

Now for the secret and grand key. Though they might hear the voice of God, and know that Jesus was the son of God<sup>36</sup>, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him; they then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God; then having this<sup>37</sup> promise sealed unto them, it was as<sup>38</sup> an anchor to the soul, sure and steadfast, though the thunders might roll, and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they with all their boasted religion, piety, and sacredness, while at the same time they are crying out against prophets, apostles, angels, revelations, prophesyings<sup>39</sup> and visions, &c.; why they are just ripening for the damnation of hell. They will be<sup>40</sup> damned, for they reject the most glorious principle of the gospel of Jesus Christ, and treat with disdain and trample under foot the <sup>41</sup>key that unlocks the heavens, and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on, and continue to call upon God until you make your calling and election sure for yourselves by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, &c., &c.<sup>42</sup>

Elders Geo[rge]. A. Smith and W[ilford]. Woodruff followed him with a few remarks<sup>43</sup>, and meeting closed for one hour, when<sup>44</sup> we met again. W[ilford]. Woodruff<sup>45</sup> opened meeting, and spoke upon revelation, <sup>46</sup>obeying the commandments by building the Nauvoo House, and was followed by Geo[rge]. A. Smith upon the same subject. Elder Lorenzo Snow then spoke somewhat at length, concerning his mission to England, which was interesting.

After meeting<sup>47</sup> we all<sup>48</sup> rode to Lima, and took supper with Calvin Beebe, and while we were conversing with brother Joseph and brother [Isaac] Morley, brother Joseph made the following remarks:—

“The way to get along in any important matter, is<sup>49</sup> to gather unto yourselves wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be<sup>50</sup> wise and strong-minded men, but the strength of a strong-minded man will gener-

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36. Book D-1, 1549: “<& know that Jesus was the son of God>” (RLC)

37. Book D-2, 194: “th{\is/}”

38. Book D-2, 194: “\as/”; DHC 5:388: omits “as”

39. DHC 5:389: “prophesying”

40. Book D-2, 194: “{\be/}” (LH)

41. WWj, NSB, 7: add “main”; Book D-1, 1550: adds erasure

42. WWj: replaces “&c., &c.” with “Many other vary useful remarks were made on the occasion By Joseph the Seer”; NSB, 7: omits “&c., &c.”; DHC 5:389: omits one “&c.”

43. WWj: “Elder G. A. Smith followed with a few remarks. I also followed him”; NSB, 7: “Elder Geo. A. Smith followed with a few remarks. & W. Woodruff also followed him <with a few remarks,>”

44. WWj: replaces “when” with “&”; NSB, 7: “and <when>”

45. WWj: replaces “W. Woodruff” with “I”

46. DHC 5:389: adds “and”

47. WWj: replaces “After meeting” with “Then our meeting closed”; NSB, 7: “~~then our~~ <after> meeting closed”

48. DHC 5:389: omits “all”

49. WWj, NSB, 8: replace “is” with “was”; Book D-1, 1550 (darker ink): “{\is/}” (pos. LH)

50. WWj: omits “apt to be”; NSB, 8: “<apt to be>”

ally<sup>51</sup> create coarse features, like the rough strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features, something of his mind<sup>52</sup>.

Excitement has almost become the essence of my life, when that dies away I feel almost lost; when a man is reined up continually by excitement, he becomes strong and gains power and knowledge; but when he relaxes for a season, he loses much of his power and knowledge; but in all matters, temporal or spiritual, preaching the gospel of Jesus Christ, or in leading an army to battle, victory almost entirely depends upon good order and moderation. In going to battle move slowly, dress up into line, and though your enemy rush upon you with fury, meet them slowly but firmly; let not confusion or terror seize upon you<sup>53</sup>, but meet them firmly, and strike a heavy blow and conquer.

A man can bear a heavy burden by practice, and continuing to increase it. The inhabitants of this continent anciently were so constituted, and were so determined and persevering either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation, if they were going to battle, if they got any assistance from God, they<sup>54</sup> would have to obtain it by faith.”

<sup>55</sup>President Young preached at La Harpe.

<sup>56</sup>Almon W. Babbitt preached all the afternoon<sup>57</sup>, and prevented Elders Kimball and O[rson]. Pratt from giving instructions regarding their mission at<sup>58</sup> Ramus.

The wind blew terribly from the southwest all day.

<sup>59</sup>A naval action took<sup>60</sup> place between the Texan and Mexican fleets off<sup>61</sup> Campeachy.

<sup>62</sup>Edmund<sup>63</sup> Brazier, aged 18, was drowned in the Mississippi river, by the upsetting of a skiff. Samuel Karnes<sup>64</sup> was preserved from a similar fate by Capt[ain].<sup>65</sup> Dan Jones.

#### [DN 6 (24 September 1856): 225]

<sup>66</sup>Monday,<sup>67</sup> 15.—Emma having arrived at Yelrome last night, from Quincy, with the carriage, we rode home together; on our way we stopped a short time at bro[ther]. Perry’s. Brothers<sup>68</sup> George A.

51. WWj: omits “generally”; NSB, 8: “<generally>”

52. WWj: “of the mind of the man”; NSB, 8: “of ~~the~~ <his> mind ~~of the man~~”

53. WWj, NSB, 8: replace “upon you” with “your Breast [NSB: “breast”]”; Book D-1, 1550: “{\upon you/}” (LH); Book D-2, 195: “your ~~breast~~”

54. WWj: omits “they”; NSB, 8: “<they>”

55. *Source*: Undetermined. Possibly an assumption that BY preached in La Harpe on Sunday (see *MSHiBY* [1968], 128). However, BYj, vol. 3, 14 May 1843, records: “herd Br Joseph Smith preach” in Lima, which is near Yelrome and La Harpe.

56. *Source*: This and next paragraph based on JSj [1843], 203 (WR) (*APR*, 377), with light editing and elaboration.

57. Book D-1, 1550 (darker ink): “{\afternoon/}” (JG)

58. DHC 5:390: replaces “at” with “to”

59. *Source*: Based on “Latest from Mexico,” NN 1 (24 May 1843): [14].

60. Book D-1, 1550 (darker ink): “{\took/}” (JG)

61. DHC 5:390: replaces “off” with “at”

62. *Source*: Based on JSj [1843], 203 (WR) (*APR*, 377), and “Death by Drowning,” NN 1 (17 May 1843): [10].

63. DHC 5:390: replaces “Edmund” with “Edward”

64. DHC 5:390: “Kearns”

65. Book D-2, 195: “<Capt>” (LH)

66. *Source*: Based on JSj [1843], 204 (WR) (*APR*, 377), with anecdote about horse probably added by GAS.

67. Book D-1, 1551: omits day of week.

68. Book D-1, 1551: “Brother”

Smith and W[ilford]. Woodruff rode in my buggy. I was asked if the horse would stand without tying. I answered, ["yes, but never trust property to the mercy or judgment of a horse.[""]]

<sup>69</sup>The following <sup>70</sup>is from the journal of Geo[rge]. A. Smith:—

<sup>71</sup>At noon stopped at the house of Mr. <sup>72</sup>McMahon, a notorious anti-Mormon<sup>73</sup>, at Green Plains, and waited some time for Mac to come in. Joseph and myself spent this time in conversation on the grass-plot south of the house. Joseph asked my opinion of W. W. Phelps as an editor. I told him that I considered Phelps the sixth part of an editor, and<sup>74</sup> that was the satirist; when it came<sup>75</sup> to the cool discretion<sup>76</sup> necessarily intrusted to an editor in the control of<sup>77</sup> public opinion, the soothing of enmity, he was deficient, and would always make more enemies than friends; but for my part, if I were able, I would be willing to pay Phelps for editing a paper, provided<sup>78</sup> no body else should have the privilege of reading it but myself. Joseph laughed heartily—said I had the thing just<sup>79</sup> right. Says<sup>80</sup> he, ["bro[ther]. Phelps makes such a severe use of language as to make enemies all the time<sup>81</sup>.[""]]

At the close of the conversation, Joseph wrapped his arms around me, and squeezed me to his bosom, and said, "George A., I love you as I do my own life." I felt so affected I could hardly speak, but replied, "I hope, brother Joseph, that my whole life and actions will ever prove my feelings, and the depth of my<sup>82</sup> affection towards you."

<sup>83</sup>A great hailstorm in Gettysburg, Penn. The stones were from six to eight inches in circumference; much damage done.

<sup>84</sup>Tuesday,<sup>85</sup> 16.—At 11 o'clock, I<sup>86</sup>, with George Miller, William Clayton, Eliza and Lydia<sup>87</sup> Partridge, and J. M. Smith, **Lorin Walker drove**, started for Carthage, where we tarried about half-an-

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69. Book D-1, 1551: adds "<see below Extract from George A. Smith's journal>" (TB). The following introductory sentence and two paragraphs were added by RLC at the bottom of page 1551, and incorporated by LH in Book D-2, 195, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). DHC 5:390 brackets introductory sentence.

70. DHC 5:390: adds "under this date"

71. *Source*: GASj [1841-45], 146-47 [images 159-60]. This entry does not appear in chronological order, but was inserted by RLC at the end of GASj after 10 Mar. 1845. Cf. GASM, 234-35, where it appears as the only entry for 1843. It was also copied on a half-sheet by TB with penciled note in margin: "To come in page [blank] Book D" (see RDft 7, between pp. 29 and 30; transcribed in vol. 7, III.8).

72. GASj [1841-45], 146, Book D-1, 1551, Book D-2, 195: leave blank space for name

73. GASj [1841-45], 146: omits "a notorious anti-Mormon"

74. GASj [1841-45], 146, Book D-1, 1551: omit "and"

75. Book D-2, 195: "{\came/}" (LH)

76. DHC 5:390: "direction"

77. Book D-2, 195: "of" overwrites "on"

78. DHC 5:391: "providing"

79. Book D-1, 1551: "<just>" (pos. JG)

80. DHC 5:391: "Said"

81. Book D-1, 1551: "<all the time>" (pos. JG)

82. GASj [1841-45], 147: omits "the dept of my"; Book D-1, 1551: "<the depth of my>" (pos. JG)

83. *Source*: "Great Hail Storm," *T&S* 4 (15 June 1843): 239.

84. *Source*: This day's entry (except last paragraph) from WCj [1843-44], vol. 3, 16 May 1843 (*IC*, 101-2; *NTNLF*, 394-95; *DMQP*, 5-6), with light editing and change to first person. Deleted material supplied here in bold type.

85. Book D-1, 1551: omits day of week

86. DHC 5:391: moves "I" to precede "started"

87. Book D-1, 1551: "<& Lydia>" (JG)

hour<sup>88</sup> conversing with **[George P.] Styles, [Jacob B.] Backenstos** and different individuals, when we<sup>89</sup> started for Ramus; arrived about 3½ p.m., and stayed at William G. Perkins' for the evening, then went to B[enjamin]. F. Johnson's with William Clayton to sleep. Before retiring, I gave brother and sister Johnson some instructions on the priesthood, and putting my hand on the knee of William [Clayton] I said,

Your life is hid with Christ in God, and so are many others; <sup>90</sup>nothing but the unpardonable sin can prevent you<sup>91</sup> from inheriting eternal glory, for you are<sup>92</sup> sealed up by the power of the priesthood unto eternal life, having taken the step <sup>93</sup>necessary for that purpose.

<sup>94</sup>Except a man and his wife enter into an everlasting covenant, and be married for eternity, while in this probation, by the power and authority of the holy priesthood, they will cease to increase when they die, that is, that they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto; all other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. <sup>95</sup>The way I know in whom to confide, *God tells me* in whom I may place confidence.

<sup>96</sup>In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the<sup>97</sup> priesthood<sup>98</sup>, and if he does not he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

<sup>99</sup>The Twelve met in the office to see Mr. Brown, but he did not appear; and they<sup>100</sup> voted that John E. Page be requested to repair immediately to Cincinnati, and preach till they arrive<sup>101</sup>.

<sup>102</sup>Wednesday,<sup>103</sup> 17.—Partook of breakfast at brother Perkins', after which we took a pleasure ride through Fountain Green.

At 10 a.m. preached from 2nd Peter, 1 ch[apter]., and showed that knowledge is power; and the man who has the most knowledge, has the greatest power.

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88. WCj [1843-44]: "15 minutes"

89. Book D-1, 1551: adds erasure

90. WCj [1843-44]: adds "Addressing Benjamin, says he"

91. WCj [1843-44]: "him (me)"; Book D-1, 1551: replaces "you" with "him"; Book D-2, 196 (darker ink): "{\you/}" (LH)

92. WCj [1843-44]: replaces "you are" with "he is"; Book D-1, 1551: replaces "you are" with "he is"; Book D-2, 196 (darker ink): "{\you are/}" (LH)

93. WCj [1843-44], Book D-1, 1551: add "which is"

94. WCj [1843-44]: adds "He said that"

95. WCj [1843-44]: adds "I [WC] feel desirous to be united in an everlasting covenant to my wife and pray that it may soon be. Prest J. said that ..."

96. This paragraph later canonized in D&C [1876] (cf. D&C 131:1-4).

97. Book D-2, 196: "<the>" (pos. LH)

98. DHC 5:392: adds "[meaning the new and everlasting covenant of marriage]"

99. *Source*: JSj [1843], 205 (WR) (APR, 377).

100. JSj [1843], 205: replaces "they" with "the Twelve"; Book D-1, 1551: "they" overwrites "then"

101. JSj [1843], 205: "arrived"; Book D-1, 1551, Book D-2, 196: "arrive{d}"

102. *Source*: Following eleven paragraphs from WCj [1843-44], vol. 3, 17 May 1843 (IC, 103-4; NTNLF, 395-96; WJS, 202-3; DMQP, 6), with light editing and change to first person. Deleted material supplied here in bold type.

103. Book D-1, 1551: omits day of week



Salvation means a man's being placed beyond the power of all his enemies.

<sup>104</sup>The more sure word of prophecy means a man's knowing that he is sealed up unto<sup>105</sup> eternal life by revelation, and the spirit of prophecy through the power of the holy priesthood. It is impossible for a man to be saved in ignorance.

Paul has seen<sup>106</sup> the third heavens, and I more. Peter penned the most sublime language of any of the apostles.

**Dined at bro[ther]. [Almon] Babbit[t]'s. Pre[siden]t. J[oseph] said to bro[ther]. Johnson and I [William Clayton] that J[oseph]. B. Noble when he was first taught this doctrine set his heart on one [woman] and pressed J[oseph]. to seal the contract but he never could get opportunity. It seemed that the Lord was unwilling. Finally another [woman] came along and he then engaged that one and is a happy man. I learned from this anecdote never to press the prophet but wait with patience and God will bring all things right. I feel to pray that God will let me live so that I may come to the full knowledge of truth and salvation and be prepared for the enjoyment of a fulness of the third heavens.**

In the afternoon<sup>107</sup> attended council, and afterwards rode with B[enjamin]. F. Johnson's family.

In the evening went to<sup>108</sup> hear a Methodist preacher lecture. After he got through, I<sup>109</sup> offered some corrections as follows:—

The 7th verse of 2nd chap[ter]. of Genesis ought to read, God breathed into Adam his spirit<sup>110</sup> or breath of life; but when the word "rauch" applies to Eve, it should be translated lives.

<sup>111</sup>Speaking of eternal duration of matter, I said, there is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified we shall see that it is all matter.

The priest<sup>112</sup> seemed pleased with the correction, and stated his intention to visit Nauvoo<sup>113</sup>.

<sup>114</sup>**Wrote Bro[ther] Page in behalf of the Quorum [of the Twelve Apostles].**

<sup>115</sup>A conference was held in the Columbian<sup>116</sup> Hall; Grand street, New York, where 15 branches, 6 high priests, 36 elders, 19 priests, 16 teachers, 5 deacons, and 387 members were represented; 49 have been baptized since last conference, many have moved<sup>117</sup> to Nauvoo, and 28 have been excommunicated. Four elders and one priest were ordained.

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104. This paragraph later canonized in D&C [1876] (cf. D&C 131:5-6).

105. DHC 5:392: "into"

106. DHC 5:392: replaces "has seen" with "saw"

107. WCj [1843-44]: replaces "In the afternoon" with "P.M."; Book D-1, 1552 (darker ink): "{\afternoon/}" (JG)

108. Book D-2, 197: "{\went to/}" (LH)

109. DHC 5:392: omits "I"

110. DHC 5:393: adds "[i.e. Adam's spirit]"

111. This paragraph later canonized in D&C [1876] (cf. D&C 131:7-8).

112. WCj [1843-44]: replaces "priest" with "gentleman"

113. WCj [1843-44]: adds "immediately"

114. Following sentence from unused portion of JSj [1843], 207 (WR) (*APR*, 377).

115. *Source*: Based on "Conference Minutes," *T&S* 4 (1 Aug. 1843): 286-87.

116. DHC 5:393: "Columbia"

117. DHC 5:393: "removed"



<sup>118</sup>Thursday,<sup>119</sup> 18.—We left Macedonia about 8½ a.m., and arrived at Carthage at 10.

<sup>120</sup>The following brief account <sup>121</sup>is from the journal of William Clayton, who was present:—

[*Clayton's Contemporary Journal Account.*]

<sup>122</sup>I asked the President whether children who die in infancy will grow. He answered “no, we shall receive them precisely in the same state as they died i.e. no larger. They will have as much intelligence as we shall but shall always remain separate and single. They will have no increase. Children who are born dead will have full grown bodies being made up by the resurrection.”

At Carthage we paid some taxes &c. Dined at [Jacob B.] Backenstos's with Judge [Stephen A.] Douglas who is presiding at Court. After dinner the President and Judge had conversation concerning sundry matters. The President said “I prophecy in the name of the Lord God that in a few years this government will be utterly overthrown and wasted so that there will not be a potsherd left” for their wickedness in conniving at the Missouri mobocracy. The Judge appears very friendly and acknowledged the propriety of the Presidents remarks.

[*Clayton's Reminiscence.*]

Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution<sup>123</sup>, which he did in a very minute manner for about three hours; he also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress, and Mr. Van Buren's pusillanimous reply, “Gentlemen, your cause is just, but I can do nothing for you”; and the cold unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject: Clay saying, “You had better go to Oregon.” Calhoun shaking his head solemnly, saying, “It's a nice question, a critical question, but it will not do to agitate it.”

The judge listened with the greatest attention, and then<sup>124</sup> spoke warmly in deprecation<sup>125</sup> of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done, ought to be brought to judgment, they ought to be punished.

President Smith, in concluding his remarks, said that if the government which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at

118. *Source*: This paragraph from WCj [1843–44], vol. 3, 18 May 1843 (*IC*, 104).

119. Book D-1, 1552: omits day of week

120. DHC 5:393 brackets this introductory sentence.

121. DHC 5:393: adds “of the prophet's visit with Judge Douglas while at Carthage”

122. *Source*: MSHjS is a greatly expanded and elaborated version of WCj [1843–44], vol. 3, 18 May 1843 (*IC*, 104; DMQP, 6). The process of expansion and editing began with RDft 7:32 (TB), which originally followed WC's contemporary journal but after some revision was canceled and replaced with RDft 7:32a (TB), which also received extensive editing. MSHjS therefore does not rely on a contemporary journal account as claimed, but on a later reminiscence composed after RDft 7:32 was written, sometime between 27 July–19 Aug. 1854 (see RDft Chronology), and before RLC copied it into Book D-1, 1552–53, between 9 Feb.–19 Mar. 1855 (see MSHi Chronology). Wording apparently influenced by WR's commentary in DHC 4:80 (chap. 4).

123. Book D-2, 197: “persecution{s}”

124. DHC 5:393: omits “then”

125. DHC 5:394: replaces “deprecation” with “depreciation”

the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow, and<sup>126</sup> I prophesy in the name of the Lord God of Israel, that<sup>127</sup> unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished; thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge you will aspire to the Presidency of the United States, and if ever you turn your hand against me or the Latter Day Saints, you will feel the weight of the hand of the<sup>128</sup> Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.

He <sup>129</sup>appears<sup>130</sup> very friendly, and acknowledged the truth and propriety of President Smith's remarks.

[...]<sup>131</sup>

<sup>132</sup>We then rode home, where we arrived about 5½ p.m., and found my family all well.

<sup>133</sup>Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At 6 p.m., I called in my office for Arlington Bennett's letter.

<sup>134</sup>Friday,<sup>135</sup> 19.—I borrowed of O[rson]. Hyde \$50, which I paid to Mr. Eric Rhodes, <sup>136</sup>which he is either to repay, or let me have lumber.<sup>137</sup>

I rode out with Mr. Jackson in the afternoon.

<sup>138</sup>Told brother Phelps a dream, that the history must go ahead before anything else.

**5 P.M. gave a warrant against Samuel Fuller for running a boat on the Ferry.**

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126. Book D-1, 1552: adds "<that if the government ... an old granny anyhow, and>" at bottom of page with guideline indicating insertion point (JG)

127. DHC 5:394: omits "that"

128. DHC 5:394: omits "the"

129. DHC 5:394: adds "[Judge Douglas]"

130. DHC 5:394: "appeared"

131. Following RDft 8:32 is a half-sheet labeled "32a" (in vol. 7 moved to follow RDft 7:32) containing JS's statement about infants in the resurrection in the handwritings of TB and WC, but this was evidently dropped and not copied into Book D-1, 1553.

132. This paragraph appears in Book D-1, 1553, but added interlinearly by LH in Book D-2, 198. *Source*: WCj [1843-44], vol. 3, 18 May 1843 (*IC*, 104; *NTNLF*, 396). Cf. JSj [1843], 208 (WR) (*APR*, 378). The part about finding "family all well" refers to Clayton's family.

133. *Source*: This and next paragraph from JSj [1843], 208 (WR) (*APR*, 378), with light editing and change to first person.

134. *Source*: This and next paragraph from WCj [1843-44], vol. 3, 19 May 1843 (*NTNLF*, 397), with light editing and change to first person.

135. Book D-1, 1553: omits day of week

136. DHC 5:394: adds "and"

137. See also Hugh Rhodes, on behalf of Eric Rhodes, Land sale to JS, 19 May 1843 (WC) (JScSup, fd 14, 70-71). WWP witness and WC agent.

138. *Source*: This and next paragraph from JSj [1843], 209 (WR) (*APR*, 378). Deleted material supplied here in bold type.

Elder George P. Dykes writes:—

<sup>139</sup>**To the EDITOR of the TIMES & SEASONS.**

**CITY OF NAUVOO. May 19th, 1843.**

**Dear Sir:—With feelings of high consideration and due respect, do I this evening take my pen in hand to address a letter to you, containing a short sketch of my travels in one year past.** One year since, I visited a settlement of Norwegians in La Salle county, Illinois, and **after laboring some time among them, I baptized**<sup>140</sup> five, and ordained one elder, when I left them for about one month; <sup>141</sup>then returned and organized the branch, and called it the La Salle Branch of the Church of Jesus Christ of Latter Day Saints, and ordained brother Goodman Hougus<sup>142</sup>, <sup>143</sup>elder, a man of strong mind and well skilled in the scriptures; he can preach in Norway, Sweden and Denmark, having an understanding of their languages.

<sup>144</sup>**From thence I returned to Nauvoo, where I found the whole country deluged with falsehood, from the pen of J. C. Bennet[t] and I immediately returned to La Salle, but the people there, looked upon him as a wicked designing man; his lies continued but a short time,**<sup>145</sup>**when eternal disgrace fell upon his own head.**

I soon returned to Nauvoo, and in a few days I was appointed by the Special Conference, in August, to labor in Illinois<sup>146</sup>, **to correct the misstatements of [John C.] Bennett, in which journey I traveled through eighteen different counties. I was generally successful in convincing the people that Bennett maliciously slandered the innocent.** I baptized six in Perry county, Illinois, and returned home in December.

In January I left again, and went to St. Clair county, where I was joined by **a worthy brother by the name of** Henry B. Jacobs, who baptized twelve, and I baptized a German after he left.

I preached in Chester, Sparta and Bellville; from thence **I** returned home, and again visited Ottawa, La Salle county. Spent two weeks, and baptized seven. I found the church there in good spirits, and in the enjoyment of the spiritual gifts.

The La Salle branch now numbers fifty-eight, in good standing. Elder Oley Hayer<sup>147</sup> was chosen to preside over them; he<sup>148</sup> is well worthy of the office.

Elder Goodman Hougus<sup>149</sup> and brother J. R. Anderson visited the Norwegian settlement in Lee county, Iowa, in January last; spent three weeks, baptized ten, ordained one priest, and left them and went home to La Salle county.

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139. Source: George P. Dykes, Nauvoo, IL, to Editor, 19 May 1843, *T&S* 4 (15 May 1843): 195. Deleted material supplied here in bold type.

140. *T&S* 4:195: “where, after laboring some time among them, I succeeded in baptizing”; Book D-1, 1553: “~~where, after laboring some time among them I succeeded~~ { \and/ } baptiz{ \ed/ }” (US)

141. *T&S* 4:195: adds “and”; Book D-1, 1553: “~~and~~”

142. DHC 5:395: “Gudmund Haugaas”

143. DHC 5:395: adds “an”

144. This paragraph from *T&S* 4:195 was canceled with different ink in Book D-1, 1553, and silently omitted in Book D-2, 198, *DN*, and DHC 5:395.

145. Remainder of paragraph deleted in Book D-1, 1553.

146. *T&S* 4:195: “to travel through Illinois”; Book D-1, 1554: “<to labor in Illinois>” (RLC)

147. DHC 5:395: “Ole Hoier”

148. *T&S* 4:195: replaces “he” with “who”; Book D-1, 1554: “{ \he/ }” (RLC)

149. DHC 5:395: “Gudmund Haugaas”

From thence brothers Hougus and Hayer<sup>150</sup> visited a large body from Norway, in Wisconsin Territory, and have laid the foundation of a great work to all appearance. There are now fifty-seven members of the church **of Jesus Christ of Latter Day Saints** from Norway, and the time is not far distant when the saying of Micah 4, 2 will be fulfilled.

**In haste I subscribe myself your fellow laborer, in the new and everlasting covenant.**

**GEO. P. DYKES.**

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150. DHC 5:395:“Haugaas and Hoier”



21.

JOSEPH SMITH ON MAKING  
CALLING AND ELECTION SURE

May 1843

[DN 6 (24 September 1856): 225 (cont.)]

<sup>1</sup>Saturday,<sup>2</sup> [May] 20 [1843].—Received of Ezra Oakley a certificate of deposit in the Fulton Bank, N[ew].Y[ork]., value \$500, and gave a receipt payable in lands or money, ten days from date.

<sup>3</sup>**10 A.M.** At court room, and adjourned the case of Samuel Fuller.

**In the office heard Bro[ther] Phelps read a definition of the word Mormon.—More Good.**

Corrected and sent to the *Times and Seasons*<sup>4</sup>, the following:—

<sup>5</sup>**TO THE EDITOR OF THE TIMES AND SEASONS:**

Sir:—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth, than be led astray by the vain pretensions of the self-wise.

The error I speak of, is the definition of the word “MORMON”. It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God<sup>6</sup>, translated the Book of Mormon. Let the language of that<sup>7</sup> book speak for itself.

On the 523rd page of the fourth edition it reads, “And now behold we have written this record according to our knowledge in the characters which are called among us the *Reformed Egyptian*, being handed down and altered by us, according to our manner of speech; and if our

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1. *Source*: Possibly based on original certificate, which has not been located. WCj [1843–44], vol. 3, 20 May 1843 (IC, 105), reads: “Rode on prairie with President Joseph, [Joseph H.] Jackson, Brother Oakley and others to look lands. P.M. rode out with Jackson to shew lands.”

2. Book D-1, 1554: deletes day of week

3. *Source*: This and next paragraph from JSj [1843], 210 (WR) (APR, 378), with light editing. Deleted material supplied here in bold type.

4. Book D-1, 1554: “<the Times and Seasons>” (RLC)

5. *Source*: JS to Editor, T&S 4 (15 May 1843): 194. Deleted material supplied here in bold type.

6. DHC 5:399: replaces “God” with “the Lord”

7. DHC 5:399: replaces “that” with “the”

plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof.”

Here then the subject is put to silence, for “*none other people knoweth our language*,” therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, “The world by wisdom know not God”; so the world by speculation are destitute of revelation, and as God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus. I may safely say that the word Mormon stands independent of the learning and wisdom<sup>8</sup> of this generation.

<sup>9</sup>**Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means good; for the Savior says, according to the gospel of John, “I am the good shepherd”; and it will not be beyond the common use of terms to say that GOOD is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition<sup>10</sup> of *more*, or the contraction *mor*, we have the word MORMON, which<sup>11</sup> means literally more good.**

Yours,

JOSEPH SMITH.

<sup>12</sup>Mr. [Joseph H.] Jackson representing himself as being out of employment, and destitute of funds, he desired I would employ him and relieve his necessities. **Jackson appears a fine and noble fellow but is reduced in circumstances.** I took compassion<sup>13</sup>, and employed him as a clerk to sell lands, so as to give him a chance in the world **and relieve me [Clayton] of their burthen. Jackson says he shall be baptized ere long.**

[DN 6 (1 October 1856): 231]

<sup>14</sup>Sunday, 21. At 10½ a.m., I arrived at the Temple, and had to press my way through the crowd<sup>15</sup> in the aisles to get to the stand, when I remarked that there were some people, who thought it a terrible thing that anybody should exercise a little power; I thought it a<sup>16</sup> pity that anybody should give occasion to

8. DHC 5:400: “wisdom and learning”

9. Bolded part of paragraph deleted in DHC 5:400. BHR made a specific request to President Joseph F. Smith to delete this paragraph, because he believed WWP wrote it and that it was “based on inaccurate premises and was offensively pedantic” (BHRc, fd 353, p. 1).

10. Book D-1, 1555 (darker ink): “{\addition/}” (RLC)

11. DHC 5:400: omits “which”

12. *Source*: WCj [1843–44], vol. 3, 20 May 1843 (IC, 105; NTNLF, 397; DMQP, 6), with editing and change to first person. Deleted material supplied here in bold type.

13. Book D-1, 1555: adds “~~on him~~”

14. *Source*: This day’s entry from JSj [1843], 211–19 (WR) (APR, 378–80; WJS, 204–6), with rewriting, elaboration, and expansion by GAS and TB in RDft 7:33–34. CHOj for 19 Aug. 1854 records: “GAS & TB engaged in the history, on Joseph’s sermon of May 21 [18]43” (CHOj 17:135). Cf. fragment of minutes in JSAd, Bx 4, fd 5, 14 (US); and another version of JS’s sermon in JSAd, Bx 4, fd 4, 30, 27, 26, 23, 22 (US).

15. RDft 7:33: “~~alleys~~ <aisles>”

16. Book D-2, 199: “<terrible thing ... it a>” (LH)



have power exercised; and requested the people to keep out of the alleys<sup>17</sup>, for if they did not I might some time run up and down, and <sup>18</sup>hit some of them; and called on two constables<sup>19</sup> to keep the alleys<sup>20</sup> clear.

After singing and prayer<sup>21</sup>, I read 1st ch[apter]. of 2nd epistle of Peter, and preached thereon.

<sup>22</sup>The following<sup>23</sup> synopsis <sup>24</sup>was written by Dr. [Willard] Richards:—

I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

<sup>25</sup>I do not think there have been many good men<sup>26</sup> on the earth since the days of Adam, but there was one good man, and his name was Jesus. Many persons think a prophet must be a great deal better than anybody else.<sup>27</sup> Suppose I would condescend, yes, I will call it<sup>28</sup> condescend, to be a great deal better than any of you, I would be raised up to the highest heaven, and who should I have to accompany me?

I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors, and mercifully deals his substance to the poor<sup>29</sup>, than the long smooth-faced hypocrite.

I don't want you to think I am very righteous, for I am not. God judges men according to the use they make of<sup>30</sup> the light which he gives them.

[“]We have a more sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eye witnesses of his Majesty, and heard the voice of his excellent Glory,[”] [2 Pet. 1:16, 17, 19] and what could be more sure? When he was transfigured on the mount, what could be more sure to them? Divines have been quarreling for ages about the meaning of this.

<sup>31</sup>I am like a huge<sup>32</sup>, rough stone rolling down from a high<sup>33</sup> mountain, and the only polishing I get, is when some corner gets rubbed off by coming in contact with something else, /<sup>34</sup>striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious, and corrupt men and women; all hell knocking off a corner here, and a corner there; thus I will<sup>35</sup> become a smooth and polished shaft in the quiver of the

17. DHC 5:400: “aisles”

18. RDft 7:33: adds “~~then might~~”

19. JSj [1843], 211: “Called on Bro Morey to constable”

20. DHC 5:400: “aisles”

21. JSj [1843], 212: “Wm Law prayed”

22. DHC 5:400: brackets next sentence

23. RDft 7:33: “~~a~~ <the following>”

24. RDft 7:33: adds “~~of which~~”

25. RDft 7:33: adds “~~I have not an idea?~~”; copied from JSj [1843], 212: “I have not an idea there has been a great many very good men since Adam”

26. Book D-2, 200: “{ \men/ }” (LH)

27. JSj [1843], 212: “<Many think a prophet ... any body else.>”

28. JSj [1843], 212: “<call it>”

29. JSj [1843], 213: replaces “yet deals ... poor” with “administering to the poor and dividing his substance”

30. JSj [1843], 213: omits “the use they make of”

31. In JSj [1843], 214, this paragraph reads: “Rough stone rol[l]ing down hill”; followed by several blank lines. Apparently, the remainder of the paragraph was fleshed out by GAS.

32. RDft 7:33: omits “huge”; Book D-1, 1556: “<huge>” (TB)

33. RDft 7:33: omits “high”; Book D-1, 1556: “<from> a <high>” (TB)

34. Handwriting of RLC ends and TB begins in Book D-1, 1556, to end of paragraph. RDft 7:33: omits remainder of paragraph, but has a penciled note to “(leave 3 lines blank)”.

35. Book D-1, 1556: “<will>” (TB)

Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

<sup>/36</sup>There are three grand secrets lying in this chapter<sup>37</sup>, which no man can dig out, unless by the light of revelation<sup>38</sup>, and which unlocks the whole chapter as the things that are written are only hints of things which existed in the prophet's mind, which are not written concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven; the opinions of men, so far as I am concerned, are to me as the crackling of <sup>39</sup>thorns under the pot, or the whistling of the wind. <sup>40</sup>I break the ground, I lead the way, like Columbus when he was invited to a banquet, where he was assigned the most honorable place at <sup>41</sup>table, and served with the ceremonials which were observed towards sovereigns. A shallow<sup>42</sup> courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain, who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain, whereupon he struck it upon the table so as to break one end, and left it standing on the broken part; illustrating that when he had once shown the way to the New World, nothing was easier than to follow it.

<sup>/43</sup>Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder, the telestial, the terrestrial and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundred fold more than I ever have, of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it<sup>44</sup>.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence, and the knowledge of his ways as they can bear it. <sup>45</sup>The inhabitants of the earth are asleep, they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

<sup>/46</sup>Contend earnestly<sup>47</sup> for the like precious faith with the Apostle Peter, ["and add to your faith virtue,["] knowledge, temperance, patience, godliness, brotherly kindness, charity, ["for if these things be in you, and abound, <sup>48</sup>ye shall neither be barren or<sup>49</sup> unfruitful in the

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36. Handwriting of TB ends and RLC begins in Book D-1, 1556, for this and next paragraph.

37. DHC 5:401: adds "[II Peter i]"

38. JSj [1843], 214: omits "unless by the light of revelation"

39. RDft 7:33, Book D-1, 1556, Book D-2, 200: add "the"

40. From this point to end of paragraph was apparently fleshed out by GAS from the following note in JSj [1843], 215: "Columbus and the eggs".

41. DHC 5:402: adds "the"

42. RDft 7:34: "<shallow>"

43. Handwriting of RLC ends and TB begins in Book D-1, 1556, for this and next paragraph. RDft 7:34: omits these paragraphs, but has following penciled note: "leave 4 lines <blank> for ladder and Rainbow & fill in if can be got hold of." Apparently, GAS fleshed out these paragraphs from the following note in JSj [1843], 215: "Ladder and rainbow".

44. DHC 5:402: replaces "it" with "them"

45. Remainder of paragraph added by TB at bottom of Book D-1, 1556, and keyed to this location with a cross.

46. Handwriting of TB ends; RLC begins in Book D-1, 1556, and continues to p. 1563 (this chap.).

47. RDft 7:34: "~~we~~ contend <earnestly>"

48. DHC 5:402: adds "they make you that"

49. DHC 5:402: "nor"

knowledge of our Lord Jesus Christ["]; another point, after having all these qualifications, he lays this injunction upon the people, but rather<sup>50</sup> ["make your calling and election sure."] He is emphatic upon this subject, after adding all this virtue, knowledge, &c., ["make your calling and election sure."] What is the secret, the starting point? ["According as his divine power, which hath given unto us all things that pertain to<sup>51</sup> life and godliness."] How did he obtain all things? Through the knowledge of him who hath called him; there could not anything be given, pertaining to life<sup>52</sup> and godliness, without<sup>53</sup> knowledge. Woe! woe! woe! to Christendom, especially the divines and priests, if this be true.

Salvation is for a man to be saved from all his enemies, for until a man can triumph over death, he is not saved; a<sup>54</sup> knowledge of the priesthood<sup>55</sup> alone<sup>56</sup> will do this.

<sup>57</sup>The spirits in the eternal world are like the spirits in this world, when those spirits have come into this world and received tabernacles, then died, and again have<sup>58</sup> risen and received glorified bodies; they will have an ascendancy over the spirits who have<sup>59</sup> no bodies, or kept not their first estate, like the devil. <sup>60</sup>The punishment of the devil was, that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies and occupies them himself; when the authorities come along they eject him from a stolen habitation.

The design of the great God in sending us into this world, and organizing us to prepare us for the eternal worlds, *I shall keep in my own bosom at present*<sup>61</sup>.

We have no claim in our<sup>62</sup> eternal compact, in relation to eternal things, unless our actions and contracts, and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lay<sup>63</sup> largely on those to whom it was spoken, how much more those of the present generation<sup>64</sup>.

1st Key: Knowledge is the power of salvation.

2nd Key: Make your calling and election sure.

3rd Key: It is one thing to be on the mount and hear the excellent voice<sup>65</sup>, &c., &c.; and another, <sup>66</sup>to hear the<sup>67</sup> voice declare to you, you have a part and lot in that kingdom.

<sup>68</sup>Judge Adams arrived at my house, from Springfield.

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50. DHC 5:402: omits "but rather"

51. DHC 5:403: replaces "to" with "unto"

52. JSj [1843], 216: adds "knowledge"

53. RDft 7:34: "<godliness without>"

54. JSj [1843], 216: omits "a"; RDft 7:34: "& <a>"

55. JSj [1843], 216: omits "of the priesthood"; RDft 7:34: "<of the Priesthood>"

56. JSj [1843], 216: omits "alone"

57. JSj [1843], 216: adds "Organization of spirits in the Eternal World"

58. JSj [1843], 216: omits "and received ... have"

59. DHC 5:403: adds "received"

60. Book D-2, 201: adds erasure

61. JSj [1843], 217: omits "at present"

62. Book D-1, 1557: "{\our/}" (US)

63. DHC 5:403: "lie"

64. JSj [1843], 218: replaces "present generation" with "19[th] century"

65. Book D-2, 201: "{\voice/}" (LH)

66. Book D-1, 1557: adds erasure

67. JSj [1843], 218: "<to hear the>"

68. Source: This paragraph based on JSj [1843], 219 (WR) (APR, 380).

<sup>69</sup>Monday, 22.<sup>70</sup>—Called at the office at 9 a.m., having received letters from sisters [Sybella]<sup>71</sup> Armstrong<sup>72</sup> and [Eliza] Nicholson<sup>73</sup> of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester, and I directed the Twelve Apostles to act upon the matter.<sup>74</sup>

<sup>75</sup>This morning received a large hickory walking stick, having a silver head, with the motto B.E.W.A.R.E.<sup>76</sup>

<sup>77</sup>Rode out to my farm, dined at Cornelius P. Lott's; then rode to the Lima road, and returned home at 7½ p.m.

Wrote Editor of *Times and Seasons*:—

<sup>78</sup>Nauvoo, Illinois, May 22, 1843.<sup>79</sup>

Dear Brother:—In answer to yours of May 4th, concerning the Latter Day Saints' forming a Temperance Society, we would say as Paul said:—["Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints,"] and as Peter advises, so say we, ["add to your knowledge, temperance."] As Paul said he had to become all things to all men, that he might thereby save some, so must the elders of the last days do, and, being sent out to preach the gospel, and warn the world of the judgments to come; we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper, without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W[ILLARD]. RICHARDS, Clerk.<sup>80</sup>

<sup>81</sup>Tuesday, 23.<sup>82</sup>—<sup>83</sup>In conversation with Judge Adams and others.

At 8 a.m., rode out to visit the sick.

[Meeting of the Quorum of Twelve.]

<sup>84</sup>Two p.m. B[ingham]. Young, H[eber]. C. Kimball, P[arley]. P. Pratt, O[rson]. Pratt,

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69. Source: This paragraph based on JSj [1843], 220 (WR) (APR, 380), and WCj [1843–44], vol. 3, 22 May 1843 (IC, 105; NTNLF, 397).

70. Book D-1, 1557: "22 Monday"

71. This and next brackets this editor's.

72. See Sebella Armstrong, Philadelphia, PA, to JS, Nauvoo, IL, 1 May 1843, JSLR, Bx 3, fd 4, 87–90.

73. See Eliza Nicholson, Philadelphia, PA, to JS and High Council, Nauvoo, IL, 23 Apr. 1843, JSLR, Bx 3, fd 4, 75–78.

74. Concerning Winchester, JSj [1843], 220, reads: "Delivered 3 letters one from [Philadelphia] Concerning Benjamin Winchester.—with Clayton." WCj [1843–44] reads: "He [JS] received a letter from Sister [Sybella] Armstrong of Philadelphia complaining of slanderous conduct in B[enjamin]. Winchester. The President handed the letter to Dr. [Willard] Richards saying the Twelve ought to silence Winchester."

75. Source: This paragraph from JSj [1843], 220 (WR) (APR, 380).

76. JSj [1843], 220: "from [blank space]"; Book D-1, 1557: "~~from~~"

77. Source: Undetermined.

78. Source: T&S 4 (15 May 1843): 199.

79. This line appears only in T&S 4:199.

80. DHC 5:404: omits this line

81. Source: This and next paragraph from JSj [1843], 221 (WR) (APR, 380), with light editing.

82. Book D-1, 1558: "May 23 Tuesday"

83. Book D-1, 1558: adds "~~At home~~"

84. Source: Remainder of this day's entry from QTAM [1840–44], 23 May 1843, with editing, deletion, and rearranging in RDft 7:35 (TB). Deleted portions restored in bold type from QTAM, unless otherwise indicated. References

O[rson]. Hyde, W[ilford]. Woodruff, J[ohn]. Taylor, Geo[rge].<sup>85</sup> A. Smith, W[illard]. Richards and others<sup>86</sup> met in the office. **Council commenced by singing and opened by Prayer Led by President Young.**

Elder Addison Pratt was ordained into the Seventies<sup>87</sup>, and blessed and set apart to go to the Society Isles by President [Brigham] Young, assisted by H[eber]. C. Kimball, O[rson]. Hyde, P[arley]. P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. “Do not be<sup>88</sup> hasty and passionate, but acknowledge goodness in all, where you find it, hearken ye, they will say one to another, to this man, and they will carry you and give you<sup>89</sup> presents, &c.,—<sup>90</sup>shall have power over the ship’s course<sup>91</sup>, and shall return again to this land and rejoice with your family, if you are faithful.”

Elder Noah Rogers, of the Seventies, was blessed by the same<sup>92</sup>. Elder Kimball being mouth;—<sup>93</sup>that he might have power to discern<sup>94</sup> between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, <sup>95</sup>cause the lame to walk and have the heavens opened, and have an appointment from on high, even from God, if thou art<sup>96</sup> faithful; [“]except thou art willing to be led, thou shalt never lead; thou shalt return to this place, [”]—and<sup>97</sup> set apart to accompany bro[ther]. [Addison] Pratt to the Sandwich<sup>98</sup> Islands.

Elder Benjamin F.<sup>99</sup> Grouard was ordained into the Seventies<sup>100</sup>, by the same brethren, O[rson]. Hyde mouth; prayed that the angel of God might watch over him, and deliver him from his enemies, and the tempest and troubles of the sea; that he might perform the mission with honor to himself, and be returned<sup>101</sup> in safety.

<sup>102</sup>Elder Knowlton F.<sup>103</sup> Hanks was also set apart to the Islands.

Reuben Hedlock, high priest, was blessed<sup>104</sup> and set apart to go to England **by the same, P. P. Pratt, Mouth, to cross the deep once more and administer to the Brethren in England. May the Almighty bless thee with courage, of heart, and strength.—say to want and poverty in all thy journeying be thine, of healings, prophesying—and words to communicate**

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in RDft 7:35 to “see Drs. Ms” probably refer to the original minutes prepared by WR, clerk of the Quorum of the Twelve. WW mentioned that WR was scribe (*WWj* 2:233).

85. Book D-1, 1558: “G.”

86. QTAM [1840-44] names the “others”: “John M. Bernhisel, Bishop. Levi Richards, W. W. Phelps, Reuben Hedlock, & four others (viz) Addison Pratt, John Cairns, Benjamin F Grouard.”

87. DHC 5:404: replaces “into the Seventies” with “a Seventy”

88. Book D-2, 202: “{\be/}” (LH)

89. DHC 5:404: omits “you”

90. DHC 5:404: adds “you”

91. QTAM [1840-44]: replaces “course” with “crew”

92. DHC 5:405: adds “brethren”

93. DHC 5:405: adds “It was said”

94. Book D-1, 1558 (darker ink): “disc{\vern/}” (prob. RLC)

95. DHC 5:405: adds “and”

96. DHC 5:405: replaces “thou art” with “he was”

97. DHC 5:405: replaces “and” with “He was”

98. DHC 5:405: replaces “Sandwich” with “Pacific”

99. DHC 5:405: omits “F”

100. DHC 5:405: replaces “into the Seventies” with “a Seventy”

101. DHC 5:405: “and return”

102. This paragraph not in the minutes for 23 May 1843, but was inserted in pencil in RDft 7:35 based on QTAM [1840-44], 28 May 1843, which begins: “Knowlton Hanks received the Laying on of hands of Brigham Young & O Hyde. (in the Presidents office. J. Smith) ... Elder Young—to bless and ordain [and] set you apart to a certain Mission.”

103. Book D-1, 1558 (darker ink): “\F/” (RLC)

104. Book D-1, 1558: “blest”

to preside in the councils of the Saints—so that his presence shall suffice and settle all difficulties.—together the rich, great, and noble as well as poor—and return with an hundred fold, and come again in peace, and bless him with his ministry and calling no power of earth or Hell shall be able to take thy life, if thou art faithful. and Joy shall fill thy heart and thy eyes gush out with tears when thou shalt behold the increase of the sects and their flocks and their herds and the temple of God.

Elder John Cairns was ordained high priest and set apart **under the hands of W. Woodruff, John Taylor, Geo[rge] A Smith, O Pratt** to accompany brother Hedlock across the great waters, and instruct the churches in righteousness.—if you will be faithful you shall be greatly blessed more than ever before.—if faithful shall return like your brethren to your friends.—when enemies rise up they shall be put to [flight?]**—and return with many sheaves.—W. Woodruff Mouth. To accompany Elder Hedlock [on] Mission in Scotland.**

President Young said to brother Addison Pratt and his associates: <sup>105</sup>We commit the keys of opening the gospel to <sup>106</sup>the Society Isles<sup>107</sup> to you, when all the Twelve said Aye<sup>108</sup>.

<sup>109</sup>**Lots were then cast to know who should preside on this mission, between brothers [Addison] Pratt and [Noah] Rodgers, when Elder Rodgers obtained the Lot and became President of the Mission.**

<sup>110</sup>Elder Rogers was appointed president of the mission.

<sup>111</sup>**Pres[iden]t Young continued. Keep union among yourselves. be servants to each other. when you arrive never<sup>112</sup> say that the missionaries are wrong.—attend their meetings.—get the hearts of the people. <sup>113</sup>go help build up a Methodist church and till you get the hearts of the people,—tell the Methodists [and] the Presbyterians [they] are right &c.<sup>114</sup>—[you]<sup>115</sup> never will do any thing with argument. do not contend against<sup>116</sup> the missionaries.**

Reuben Hedlock's mission was to preside over the churches in England, <sup>117</sup>over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in Liverpool to pay the passage of those who were expected to be sent for by brother John Benbow and his wife, on account of moneys lent by him<sup>118</sup> to commence the printing of the Book of Mormon, *Millennial Star*, Hymn Book, &c.<sup>119</sup>, and to send the worthy poor Saints<sup>120</sup> to this country, and let brother Hedlock use what is necessary for

105. Book D-1, 1558: adds "~~that~~"

106. Book D-1, 1558 (pencil), Book D-2, 203 (pencil): "~~to~~ <in>" (US)

107. DHC 5:405: "Islands"

108. QTAM [1840-44]: replaces "Aye" with "Go ye"

109. This paragraph canceled in Book D-1, 1558, and deleted in Book D-2, DN, and DHC.

110. This paragraph added at *coln* by JG in Book D-1, 1558, and incorporated by LH in Book D-2, 203, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology).

111. This paragraph copied into RDft 7:35, then canceled; omitted in MSHiJS, DN, and DHC.

112. RDft 7:35: replaces "never" with "don[']t"

113. RDft 7:35: adds "even"

114. RDft 7:35: "tell the Methodists that they [a]r[e] right, & the Presbyterians they [a]r[e] right &c."

115. RDft 7:35: adds "you"

116. RDft 7:35: replaces "against" with "with"

117. QTAM [1840-44] adds "&c."; Book D-1, 1558: adds erasure

118. RDft 7:35 copied QTAM, then edited it as follows: "sent <for> by brother <John> Benbow <& his wife on account of> ~~for~~ moneys lent <by him>".

119. QTAM [1840-44]: omits "of the Book of Mormon ... &c."; added interlinearly in RDft 7:35.

120. RDft 7:35 edited QTAM as follows "the <worthy> poor <Saints>"



his own convenience<sup>121</sup>, and voted unanimously that the foregoing be carried into execution.

Let the Books of Mormon be sold as fast as they can<sup>122 123</sup> in England, and the avails be retained by Elder Hedlock till further orders.

Voted that sister Ann Dawson **of Preston** and her family, **sister Ann Braddock [of Bedford] and her family**,<sup>124</sup> William Bradbury **at the Potteries** with his family<sup>125</sup>, brother Leech, of Preston, and <sup>126</sup>family, brother Anderson, of Stoke-upon-Trent<sup>127</sup>; and all the poor Saints be brought over to this country.

Voted, on reading Elder Ward's letters of March 1st<sup>128</sup> and 16th, **[from] Liverpool**<sup>129</sup> to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders [Thomas] Ward and [Amos] Fielding come to this place, and the funds referred to in [Elder] Ward's letters be expended by Elder Hedlock, as before stated.

**Letter from James L. Wilbert of Toms River read, and answer for Times & Seasons, and accepted by vote.**

**Letter read from Dr. James Hosford, and answer read and accepted,—by—**

<sup>130</sup>**Letter Read from Sybella Armstrong,**<sup>131</sup> **and it was proposed the letter be deferred till Saturday next**<sup>132</sup> **1. P.M. and invite Sister Jarman and Bro and Sister Adams, and Bro Derby and Patriarch Hyrum, to investigate the case. voted as before.—**

<sup>133</sup>**President Joseph and lady rode to his farm. Evening President gave up lot 4 B 148 which he agreed to purchase of Asa Smith some time ago in consequence of Asa's wanting to drag all money out of President and paying it for land else to here. President said such covetous minded men would be damned. President stated to me that he had had a little trouble with Sister E[mma]. He was asking E[liza]. Partridge concerning [Joseph] Jackson[s] conduct during Presidents absence and E[mma]. came upstairs. He shut to the door not knowing who it was and held it. She came to the door and called Eliza 4 times and tried to force open the door. President opened it and told her the cause &c. She seemed much irritated. He says Jackson is rotten hearted.**

[DN 6 (8 October 1856): 241]

<sup>134</sup>**Wednesday, 24.**<sup>135</sup>**—Elder Addison Pratt, who was yesterday set apart for a mission to the Sandwich Island, presented the tooth of a whale, coral, bones of an Albatross' wing, and skin of a**

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121. QTAM [1840-44]: "what he needs or pleasures"; RDft 7:35: "what ~~he needs &~~ is necessary ~~for necessity~~ <for his own convenience>"

122. Book D-2, 203: "{\can/}" (LH)

123. Book D-1, 1559: adds "\be/" (US)

124. DHC 5:406: omits "sister Ann Braddock and her family"

125. Book D-2, 203: "<William Bradbury with his family>" (LH)

126. DHC 5:406: adds "his"

127. Book D-1, 1559: "<upon Trent>" (JG)

128. DHC 5:406: "4th"

129. Book D-1, 1559: replaces preceding bolded text with an erasure

130. This paragraph copied into RDft 7:36, but then canceled.

131. See Sebella Armstrong, Philadelphia, PA, to JS, Nauvoo, IL, 1 May 1843, JSLR, Bx 3, fd 4, 87-90.

132. QTAM [1840-44]: "<next>"

133. This paragraph only in WCj [1843-44], vol. 3, 23 May 1843 (IC, 105-6; DMQP, 7).

134. *Source*: This and next paragraph from JSj [1843], 222 (WR) (APR, 380). Deleted material supplied here in bold type.

135. Book D-1, 1559: "24 Wednesday"



foot, jaw-bone of a porpoise, and tooth of a south sea seal, as a<sup>136</sup> beginning for a museum in Nauvoo.

**11 A.M. Court, Ferry vs Sam[ue]l Fuller. Decision Nonsuit. No notice having been given defendant.**

<sup>137</sup>I bought eleven quarter-sections of land from Judge [James]<sup>138</sup> Adams,<sup>139</sup> and then rode out on the hill **with Emma**.

<sup>140</sup>I find in the *Boston Bee*, of this date, a letter, and as it is so remarkable that any editor will publish anything in the columns of his<sup>141</sup> paper concerning me or the Saints but slander, that<sup>142</sup> I take<sup>143</sup> pleasure in transcribing the following:—

<sup>144</sup>**Nauvoo, Ill., March 24th, 1843.**

*To the Editor:* Sir:—In gone-by years, and long before I had heard of the prophet Joseph Smith, and indeed before he had existence, I had formed some very curious ideas about the *ancient* prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at *sight*. As a matter of course, I thought they must have had gray hairs for a covering, to make them appear very dignified, and beard as long as a Jew<sup>145</sup>; for if they shaved, it would show that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear or wolf skin, wandering about on the mountains like the beasts he had robbed of their garments, lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests. A being too holy, too sanctified, too exalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from heaven; some revelation or commandment to promulgate to his fellows, and then he would just come forth and cry out, like the beasts in the wilderness, with so much sacred sanctity that *everybody* would *know* he was a *prophet*; and if by nothing else, when they saw his nails like birds' claws, and his hairs like eagles' feathers, and his face and hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the scripture, meant anything more than a good conscience, and I had never supposed but that a man could worship God just as acceptably all covered with dirt, and filth, and slime, as though he had bathed in Siloam every hour; until I heard the Mormon Prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in heaven, and that Jesus was going to make the place of his feet glorious, and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to heaven, as well as clean ones;

136. DHC 5:406: omits "a"

137. *Source*: WCj [1843–44], vol. 3, 24 May 1843 (IC, 106; NTNLF, 397), with light editing and change to first person. Deleted material supplied here in bold type.

138. Brackets this editor's.

139. See NTLB, Book B, 19, which reads: "being 1760 acres @ \$2. p[e]r acre [\$]3,520".

140. *Source*: This introductory paragraph likely a composition of GAS between 19 Aug.–16 Sept. 1854 (see RDft Chronology).

141. Book D-1, 1559: "{t}his"

142. DHC 5:406: omits "that"

143. Book D-1, 1559: "a"; Book D-2, 203: adds erasure

144. *Source*: "Mormonism," T&S 4 (15 May 1843): 199–200, which is a rept. of Viator [pseud. for WR], Nauvoo, IL, to *Boston Bee*, 24 Mar. 1843, published under: "Truthiana, No. 2." WR began writing this letter on 17 Mar. 1843 (WRj 9:36). Cf. JS's 29 Jan. 1843 sermon in DHC 5:260–62 (chap. 13). Deleted material supplied here in bold type.

145. DHC 5:406: "Jew's"

and that if the priests offered sacrifice<sup>146</sup> with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine, for I never belonged to any of them, but have rather been called an infidel. As to that, I have not altered much. I like consistency find it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the Prophet, but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage, but I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview view since my last, and found anything but the truth in the current reports. "The prophet Joseph," (as he is called among his people) said, in a conversation with a gentleman present, that he no more professed to be a prophet than every man must who professes to be a preacher of righteousness, or a minister of the New Testament.

To be a minister of Jesus, a man must testify of Jesus, and to testify of Jesus a man must have the Spirit of prophecy; for, according to John, the testimony of Jesus is the Spirit of prophecy.

If a man professes to be a minister of Jesus, and has not the Spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his<sup>147</sup> office; and the difference between himself<sup>148</sup> and the clergy of this generation is, he claims to be in possession of that Spirit of prophecy which qualifies him to testify of Jesus and the gospel of salvation; while the clergy deny that Spirit, even the Spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be true ministers of salvation.

In this, said he, I am honest, and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the Spirit of prophecy, and every man who possesses<sup>149</sup> that Spirit is a prophet.

I, said he, claim no more than what every servant of Christ must possess, to qualify him for his office; while the clergy of the 19th century deny that which alone could constitute them<sup>150</sup> what they profess to be. He said he did not profess to be a very good man, but acknowledged himself a sinner like other men, or as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect perfect counterpart<sup>151</sup> of what I had conjured up in my imagination for a prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship; but the apostles and elders preach in private houses on the Sabbath, and at other times, though I seldom attend<sup>152</sup> these latter meetings; but when the weather will admit, they meet in the Grove, or on the rough floor of the basement of the Temple, and then the prophet frequently preaches. On one of these occasions I heard him preach concerning the prodigal son.

After naming his text, the prophet remarked that some one had asked him the meaning of the expression of Jesus, "Among those born of women, there has not arisen a greater than John," and said he had promised to answer it in public, and he would do it then. It could not have been on account of the miracles John performed, for he did no miracles; but it was:—

146. DHC 5:407: "sacrifices"

147. DHC 5:407: replaces "his" with "that"

148. DHC 5:407: "him"

149. Book D-2, 204: "{\possesses/}" (LH)

150. DHC 5:408: omits "them"

151. DHC 5:408: replaces "perfect counterpart" with "exactly the opposite"

152. Book D-1, 1561: "attended"

First: because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission, before or since? No man.

Second: He was trusted, and it was required at his hand, to baptize the Son of Man? Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the *sign* of a<sup>153</sup> dove? No man.

Third: John at that time, was the only legal administrator holding the keys of power there was on earth. The keys, the kingdom, the power, the glory, had departed from the Jews; and John, the son of Zachariah, by the holy anointing and decree of heaven, held the keys of power at that time.

<sup>154</sup>Elder H. Tate writes, that in Cuba, Illinois, the people were anxious to hear him, when the Rev. John Rigdon, a Campbellite preacher, refused to let him preach in the chapel, because Elder Tate was “sent by the authority of Jesus Christ,” saying, “that recommend will not do, for the world has condemned it already”; but at Pekin <sup>155</sup>baptized six in twelve days, and many more were favorable.

<sup>156</sup>Received a long letter from Thomas Rancliff, complaining of William and Wilson Law, and Dr. Foster<sup>157</sup> swindling him, which is another example that people will not obey counsel, although it was so pointedly made known to the people on the 13th of April<sup>158</sup> last.

[DN 6 (15 October 1856): 249]

<sup>159</sup>Thursday,<sup>160</sup> 25.—Sent William Clayton to Carthage to redeem the city lots on the Galland tract, which had been sold for taxes.

<sup>161</sup>Dr. Imbert, Messrs. Chastan and Manlan, missionaries, with seventy Christians, were beheaded, and one hundred and eighty <sup>162</sup>strangled in Korea, Eastern<sup>163</sup> Asia.

<sup>164</sup>The town of Tallahassee, Florida, <sup>165</sup>destroyed by fire.

Friday,<sup>166</sup> 26.—<sup>167</sup>**President Joseph came up in the afternoon and I [William Clayton] went back with him.**

<sup>168</sup>At 5 p.m., I met in counsel in the upper room, with my brother Hyrum, B[righam]. Young,

153. *T&S* 4:200, Book D-1, 1561: replace “a” with “the”

154. *Source*: Based on H. Tate. Pekin, IL, to Editor, Nauvoo, IL, 24 May 1843, *T&S* 4 (15 Aug. 1843): 294–95.

155. DHC 5:409: adds “Elder Tate”

156. *Source*: Based on T. Rawcliff, Nauvoo, IL, to JS, Nauvoo, IL, 24 May 1843, JSLR, Bx 3, fd 4, 99–104 (transcription in vol. 8, V.12). Original letter, RDft 7:36, Book D-1, 1561 spell “Rawcliff”; Book D-2, 205, DN, DHC 5:409: spell “Rancliff”

157. DHC 5:409: “Foster’s”

158. Book D-1, 1561: “on \the/ 13 \of/ April” (pos. JG)

159. *Source*: WCj [1843–44], vol. 3, 25 May 1843 (*IC*, 106), which reads: “Started early to Carthage to redeem the city lots. Completed the business and returned home. I arrived about 8. Rained very heavy.”

160. Book D-1, 1561: deletes day of week

161. *Source*: Based on “China,” *T&S* 5 (15 Jan. 1844): 410–11.

162. Book D-2, 205: adds “were”

163. DHC 5:409: “East”

164. *Source*: NN 1 (21 June 1843): [30].

165. DHC 5:409: adds “was”

166. Book D-1, 1561: deletes day of week

167. *Source*: Following bolded text from unused portion of WCj [1843–44], vol. 3, 26 May 1843 (*IC*, 106).

168. *Source*: JSj [1843], 224 (WR) (*APR*, 381), with rearrangement of names, editing, and elaboration. Deleted

H[eber]. C. Kimball, W[illard]. Richards, Judge James<sup>169</sup> Adams, Bishop N[ewel]. K. Whitney, and William Law, and gave them their endowments<sup>170</sup>, and also<sup>171</sup> instructions in the priesthood, on the new and everlasting covenant, &c. **Adjourned to Sunday 5 P.M.**

<sup>172</sup>Wrote a letter of instructions to Reuben Hedlock.

<sup>173</sup>Saturday,<sup>174</sup> 27.—In the morning received visitors.

<sup>175</sup>At 2 p.m., I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney and others, in council, to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter, from Sybella Armstrong and others, in Philadelphia, sisters Jarman and Adams. G[eorge]. J. Adams and others gave their testimony, when they disfellowshipped Winchester, and took his license until he made satisfaction to the aggrieved parties.

<sup>176</sup>EXTRACT FROM W[ILFORD]. WOODRUFF'S JOURNAL.

<sup>177</sup>A rainy day.

<sup>178</sup>I arose sick in the morning in consequence of hard labor, and being heated the day before I was confined to my bed the fore part of the day.

In the afternoon I met in council with the Twelve and <sup>179</sup>First Presidency, when the case of Benjamin Winchester was brought up on trial, for improper conduct, slandering the Saints in Philadelphia, for rejecting the counsel of Hyrum, Joseph and the Twelve, and tearing to pieces the Saints, instead of building them<sup>180</sup> up.

Hyrum plead<sup>181</sup> for mercy, Joseph for justice, and the Twelve decided according to testimony, and in all we had an interesting time. Elder Winchester was refractory and out of order. <sup>182</sup>Joseph [Smith] wished the Twelve, or president of the quorum, to call the house to order.

Several letters were read touching the subject, after which Elder Winchester made a lengthy speech trying to justify himself: was followed by President Hyrum Smith, who plead<sup>183</sup> in behalf of Winchester, on the side of mercy.

Elder George J. Adams gave his testimony against Winchester, then Elder Winchester fol-

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material supplied here in bold type. Concerning this event, WCj [1843-44], vol. 3, 25 May 1843 (*IC*, 106; *DMQP*, 7), records: "President in meeting with the Twelve and Judge Adams. Hyrum received the doctrine of priesthood."

169. Book D-1, 1561: "<James>" (TB)

170. JSj [1843], 224: omits "and gave them their endowments"

171. Book D-1, 1561: "<their endowments, and also>" (TB); Book D-2, 205: "{\their endow/}ments, <and> also" (LH)

172. *Source*: WRj 9:40 (transcription in vol. 8, V.4).

173. *Source*: Undetermined.

174. Book D-1, 1561: deletes day of week

175. *Source*: Based on JSj [1843], 225 (WR) (*APR*, 381), and QTAM [1840-44], 27 May 1843 (transcription in vol. 8, V.3).

176. DHC 5:410 brackets heading.

177. *Source*: WWj, vol. 4, 27 May 1843 (*WWj* 2:234-36), as copied by RLC and corrected by WW in an addendum in RDft MS #7 (between pp. 35 and 36). WW's account of Winchester's trial is less specific and detailed than QTAM [1840-44], 27 May 1843 (transcription in vol. 8, V.3).

178. This paragraph canceled in Book D-1, 1562, and Book D-2, 206, and omitted in *DN* and DHC 5:410.

179. Book D-2, 206: adds "the"

180. WWj: omits "them"; Book D-1, 1562: "<them>" (pos. JG)

181. DHC 5:410: "pleaded"

182. DHC 5:410: adds "President"

183. DHC 5:410: "pleaded"

lowed Adams, and both spoke several times; then President Joseph<sup>184</sup> Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit, and had lied about him; and told him of many of his errors.<sup>185</sup>

After hearing the testimony, Elder B[righam]. Young, president of the quorum of the Twelve, said he had made up his mind, and his decision was, that Elder Winchester should give up his license and cease preaching until he should reform.

President H[yrum]. Smith said he should not like to have such a decision given without another trial, and give<sup>186</sup> Elder Winchester a chance to get more testimony, if he could.

President [Brigham] Young said he should then prefer to have the case turned over to the High Council.

President Joseph Smith said it was not the business of the High Council, they could not try him, it belonged to the Twelve, and them alone, for it was concerning matters abroad, and not in Nauvoo. The High Council was to try cases that belong to this<sup>187</sup> Stake<sup>188</sup>, and the Twelve to regulate the churches and elders abroad in all the world, and Elder Winchester's case comes under the jurisdiction of the Twelve, and them<sup>189</sup> alone.

President H[yrum]. Smith urged that the case should be put off until tomorrow. President J[oseph]. Smith said the case might be put off until tomorrow at 10 o'clock, if it would do anybody any good.

Pres[iden]t. B[righam]. Young arose and spoke in the majesty of his calling, and among other remarks said,<sup>190</sup> his mind was made up, and<sup>191</sup> the remarks of brother Hyrum or of brother Joseph had not altered it; as for himself he would not sit upon the case another day. He considered the course brother Winchester had taken<sup>192</sup> an insult upon his office and calling as an apostle of Jesus Christ, and he would not bear it; as for the rest of the Twelve, they might do as they pleased; as for himself, he would not submit to<sup>193</sup> it.

Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve, has said they had no jurisdiction over him in Philadelphia and to say where he should go, &c.; but he, and others, will find there is power in the Twelve.

We know through whom we have received our power, and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but

184. Book D-2, 206: "{\Joseph/}" (LH)

185. QTAM [1840-44], 27 May 1843, gives more details: "J. Smith said that ~~there~~ it was a bag of nonsense. to sit here without witnesses. & hear one [slang?] another. Prest. J. Smith, it has been the character of B Winchester from the beginning to contradict every body & every thing. and I have been under the ire of his tongue. he introduced into & I had to have a contention with him at every house. I disgraced him before the conference. & to be revenged he told one of the most damnable lies about me. visited Sister Smith sister Dibble. small hat shop.—told her to come to Nauvoo with me & I would protect him. & B Winchester set up a howl that I was guilty of improper conduct. If Isobella Armstrong, is ever so bad so much the worse. The patriarchal office is the highest office in the Church. and father Smith conferred this office, on Hyrum Smith, on his death bed. ... Prest Joseph said, he should act on the case but should reserve himself for an appeal."

186. DHC 5:410: "giving"

187. DHC 5:410: replaces "this" with "the"

188. WWj: replaces "this Stake" with "the City"; RDft 7, addendum (pencil): "th\is/ ["is" *w.o.* "e"] ~~City~~ <Stake>" (WW)

189. DHC 5:410: "theirs"

190. DHC 5:411: adds "that"

191. DHC 5:411: adds "that"

192. WWj: replaces "the course brother Winchester had taken" with "it"; RDft 7, addendum (pencil): "~~it~~ <the course ... taken>" (WW)

193. WWj: replaces "submit to" with "do"

has gone contrary to it: no one is safe in his hands; he calls Hyrum an old granny, and slanders everybody; he says there is a contradiction between Hyrum and the Twelve. There is no contradiction between Hyrum and the Twelve; is there, brother Hyrum? (Hyrum answered, No!)

After B[ingham]. Young closed, President J[oseph]. Smith said he would give us a little counsel, if we saw fit to accept it: he thought it proper for us to silence Elder Winchester, take his license, and have him bring his family<sup>194</sup> to Nauvoo; and if he would not do that, let him go out of the Church.

It was then moved and seconded that Elder Winchester be silenced and give up his license, and come with his family to Nauvoo; which<sup>195</sup> was carried<sup>196</sup> unanimously.

Brother Joseph then addressed the Twelve, and said that in all our counsels, especially while on trial of any one, we should see and observe all things appertaining to the subject, and discern the Spirit by which either party was governed; we should be in a situation to understand every spirit, and judge righteous judgment, and not be asleep; we should keep order and not let the council be imposed upon by unruly conduct.

The Saints need not think, because I am familiar with them, and am playful and cheerful, that I am ignorant of what is going on; iniquity cannot be retained<sup>197</sup> in the church, of any kind<sup>198</sup>, and it will not fare well where I am, for I am determined, while I do lead the church, to lead them<sup>199</sup> right.

Bro[ther]. Joseph further remarked concerning Elder Adams, that he had given satisfaction to him concerning the thing whereof he was accused; he had<sup>200</sup> confessed all wherein he had done wrong, and had asked for mercy, and he had taken the right course to save himself; that he would now begin anew in the church.<sup>201</sup>

After much instruction was given from Joseph, the council adjourned.

<sup>202</sup>I then instructed the Twelve to investigate the condition of the whole Philadelphia church, while in council.

<sup>203</sup>Voted that the following persons be assisted to emigrate from England, viz.: Mrs. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Maria Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.

194. WWj: replaces "bring his family" with "come"; RDft 7, addendum (pencil): "have ~~him come to~~ <him bring his family to>" (WW).

195. DHC 5:411: replaces "which" with "The motion"

196. Book D-2, 207: "{\which was carried/}" (LH)

197. DHC 5:411: replaces "retained" with "sustained"

198. DHC 5:411: moves "of any kind" to follow "iniquity"

199. DHC 5:411: replaces "them" with "it"

200. Book D-2, 207: "{\had/}" (LH)

201. Concerning this matter, QTAM [1840-44], 27 May 1843, reads: "Prest Joseph said to the Twelve that Elder Adams has come to me and made acknowledgement, perfect satisfaction—his licence as Elder will be taken from him and he will act as priest.—and Bro Adams ~~will~~ has now started anew.—and let all present hold their tongues and only say that Elder Adams has started anew. God will spew Philadelphia out of his mouth they ~~will~~ are luke warm. the news from Phila[delphia] is like the simooms breeze."

202. Source: JSj [1843], 225 (WR) (APR, 381).

203. Source: A summary of QTAM [1840-44], 23 May 1843, which includes the following addendum: "The following names were added according a vote of the council of May 27th 1843 ..." In RDft 7:36, this paragraph appears at the end of the entry for 23 May 1843.



<sup>204</sup>A tremendous rain-storm all day, commencing with thunder in the morning.

<sup>205</sup>Four hundred and fifty thousand persons met<sup>206</sup> at Menagh, Ireland, to petition for a repeal of the Parliamentary Union.

<sup>207</sup>Sunday,<sup>208</sup> 28.—Cold, rainy day.

<sup>209</sup>At<sup>210</sup> 5 p.m., I met with brother Hyrum, B[righam]. Young, H[eber]. C. Kimball, W[illard]. Richards, N[ewel]. K. Whitney and James Adams,<sup>211</sup> <sup>212</sup>in the upper room, to attend to ordinances, and counseling. Prayed that James Adams might be delivered from his enemies, and that O[rrin]. P. Rockwell might<sup>213</sup> be delivered from prison; and that the Twelve<sup>214</sup> be prospered in collecting means to build the Nauvoo House.

<sup>215</sup>**Joseph [Smith] and J[ames]. Adams were married [for eternity to their wives]. Adjourned to 9 o'clock.**

<sup>216</sup>Of the first<sup>217</sup> Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two, but what have lifted their heel against me, namely, Brigham Young and Heber C. Kimball.

[...]<sup>218</sup>

<sup>219</sup>/<sup>220</sup>Monday,<sup>221</sup> 29.—At 9 a.m., I met in council with brother Hyrum, B[righam]. Young, H[eber]. C. Kimball, W[illard]. Richards, N[ewel]. K. Whitney and James Adams. **Hyrum, Brigham, Willard, and Sis[ter Mercy Rachel Fielding] Thompson were married<sup>222</sup> [for eternity].<sup>223</sup>**

204. Source: JSj [1843], 225 (WR) (APR, 381).

205. DHC 5:412 rewrites next sentence as follows: “A petition for the repeal of the parliamentary union, with England—resenting four hundred and fifty thousand persons—was sent from Menagh, Ireland.” Source: Undetermined. Possibly H&D Almanac (see Sources Cited).

206. Book D-1, 1563 (darker ink): “m{\et/}”

207. Source: Based on JSj [1843], 226 (WR) (APR, 381).

208. Book D-1, 1563: deletes day of week

209. Source: This and next paragraph from JSj [1843], 226 (WR) (APR, 381), with editing and elaboration. Deleted material supplied here in bold type. Cf. QTAM [1840-44], 28 May 1843, which only mentions Knowlton Hanks being set apart for his mission to England by BY.

210. Book D-1, 1563, Book D-2, 207: omit “At”

211. Names not given in JSj [1843]. RDft 7:37: “~~adjourned council met~~ <I met with ~~my~~ brother ... Adams>”

212. Book D-1, 1563: adds ellipses over erasure of about nine words

213. Book D-1, 1563: “m{\ight/}” (pos. JG)

214. Book D-1, 1563 (darker ink): “{\Twelve/}” (RLC)

215. In JSj [1843], first sentence inserted interlinearly, with “were married” in shorthand; second sentence canceled.

216. Handwriting of RLC ends. This paragraph added by TB at bottom of Book D-1, 1563, and incorporated by LH in Book D-2, 207, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). Source: Probably added under BY’s or HCK’s direction.

217. DHC 5:412: omits “first”

218. At this point in Book D-1, 1564, appears an extract from the NN, which is canceled in different ink with the following note: “See page 1589 June 28th, 1843” (LH). Following RDft 7:37, RLC copied this extract under the right day, but wrong month. See under 28 June 1843 (chap. 23).

219. Source: Following six paragraphs from JSj [1843], 227–28 (WR) (APR, 381–82). Deleted material supplied here in bold type.

220. Handwriting of TB ends; RLC resumes in Book D-1, 1564, and continues to p. 1568 (chap. 22).

221. Book D-1, 1564: deletes day of week

222. In JSj [1843], 227, “were married” appears in shorthand.

223. I.e., Hyrum Smith to current wife Mary Fielding Smith, as well as deceased wife Jerusha Barden Smith, Brigham Young to current wife Mary Ann Young, as well as deceased wife Miriam Young, Willard Richards to current



Singing, and prayer by Elder B[ Brigham ]. Young. Conversation, instruction and teaching concerning the things of God: had a pleasant interview.

Two p.m., in Mayor's court; tried a case, "The people vs. Thompson," for assault; fined [James]<sup>224</sup> Thompson, \$3<sup>225</sup>.

Gave instructions to have the account of the<sup>226</sup> Lawrence Estate made out. **Sister from Quincy visiting them [i.e., Sarah and Maria Lawrence].**

Judge James Adams gave a deed of eleven quarter sections of land on the prairie, to the Trustee-in-Trust.<sup>227</sup>

<sup>228</sup>**This A.M. President Joseph told me [William Clayton] that he felt as though I was not treating him exactly right and asked if I had used any familiarity with E[mma]. I told him by no means and explained to his satisfaction.**

<sup>229</sup>6 p.m. The Twelve Apostles met, **sent a mission to Wisconsin**, and directed the following to be published in the *Times and Seasons*:—

<sup>230</sup>SPECIAL MESSAGE.<sup>231</sup>

To the Church in Philadelphia:—

All the members of that branch of the Church of Jesus Christ of Latter Day Saints, which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven, and of working out their own salvation, by keeping the laws of the celestial kingdom, are hereby instructed and counseled<sup>232</sup> to remove from thence without delay, and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, the 29th<sup>233</sup> day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve.

BRIGHAM YOUNG,  
President of the Quorum.

W[ILLARD]. RICHARDS, Clerk.

<sup>234</sup>APPOINTMENTS BY THE QUORUM OF THE TWELVE.

<sup>235</sup>**Elder Reuben Hedlock, to England, to preside over the English Mission. Elder John Cairns to Scotland.**

Elder James Sloan, to Ireland.

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wife Jennetta Richards, and Mercy Rachel Fielding Thompson to deceased husband Robert B. Thompson (Devery and Bergera 2005, 21n8).

224. Brackets this editor's.

225. JSj [1843], 227: "\$300"; RDft 7:37 questions in margin whether the amount is "\$3.00" or "\$300.00"

226. Book D-1, 1564: "<the>" (pos. JG)

227. See NTLB, Book B, 19, under 24 May 1843 (WC).

228. This paragraph from unused portion of WCj [1843-44], vol. 3, 29 May 1843 (IC, 106; DMQP, 7).

229. Source: QTAM [1840-44], 29 May 1843.

230. Source: "Special Message," T&S 4 (15 June 1843): 232.

231. DHC 5:413: adds "to the Saints in Philadelphia"

232. Book D-2, 208: "counsel{\ed/}" (LH)

233. DHC 5:413: "20th"

234. Source: "Appointments by the Quorum of the Twelve," T&S 4 (15 June 1843): 232. Deleted material supplied here in bold type.

235. This paragraph appears in T&S 4:232, but canceled in Book D-1, 1565, and silently omitted in Book D-2, 208, DN, and DHC 5:413.

Elder Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the province of Nova Scotia.

Elder Edwin W. Webb to<sup>236</sup> **the vicinity of** Galena.

Elder Isaac Chase to<sup>237</sup> the Eastern States.

Elder Stephen Abbott, and Charles E. Spencer, to Wisconsin Territory; Elder Isaac Thompson to accompany them.

W[ILLARD]. RICHARDS, Clerk.

<sup>238</sup>Pleasant, but cool after the rain, **as it has been [after] every rain this season.**

<sup>239</sup>Tuesday,<sup>240</sup> 30.—In the office from 9 till noon, examining Nauvoo stock, transacting business with the Twelve Apostles, and taking bonds from B[righam]. Young, H[eber]. C. Kimball, O[rson]. Hyde, O[rson]. Pratt, W[ilford]. Woodruff and Geo[rge]. A. Smith,<sup>241</sup> of which I insert one, as follows:—

<sup>242</sup>Know all men by these presents, that we<sup>243</sup>, Brigham Young and John M. Bernhisel, are held and firmly bound unto Joseph Smith, as Sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, in the penal sum of two thousand dollars, lawful money of the United States, for the payment of the<sup>244</sup> which sum, well and truly to be made, we bind ourselves, our heirs, assigns and administrators firmly by these presents.

Dated at Nauvoo, this 30th day of May, 1843.

The condition of the above obligation is such, that if<sup>245</sup> the above bounden Brigham Young, who has been appointed an agent to collect funds for the Nauvoo House Association, and for the Temple now building in the city of Nauvoo, shall faithfully pay to the said Trustee-in-Trust as aforesaid, all moneys that he may collect for either house, then this obligation to<sup>246</sup> be null and void, otherwise to remain of<sup>247</sup> full force and virtue.

Signed, sealed and delivered the day and year first above written.

BRIGHAM YOUNG, [L.S.]

JOHN M. BERNHISEL. [L.S.]

<sup>248</sup>**In the presence of** }  
**John Snyder**<sup>249</sup>. }

<sup>250</sup>And directed that receipts be also written for the Nauvoo stock<sup>251</sup> **by Phelps**, as follows:—

236. Book D-2, 208: “{\to/}” (prob. LH)

237. Book D-2, 208: “{\to/}” (prob. LH)

238. Deleted material supplied here in bold type. *Source*: JSj [1843], 227 (WR) (APR, 381).

239. *Source*: JSj [1843], 229 (WR) (APR, 382).

240. Book D-1, 1565: deletes day of week

241. JSj [1843], 229: deletes names and reads “<and taking their bonds>”. Names probably taken from end of HCK et al., Bond to JS, 31 May 1843, JScSup, fd 13, 12 (WWP).

242. *Source*: BY, Bond to JS, 30 May 1843, JScSup, fd 13, 7-8 (US).

243. MS Bond: replaces “we” with “I”; Book D-1, 1565 (darker ink), Book D-2, 208: “{\we/}” (US/pos. LH)

244. DHC 5:414: omits “the”

245. DHC 5:414: omits “if”

246. DHC 5:414: omits “to”

247. MS Bond, DHC 5:414: replace “of” with “in”

248. Bolded text deleted in DHC 5:414.

249. Book D-1, 1565, Book D-2, 209: “Snider”

250. *Source*: JSj [1843], 229 (WR) (APR, 382). Deleted material supplied here in bold type.

251. JSj [1843], 229: replaces “the Nauvoo stock” with “their bonds”; RDft 7:37: “~~bonds~~ Nauvoo Stock”

<sup>252</sup>Received, May 30th, 1843, of Joseph Smith, Sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, three hundred stock certificates of Nauvoo House Association, numbering as follows:—

200	numbering	1	to 200 inclusive, dated Feb. 8, 1841.
36	"	125 to 160	" " " 5, "
36	"	376 to 411	" " " 10, "
<u>28</u>	"	5 to 32	" " " 6, "

300 shares value \$15,000.

BRIGHAM YOUNG.

[...]<sup>253</sup>

<sup>254</sup>Afterwards <sup>255</sup>superintending<sup>256</sup> the preparation of papers to settle the Lawrence business.

<sup>257</sup>**My brother Hyrum baptized Jonathan C. Wright and ordained him an elder.**

<sup>258</sup>Wednesday,<sup>259</sup> 31.—Called at the office and court room before breakfast, and conferred with **Clerk** Dr. Richards on business.

City Council<sup>260</sup> met at 10 a.m., and gave instructions to a committee<sup>261</sup> to draft an ordinance in relation to the ferry.<sup>262</sup> **[Took a] leave of absence to sell some land to Backenstos.**

<sup>263</sup>Rode out in the afternoon on the prairie, with Mr. Houston, the Speaker of the House of Representatives for Missouri, Judge Sylvester.<sup>264</sup> Emmons, Lawyers<sup>265</sup> Marr and O. C.<sup>266</sup> Skinner, and William Clayton.

<sup>267</sup>At 6 p.m., met with the city council, when the ordinance in relation to the Ferry, passed its second reading.

252. *Source*: JS, Receipt to BY, 30 May 1843, JScSup, fd 13, 29–30 (WC).

253. At this point in Book D-1, between 1565 and 1566, and attached to Book D-2, 209, are \$50.00 and \$100.00 stock certificates for the “Nauvoo House Association”.

254. *Source*: First sentence based on WCj [1843–44], vol. 3, 30 May 1843 (IC, 107), which reads: “At the Mayors office preparing papers for the Lawrence business.” WRj 9:40 simply notes: “Lawrence estate”.

255. DHC 5:415: adds “I”

256. Book D-1, 1565, DHC 5:415: “superintended”

257. Remainder of paragraph not in *DN*, but added at *coln* in Book D-1, 1565, with “My brother ... Wright” by RLC, and “and ordained ... elder” by JG. This addition was evidently inserted after RLC recorded this page between 9 Feb.–19 Mar. 1855, and before it was incorporated by LH in Book D-2, 209, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). RLC also inserted the passage in RDft 7:37 after TB had written it between 19 Aug.–16 Sept. 1854 (see RDft Chronology). BHR noticed its absence in *DN* and *MSt* and added it in DHC 5:415. *Source*: Undetermined.

258. *Source*: This and next paragraph from JSj [1843], 230 (WR) (*APR*, 382). Deleted material supplied here in bold type.

259. Book D-1, 1565: deletes day of week

260. JSj [1843], 230: “~~Municipal Court~~ <City Council>”

261. Book D-1, 1566: “<to a committee>” (JG)

262. JSj [1843], 230: “<Instructed Phelps to draft a city charter for the ferry>”

263. *Source*: Possibly based on JSj [1843], 230 (WR) (*APR*, 382), which mentions “riding on prairie with Clayton and others”.

264. Book D-1, 1566: “<S>” (JG)

265. DHC 5:415: “Lawyer”

266. Book D-1, 1566: “<O. C.>” (JG)

267. *Source*: Based on JSj [1843], 230 (WR) (*APR*, 382), which simply records: “city council 6 eve pm Ferry charter”.

<sup>268</sup>Signed letters of recommendation to James Brown and Peter Haws to collect funds in Mississippi and Alabama.

<sup>269</sup>Elder B[ingham]. Young moved out of his log cabin into a new brick house, small, but comfortable and convenient.

<sup>270</sup>The steamer *Amaranth* landed at Nauvoo the Saints who had left Liverpool in the *Yorkshire*, under the care of Elders Thomas Bullock and Richard Rushton, all well; and also some Saints who had left there<sup>271</sup> more recently in the *Swanton*.

<sup>272</sup>News arrived that General Charles Napier gained a brilliant victory near Hyderabad, after a desperate<sup>273</sup> combat of three hours. The Beloochee army of 22,000 men were completely overthrown by 2,700 English troops, who sustained a loss of only 250 killed and wounded, including 18 officers.

<sup>274</sup>Four hundred and fifty clergymen have lately seceded from the Church of Scotland, being nearly one-half of the whole number.

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268. *Source*: Based on JS to James Brown, 31 May 1843, in JSc, Bx 5, fd 16, 13–14 (WWP), which includes a note at end: “(Ditto to Peter Haws)” (transcription in vol. 8, V.14). Cf. JScSup, fd 13, 12–13 (WWP).

269. *Source*: Based on BYj [1840–44], vol. 3, 31 May 1843 (transcription in vol. 8, V.11).

270. *Source*: Based on entry added by TB in pencil in JSj [1843], 230 (TB) (*APR*, 382), with elaboration. Cf. *NN* 1 (31 May 1843): [18]. *Swanton* not mentioned in JSj, but sailed from Liverpool on 16 June 1843 (cf. *T&S* 5 [1 June 1844]: 558).

271. Book D–2, 210: “th{\ere/}” (prob. LH)

272. *Source*: Based on “India,” *NN* 1 (31 May 1843): [19]. Cf. DHC 5:310 (chap. 16), under 24 Mar. 1843.

273. DHC 5:415: replaces “desperate” with “dreadful”

274. *Source*: Based on “Scotland,” *NN* 1 (12 July 1843): [43].

22.

JOSEPH SMITH ON  
IMPORTANCE OF GATHERING  
June 1843

[DN 6 (15 October 1856): 249 (cont.)]

<sup>1</sup>Thursday,<sup>2</sup> June 1 [1843].—Presided in the city council, which passed “An ordinance to establish a Ferry across the Mississippi river at the city of Nauvoo,” as follows<sup>3</sup>:—

<sup>4</sup>Section 1. Be it ordained by the city council of the city of Nauvoo, that Joseph Smith, or his successor<sup>5</sup>, is authorized and licensed to keep a Ferry for the term of perpetual succession across the Mississippi river within the limits of said city, on said river, bounded north near the northwest corner of section No. 31, township 7 north, of range 8 west of the 4th principal meridian; and south near the south east corner of fractional section No. 12, township 6 north, of range 9 west, of the 4th principal meridian according to the charter of said city of Nauvoo, (which charter was granted by the State of Illinois on the 16th day of December A.D. 1840) embracing all ferries heretofore authorized by the State of Illinois, if any there be, within the aforesaid limits.

Section 2. And be it further ordained, that the said Smith shall furnish said Ferry with a good flat boat, or a good boat to be worked by steam or horse power, and skiff or yawl in such case, sufficient for the speedy and safe transportation of all passengers, together with their teams, animals, goods and effects; and further, that said boat or boats shall be furnished with a<sup>6</sup> suitable number of men, to manage them with skill and ability.

Section 3. And be it further ordained, that if any person or persons, except those whose ferry is established and confirmed by this ordinance, shall, at any time run any boat

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1. *Source*: Based on JSj [1843], 231 (WR) (*APR*, 382).

2. Book D-1, 1566: omits day of week

3. DHC 5:416: omits “as follows”

4. Although printed in *DN*, DHC 5:416 omits following excerpt from the minutes. *Source*: RDft 7:41 directs scribe to copy *NN* 1 (7 June 1843): [23]. Cf. NCCP, 175-76 (JSn) (*NCHCM*, 172-74).

5. *NN* 1:[23], NCCP, 175: omit “or his successor”; Book D-1, 1566: “<or his successor>” (JG)

6. Book D-2, 210: “\a/”

or boats, or <sup>7</sup>other craft, for the purpose of conveying passengers or their property across said river as aforesaid, within said boundaries as aforesaid; he, she, or they, so offending, shall forfeit every such boat or boats, or other craft, to the owner or proprietor of the ferry, <sup>8</sup>and the owner or proprietor of the ferry aforesaid, may at any time after such forfeiture shall have accrued, enter upon and take possession of such boat, or other craft, to his or her own use without precept, and such offender shall, moreover, pay to the owner or proprietor of the ferry aforesaid, who may be aggrieved as aforesaid, the sum of fifteen dollars for each person who may be thus unlawfully carried or conveyed across said ferry as aforesaid, <sup>9</sup>to be recovered on motion, before any alderman, or any magistrate within said city, competent to try the same, upon giving to such offender five days' notice of the time and place of making such motion, which notice may be served on such person or persons, either in or out of the State, by delivering or tendering a copy thereof, or leaving a copy at their last residence: provided, that nothing herein contained, shall be so construed as to prevent any person crossing said river at said ferry as aforesaid, on his or her own boat or other craft, on his or her own business; and also to take in and cross his or her neighbors, when the same is done without fee, and not with intention to injure said ferry as aforesaid.

Section 4. And be it further ordained, that the said Smith shall be governed in his rates of toll, and in the general management of said ferry, by ordinance of said city council.

<sup>10</sup>Sec. 5. This ordinance to take effect, and be in force, from and after its passage.

Passed June 1st 1843.<sup>11</sup>

Joseph Smith, Mayor.

James Sloan, Recorder.<sup>12</sup>

<sup>13</sup>And also passed "An ordinance respecting mad dogs and other animals."

<sup>14</sup>I addressed the council and criticized James Sloan's account current, charging for room, candles, fuel, &c., &c., as extras.

<sup>15</sup>W[illard]. Richards, N[ewel]. K. Whitney<sup>16</sup>, and W[illiam]. Clayton,<sup>17</sup>all day preparing papers for the settlement of the Lawrence estate.

[DN 6 (22 October 1856): 257]

I gave the following recommend to Elder Brigham Young:—

<sup>18</sup>To all Saints and honorable men of the earth, greeting:—

Dear brethren and friends:—I, Joseph Smith, a servant of the Lord, and Trustee-in-Trust

7. Book D-1, 1566: adds ellipses over erasure

8. Book D-2, 211: "~~and the owner or proprietor of the ferry~~"

9. Book D-1, 1567: "<who may be aggrieved ... as aforesaid,>" (RLC)

10. This paragraph omitted in MSHiJS and DN, but appears in NN 1:[23] and NCCP, 176.

11. This line omitted in MSHiJS and DN, but appears in NN 1:[23] and NCCP, 176.

12. This line omitted in MSHiJS and DN, but appears in NN 1:[23] and NCCP, 176.

13. *Source*: Based on NN 1 (7 June 1843): [23]. Cf. NCCP, 177 (JSn) (NCHCM, 174).

14. *Source*: Based on JSj [1843], 231 (WR) (APR, 382).

15. *Source*: Based on WCj [1843-44], vol. 3, 1 June 1843 (IC, 107; NTNLF, 397).

16. WCj [1843-44]: replaces "N. K. Whitney" with "Whiting"

17. DHC 5:416 adds "[were engaged]"

18. *Source*: JS, Letter of recommend to BY, 1 June 1843, JSc, Bx 5, fd 16, 23-25 (US).

for the Temple of the Lord at Nauvoo<sup>19</sup>, do hereby certify that the bearer hereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the conference, held in this city, on the 6th day of April last.

He, therefore, is recommended to all Saints and honorable people, as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord, confident that he will honor this high trust, as well as ardently fulfill his commission as a messenger of peace and salvation, as one of the Lord's noble men, I can fervently say, may the Lord clear his way before him, and bless him, and bless those that obey his teachings wherever there are ears to hear, and hearts to feel.

He is, **in the language of the Hebrews, HAW-RA-ANG-YEESH RAW-ALE**,<sup>20</sup> the friend of Israel, and worthy to be received and entertained as a man of God; yea, he has, as had the ancient apostles, O LOGOS O KALOS<sup>21</sup>, *the good word*, even the good word that leadeth unto eternal life. Laus Deus. Praise God.<sup>22</sup>

Wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, and<sup>23</sup> trusting that your hearts and energies will be enlivened, and deeply engaged in the building of those<sup>24</sup> houses directed by revelation for the salvation of all Saints; and that<sup>25</sup> you will not rest where you are, until all things are prepared before you, and you are gathered home with this<sup>26</sup> rest of Israel to meet your God. I feel strong in the belief, and have a growing expectation, that you will not withhold any means in your power that can be used to accomplish this glorious work.

Finally, as one that greatly desires the salvation of man, let me remind you all to strive with godly zeal, for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal, and above all be charitable, always abounding in all good works; and may health, peace, and the<sup>27</sup> love of God our Father, and the grace of Jesus Christ our Lord be and abide with you all, is the sincere prayer of your devoted brother and friend in the everlasting gospel.

JOSEPH SMITH.

City of Nauvoo, June 1, 1843.

<sup>28</sup>Also<sup>29</sup> similar letters <sup>30</sup>to Elders<sup>31</sup> H[eber]. C. Kimball, O[rson]. Pratt, O[rson]. Hyde, W[ilford]. Woodruff and Geo[rge]. A. Smith.

19. MS Letter, 1: replaces "Temple of the Lord at Nauvoo" with "church of Jesus Christ of Latter day Saints"

20. MS Letter, 1, Book D-1, 1567, Book D-2, 211, use Hebrew characters followed by transliteration in brackets; preceding transliteration added by TB interlinearly in D-1; DHC 5:417: omits "in the language ... ALE"; MS Letter, 1 (pencil): "~~in the language ... Israel, and~~"

21. MS Letter, 1, Book D-1, 1567, Book D-2, 211, use Greek characters followed by transliteration in brackets; DHC 5:417: omits "O LOGOS O KALOS"; MS Letter, 1 (pencil): "~~yea, he has ... leadeth~~"

22. DHC 5:417: omits "Laus Deus. Praise God"; MS Letter, 1, cancels these words in pencil.

23. Book D-1, 1567 (darker ink): "{\and/}" (prob. RLC)

24. MS Letter, 1: "these"

25. Book D-1, 1568 (darker ink): "th{\at/}" (pos. JG)

26. DHC 5:417: replaces "this" with "the"

27. Book D-2, 212: "<the>" (pos. LH)

28. *Source*: JSc, Bx 5, fd 16, contains recommends dated 1 June 1843 and signed by JS for GAS (17-18), WW (19-20), BY, HCK, OP, OH, WW, GAS (21-22). Cf. WWj, vol. 4, 1 June 1843 (WWj 2:237-38).

29. DHC 5:417: omits "Also"

30. DHC 5:417: adds "were given"

31. Book D-1, 1568: "\Elders/" (RLC)



<sup>32</sup>Signed a conveyance of Eric Rhodes' bond to Joseph Smith, **[dated] 11 Oct[ober]. [1842]**, to William Clayton.

<sup>33</sup>Gave a letter of instructions to George J. Adams, who is to accompany Elder Orson Hyde on his mission to Russia.

<sup>34</sup>Elders Addison Pratt, B[enjamin]. F. Grouard, Knowlton F. Hanks and Noah Rogers started on their mission for the Society Islands at 2 p.m. on the<sup>35</sup> steamer *Sarah Ann* for St. Louis.

<sup>36</sup>The quorum of the Twelve Apostles met in council in my office to make arrangements to start on their mission, to collect funds for the Temple and Nauvoo House.

<sup>37</sup>**Evening J[oseph]. rode in the carriage with F[lora]. [Woodworth?]. He let Lorin Walker have a knowledge of some things.**

<sup>38</sup>Friday,<sup>39</sup> 2.—Closed the contract, whereby I gave two notes for \$1,375,<sup>40</sup> and became half owner of the steamboat *Maid of Iowa*. Continued in the<sup>41</sup> office with Captain Dan Jones most of the morning, which was very rainy<sup>42</sup>. **[William W.] Phelps drafted bill of sale.**

<sup>43</sup>In the afternoon rode out in the city to invite several friends to take an excursion on “the little Maid”<sup>44</sup> tomorrow, and had a long conversation with a Presbyterian minister.

**Ordered W[illiam]m Greenhalgh's wife to be sent for from England.**

<sup>45</sup>Outrages were<sup>46</sup> committed in Wales on public property under an organized band, called “Rebecca and her daughters.”

<sup>47</sup>Saturday,<sup>48</sup> 3.—This morning, I with my family, and a large company of brethren and sisters, started for Quincy, on a pleasure voyage, on the steamboat *Maid of Iowa*,<sup>49</sup> had a fine band of music in attendance<sup>50</sup>, and arrived there at about 1 p.m.

32. Source: JSj [1843], 231 (WR) (APR, 382). Deleted material supplied here in bold type.

33. Source: Based on “Recommendatory,” T&S 4 (1 June 1843): 218.

34. Source: NRj [1843–44], 1 June 1843 (transcribed in vol. 8, V.19). See N. Rogers, Nauvoo, IL, to J. Taylor, Nauvoo, IL, 5 Jan. 1846, T&S 6 (1 Jan. 1846): 1085.

35. Book D-1, 1568: “\the/” (pos. RLC)

36. Source: Based on WWj, vol. 4, 1 June 1843 (WWj 2:237).

37. This paragraph from deleted portion of WCj [1843–44], vol. 3, 1 June 1843 (IC, 107; DMQP, 7).

38. Source: Following three paragraphs from JSj [1843], 232 (WR) (APR, 382), with elaboration. Deleted material supplied here in bold type.

39. Book D-1, 1568: omits day of week

40. Detail about giving two notes not in JSj [1843].

41. Book D-1, 1568: “\the/” (pos. RLC)

42. Detail about rain not in JSj [1843]; WRj 9:40 mentions “rain A.M.”

43. JSj [1843], 232, mentions only that JS “rode out in the PM.” Source for the other details has not been determined.

44. DHC 5:418: replaces “the little Maid” with “*Maid of Iowa*”

45. Source: NN 1 (7 June 1843): [21].

46. Book D-1, 1568 (darker ink): “{\were/}” (pos. RLC)

47. Handwriting of RLC ends in Book D-1, 1568; this day's entry added by TB in a blank left at the bottom of page. RLC may have skipped this entry because a marginal note in RDft 7:38 instructed the scribe to “See Haywood's note before copying GAS” (TB). This note is located in JSHD (see vol. 8, V.15), but was apparently not used, although the revisers instructed that it be “insert[ed] as it is” (vol. 7, IV.8). Source: JSj [1843], 233 (WR) (APR, 382), and WCj [1843–44], vol. 3, 3 June 1843 (IC, 107; NTNLF, 397–98), with light and heavy editing and change to first person. JSj provides only a few details in first paragraph. Deleted material supplied in bold type from WCj.

48. Book D-1, 1568: omits day of week

49. Book D-1, 1568 (darker ink), Book D-2, 212: “{\we/}” (US)

50. Detail about music not in WCj or JSj, but comes from NN 1 (7 June 1843): [22].

<sup>51</sup>The accounts of the Lawrence Estate were presented to the Probate Judge, to which he made objections, when a new account was made out by [William] Clayton, which we made oath to, when the accounts were accepted by the Probate Judge. **Balance in Guardians hands was \$3790.89¾.**<sup>52</sup>

<sup>53</sup>At 5 p.m., started on our return, but tied up at Keokuk, at 1 a.m., on account of a severe storm, until daylight (**we had to sit up on the boat which was very tiresome and unpleasant**), when we started home, and were glad to arrive in Nauvoo at 7 a.m. of the 4th.

<sup>54/55</sup>Sunday, 4.<sup>56</sup>—At 10 a.m., in conversation with Mr. De Wolf, a clergyman<sup>57</sup> of the Episcopal order, who was much of<sup>58</sup> a gentleman<sup>59</sup>.

<sup>60</sup>A Conference was held<sup>61</sup> in the New Corn Exchange, Manchester, and by adjournment in<sup>62</sup> the large room at Hayward's Hotel, Bridge street, the assembly was large, although the weather was unfavorable.

Elder Thomas Ward was president, and William Walker, clerk. President Ward and Elders [Hiram] Clark and [Amos] Fielding preached, giving excellent teachings on the plan of salvation, and the Lord's Supper. There were present six high priests, fifty-eight elders, sixty-four priests, forty teachers, ten deacons.

The representation<sup>63</sup> of the churches being next called for, the following statements were made:—

<sup>64</sup>Manchester Conference: Charles Miller, president, 1481 members, 38 elders, 75 priests, 54 teachers, 17 deacons, 30 branches.

Liverpool Conference: Thomas Ward, president, 558 members, 31 elders, 30 priests, 14 teachers, 10 deacons, 4 branches.

Preston Conference: William Snale, president, 655 members, 1 high priest, 18 elders, 18 priests, 18 teachers, 2 deacons, 15 branches.

51. This paragraph condenses (with loss of detail) the following entry from WCj [1843–44]: “I [WC] immediately went to the Probate Judge and presented the papers which we had made out pertaining to the Lawrence Estate. He said he could do nothing with them. Upon enquiring what he wanted I finally made a new account which he accepted. I then went to the boat and President Joseph returned with me to make oath to the accounts.”

52. Preceding bolded text inserted interlinearly in WCj [1843–44].

53. Cf. this paragraph with the entry for 4 June 1843 in JSj [1843], 234 (WR) (*APR*, 382): “Returned from Quincy about 9 A.M. having tarried at Keokuk over night on account of wind &c.”

54. *Source*: JSj [1843], 234 (WR) (*APR*, 382).

55. Handwriting of TB ends; RLC resumes in Book D-1, 1569, and continues to p. 1579 (chap. 23).

56. Book D-1, 1569: “June 4”

57. JSj [1843], 234, refers to De Wolf as a “Priest”; RDft 7:38: “~~Priest~~ <clergyman>”

58. Book D-1, 1569: “<much of>” (JG)

59. JSj [1843], 234: omits “who was much of a gentleman”; RDft 7:38: “who ~~was~~ a gentleman <behaved himself w/as>”

60. *Source*: Based on “Minutes of the Last General Conference, Held in England,” *T&S* 4 (15 Sept. 1843): 332–33. Cf. *MSt* 4 (July 1843): 33–36. RDft 7:38 gives a two-paragraph introduction, then directs scribe to “(see /(marble cover)\ T&S /copy\ 332 /333\))” and “[<Leo> throw into form]”. This instruction was for LH to turn the statistical data in *T&S* into a columned chart (cf. DHC 5:419), which has not been located but presumably copied by RLC in Book D-1, 1569.

61. DHC 5:418: replaces “held” with “commenced”

62. DHC 5:418: “moved into”

63. DHC 5:419: “representations”

64. The following enumeration of the church in England appears in tabular form in Books D-1 and D-2, *DN*, and *DHC*, but has been reformatted for publication purposes and appears here much as it originally appeared in *T&S* and *MSt*.

London West End Conference: William Major, president, 58 members, 3 elders, 9 priests, and 3 teachers.

London East End Clerkenwell Conference: William Major, president, 156 members, 3 elders, 9 priests, 2 teachers, and 2 deacons.

London Newbury Conference: William Major, president, 22 members, 1 elder, and 2 priests.

London Woolwich Conference: William Major, president, 30 members, and 1 elder.

Macclesfield Conference: James Galley, president, 250 members, 11 elders, 28 priests, 15 teachers, 9 deacons, and 6 branches.

Birmingham Conference: Cooper Royle, president, 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, 16 branches.

Staffordshire Conference: Cooper Royle, president, 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, 12 branches.

Edinburgh Conference: Henry McEwan, president, 302 members, 10 elders, 10 priests, 8 teachers, 2 deacons, and 4 branches.

Garway Conference: Charles Taysum, president, 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, 5 branches.

Glasgow Conference: Peter McCue, president, 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, 14 branches.

Froomes' Hill Conference: Peter McCue, president, 784 members, 1 high priest, 21 elders, 47 priests, 21 teachers, 9 deacons, 36 branches.

Carlisle Conference: John Parker, president, 154 members, 8 elders, 19 priests, 8 teachers, 3 deacons, 4 branches.

Sheffield Conference: James Carrigan, president, 128 members, 4 elders, 9 priests, 3 teachers, 3 deacons.

Bradford Conference: Robert Parker, president, 240 members, 8 elders, 15 priests, 11 teachers, 6 deacons, 7 branches.

Bedford Conference: Thomas Margetts, president, 242 members, 14 elders, 20 priests, 8 teachers, 4 deacons, 10 branches.

Ireland, Hillsborough Conference: Thomas Margetts, president, 55 members, 3 elders, 2 priests, 2 teachers, and 1 deacons.

Lincolnshire, Louth Conference: Thomas Margetts, president, 14 members, 1 elder, 2 priests, and 1 teachers.

Wigan Conference: Thomas Margetts, president, and 5 members.

Nottingham Conference: Thomas Margetts, president, and 5 members.

Worcestershire Earles Common Conference: [blank] Smith, president, 61 members, 3 elders, 4 priests, and 1 teacher.

Worcestershire Penvin Conference: [blank] Smith, president, 19 members, 1 elder, 2 priests, and 1 teachers.

Worcestershire Broomsgrove Conference: [blank] Smith, president, 36 members, 1 elder, and 3 priests.

Total: 7038 members, 2 high priests, 278 elders, 432 priests, 237 teachers, 106 deacons, and 163 branches.

The sacrament was administered in the afternoon.

<sup>65</sup>Monday, 5.—The following persons devoted themselves to the work of the ministry, viz.: Osmond Shaw, Thomas Shaw, Samuel Downes, Elders William<sup>66</sup> Speakman and George Eyres.

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65. Source: This day's entry based on "Minutes of the Last General Conference, Held in England," *T&S* 4 (15 Sept. 1843): 233–34, as summarized and edited in *RDft* 7:38–39 (TB). Cf. *MSr* 4 (July 1843): 33–36.

66. Book D-1, 1569: "<William>" (TB)

The following persons were then ordained elders, viz.: R. Cowen, T. Pratt, Samuel Downes<sup>67</sup>, John Williams, Peter McCue, Joseph Walker and Levi Rigg.

Priests: J. Flint, Joseph Smith, J. Nightingale, J. Lee, Thomas Jackson, Samuel Wells, Charles Turner, Christopher Riding, George Robinson.

Teachers: George Hewitt, Thomas Jennings.

Elder Barradale was appointed to preside over Cheltenham branch, Elder Rudd over the Nottingham Circuit; Elder Pritchard to labor in Derbyshire; Elder Speakman, with Elder [Robert] Parker, in the Bradford Conference; Osmond Shaw, Addingham<sup>68</sup>, Yorkshire; Elder George Eysers, in Lincolnshire and Hull; in connection with Elder Henry Cuerdon and Elder Samuel Downes, in Derbyshire, with Elder Hibbert.

<sup>69</sup>Tuesday,<sup>70</sup> 6.—I rode out to the Prairie Farm.

<sup>71</sup>Earthquake <sup>72</sup>in Java destroying Nias, and burying its inhabitants in the ruins.

<sup>73</sup>The total national debt of Europe is estimated at<sup>74</sup> \$10,499,710,000. A century ago the European treasury was comparatively unencumbered.

<sup>75</sup>Wednesday,<sup>76</sup> 7.—**A.M.** Concluded a settlement with J. W. Coolidge: **gave him due bill for \$350. and paid him \$50 on the Temple;** gave him a deed for city lot 3 **B[lock] 124.**

<sup>77</sup>Visited Elias Higbee, who was very sick.

<sup>78</sup>John Workman and a company of thirty Saints, mostly his own family **except one widow**<sup>79</sup>, arrived from Tennessee.

<sup>80</sup>Thursday,<sup>81</sup> 8.—This morning, about daybreak, Elder Elias Higbee died at his residence near the Temple **[of] Cholera morbus, inflammation, and mortification. [He was] one of the Temple committee.**

<sup>82</sup>**He was son of Isaac and Sophia Higbee, born 23rd October, 1795, in Galloway, Gloucester county, New Jersey.<sup>83</sup> In 1803 removed with his parents to Clermont county, Ohio. At the age of 22 he married Sarah Ward, and removed to Cincinnati; he received the gospel in the spring of 1832, and in the summer of the same year went to Jackson county, Missouri, where he was baptized, and returned**

67. DHC 5:419: "Downe"

68. Book D-2, 214 (lighter ink): "Addington<ham>" (pos. LH)

69. *Source*: Probably GAS's guess; the entry for this date is blank in JSj [1843], 236 (WR) (*APR*, 382).

70. Book D-1, 1570: omits day of week

71. *Source*: Based on *T&S* 5 (1 Jan. 1844): 391. Cf. *NN* 1 (17 Jan. 1844): [149].

72. DHC 5:420: adds "occurred"

73. *Source*: "The National Debts of Europe," *NN* 1 (7 June 1843): [22].

74. Book D-1, 1570: "<estimated at>" (JG)

75. *Source*: WCj [1843-44], vol. 3, 7 June 1843 (*NTNLF*, 398). Deleted material supplied here in bold type.

76. Book D-1, 1570: omits day of week

77. *Source*: Undetermined. Possibly GAS's guess.

78. *Source*: JSj [1843], 237 (WR) (*APR*, 382). Deleted material supplied here in bold type.

79. JSj [1843], 237: "all his own family except one widow"

80. *Source*: Based on JSj [1843], 238 (WR) (*APR*, 383), with elaboration. Deleted material supplied here in bold type.

81. Book D-1, 1570: omits day of week

82. DHC 5:420 moves this paragraph to a footnote with additional information. *Source*: Composed by TB in RDft 7:40, possibly from various sources and family members, particularly Isaac Higbee, a brother living in Provo, UT. RDft includes penciled note: "leave 10 lines more to amalgamate what is got from Isaac Higbee." Isaac gave the historians a sketch of his own life that parallels some of the details in Elias's (Jenson 1971, 1:480-81). See following footnotes for possible sources.

83. Birth date in JSj [1843], 238; birth date and place in PBB 1:18 (Marquardt 2007, 39).

to Cincinnati, and was ordained an elder under the hands of his brother, Isaac Higbee, 20th February, 1833; arrived in Jackson county with his family in March, and was driven by the mob to Clay county in the fall of 1833; ordained a high priest under the hands of Amasa Lyman, by order of the High Council in Clay county;<sup>84</sup> 26th March, 1835, started on a mission, preaching the gospel through the States of Missouri, Illinois, Indiana, and Ohio; arriving<sup>85</sup> at Kirtland, he<sup>86</sup> labored on the Temple until it was finished, and received his endowment therein. In the spring of 1836, returned to his family in Missouri; removed them to Caldwell county, where he was appointed County Judge.

We copy the following from page 315 of the Law of the Lord:—

<sup>87</sup>He has been sick only five days of cholera morbus, and inflammation which produced mortification<sup>88</sup>, and his death was unexpected by all. His loss will be universally lamented, not only by his family, but by a large circle of brethren who have long witnessed his integrity and uprightness, as well as a life of devotedness to the cause of truth. He has endured a great share of persecution and tribulation for the cause of Christ, both during the Missouri troubles and at other times. On the 6th day of October, 1840, he was appointed one of the committee to build the Temple in Nauvoo, which office he maintained during his life. In that station he has shown a disposition to do right at all times, and always manifested a great anxiety for the prosperity of the Temple, as well as the work<sup>89</sup> at large. He has left a large family to mourn his departure; but he is gone to his rest for a little season, even until the morning of the resurrection, when he will again come forth and strike hands with the faithful, and share the glory of the kingdom of God for ever and ever.

<sup>90</sup>**Called at office just at night.** Emma <sup>91</sup>sick.

In the afternoon rode out on horseback; called on Willard<sup>92</sup> Richards, who was at work in his garden, asked him who gave him leave to occupy that lot? He answered, “Your honor,” when I replied [“]you are perfectly welcome to it so far as I am concerned[”]; then continued my journey to the prairie.<sup>93</sup>

<sup>94</sup>Friday,<sup>95</sup> 9.—Rode out to show Mr. Lewis some lots in the city<sup>96</sup>.

<sup>97</sup>Continued most of the day with Emma, who was<sup>98</sup> very sick. **Br[other] Lewis wanted to purchase.**<sup>99</sup>

84. See FWR, 26 Sept. 1833 and 7 Aug. 1834 (*FWR* [1983], 66, 95).

85. Book D-2, 214: “arriv{ing/}” (LH)

86. Book D-1, 1570 (darker ink): “{he/}” (pos. RLC)

87. *Source*: LL, 315 (WC) (not included in *PJS*, vol. 2); copied into RDft 7:40 (JG). See also obituary in *T&S* 4 (15 June 1843): 232; *NN* 1 (14 June 1843): [26], [27].

88. LL, 315: deletes “of cholera ... mortification”. RDft 7:40: “<of cholera morbus <&> inflammation & <which produced> mortification>” (TB). Taken from JSj [1843], 238 (see above).

89. Book D-2, 214: “{work/}” (LH)

90. *Source*: This and next paragraph from JSj [1843], 238 (WR) (*APR*, 383), with light editing and change to first person. Deleted material supplied here in bold type.

91. DHC 5:421: adds “was”

92. Book D-1, 1571: “W\illard/” (pos. RLC); Book D-2, 214 (pencil): “W<illard>” (pos. RLC)

93. Part about continuing to his farm on the prairie not mentioned in JSj [1843], 238.

94. *Source*: WCj [1843-44], vol. 3, 9 June 1843 (*NTNLF*, 398), and JSj [1843], 239 (WR) (*APR*, 383).

95. Book D-1, 1571: omits day of week

96. WCj [1843-44]: omits “in the city”; taken from JSj [1843], 240: “rode out to look at lots in the city.”

97. *Source*: JSj [1843], 239 (WR) (*APR*, 383). Deleted material supplied here in bold type.

98. Book D-1, 1571 (darker ink): “{was/}” (pos. RLC)

99. Preceding bolded text added here appears in different ink in JSj [1843].

<sup>100</sup>Saturday,<sup>101</sup> 10.—At home. <sup>102</sup>Brothers Livingston and Goodrich from Peterboro, New Hampshire, visited<sup>103</sup> me, about establishing a cotton factory in Nauvoo<sup>104</sup>.

<sup>105</sup>City council met and passed, “An ordinance to regulate the rates of toll at the Ferry in the city of Nauvoo,” which is published in the *Neighbor*.

Several petitions were presented to repeal the hog law, which were rejected.

<sup>106</sup>The court-martial ordered an arsenal to be built in the city of Nauvoo, for the security of the public arms **at the suggestion of Lieutenant-General Joseph Smith**; and also ordered Brigadier-General C[harles]. C. Rich to organize the second battalion, 1st regiment, 2nd cohort<sup>107</sup>, into a regiment of light infantry, to be the 5th regiment, 2nd cohort.

To show the wickedness and rascality of John C. Bennett and the corrupt conspiracy formed against me in Missouri and Illinois, I insert the following under date of the letter:—

<sup>108</sup>Independence, Mo., June 10, 1843.

TO HIS EXCELLENCY GOVERNOR FORD:—

Sir:—For the last three months I have been corresponding with Dr. John C. Bennett, relative to one certain Jo[e] Smith, *Mormon Prophet, &c.*, of your State. In several of Dr. Bennett’s letters to me, he informs me that my name is known to you; taking this for granted, authorizes me without hesitation to write you full upon a<sup>109</sup> subject that the people of this part of our<sup>110</sup> State feel themselves vitally interested<sup>111</sup>.

At the last term of the circuit court of Daviess county, an<sup>112</sup> indictment was found by the grand jury of said county against Joseph Smith for treason against this State, the necessary papers are now on their way to Gov[ernor]. Reynolds, who, on the receipt thereof, I have no doubt, will make a requisition upon<sup>113</sup> you for the apprehension and delivery of said Smith to the bearer, Mr. Joseph Reynolds<sup>114</sup>, who goes as a special agent to attend to this business, and I am in hopes that so soon as the proper papers come to hand, you will take that course that will secure this *imposter*, and have him delivered over to Mr. Reynolds.

Dr. Bennett further <sup>115</sup>writes me<sup>116</sup> that he has made an arrangement with Harmon T.

100. Source: JSj [1843], 240 (WR) (*APR*, 383), with elaboration.

101. Book D-1, 1571: omits day of week

102. Remainder of paragraph added in different ink in JSj [1843], 240.

103. Book D-1, 1571: “visit\ed/”

104. JSj [1843], 240: replaces “visited ... Nauvoo” with “in city”

105. Source: This and next paragraph based on NN 1 (14 June 1843): [26]. Cf. NCCP, 181-82 (JSn) (*NCHCM*, 178).

106. This paragraph added interlinearly by TB in Book D-1, 1571, and incorporated by LH in Book D-2, 215, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). Source: NLHi, [5]-[6] (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 4. Deleted material supplied here in bold type. Cf. NLM [1841-44], 35-36 (NN 1 [14 June 1843]: [30-31]); NLM [1843-44], 3; NLc, fd 3, 10 June 1843.

107. NLHi, [6]: omits “2nd cohort”

108. Source: “Coppy” in UC.

109. MS Letter, 1: “~~the~~ <a>”

110. MS Letter, 1: “~~the~~ <our>”

111. DHC 5:422: adds “in”

112. Book D-2, 215: “and”

113. DHC 5:422: “on”

114. Book D-2, 215: “{\Reynolds/}” (LH)

115. MS Letter, 1: “~~States~~”

116. MS Letter, 1: “<me>”



Wilson, of Hancock county, (Carthage, seat of justice) in whose hands he wishes<sup>117</sup> the writ that shall be issued by you to be put. From the tenor of his letters I am induced to believe that he has made the same suggestions to you; the only wish of the people of this State is, that this *man*, Joseph Smith, may be brought to that justice which the magnitude of his crime merits.

Respectfully, your obedient servant;

SAM. C. OWENS

[Commander-in-chief of the Mob in Jackson County.]<sup>118</sup>

<sup>119</sup>A steamship of iron, called *The Great Britain*, was built at Bristol, England, at a cost of £90,000. She has six masts, and is 320 feet in length on deck, and is said to be the largest vessel that has been built since the days of Noah.

[DN 6 (29 October 1856): 265]

<sup>120</sup>Sunday,<sup>121</sup> 11.—Ten a.m., meeting at the stand.

The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

<sup>122</sup>A large assembly of the Saints met at the Temple stand. Hymn by the choir. **Read 23 [chapter of] Matthew.** Prayer by Elder<sup>123</sup> P[arley]. P. Pratt; and singing.

<sup>124</sup>President Joseph Smith remarked:—“I am a rough stone, the sound of the hammer and chisel was never heard on me until the Lord took me in hand<sup>125</sup>. I desire the learning and wisdom of heaven alone. I have not the least idea, <sup>126</sup>if Christ should come to the earth, and preach such rough things as he preached to the Jews, but that this generation would reject him for being so rough.”]

<sup>127</sup>He then took for his text the 37th verse of 23rd chapter of Matthew, “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.”

<sup>128</sup>This subject was presented to me since I came to the stand. <sup>129</sup>What was the object of

117. MS Letter, 1: “<he wishes>”

118. Bracketed statement not in MS Letter, but inserted by JG at *coln* in Book D-1, 1571.

119. *Source*: Undetermined. *NN* 1 (7 June 1843): [21] mentions the planned launching of *Great Britain*, but gives no description. Possibly H&D Almanac (see Sources Cited).

120. *Source*: JSj [1843], 241 (WR) (*APR*, 383).

121. Book D-1, 1571: omits day of week

122. *Source*: RDft 7:39 originally directed scribe to copy NSB, 9-11 (LH), which is a copy of JS’s sermon from WWj, vol. 4, 11 June 1843 (*WWj* 2:240-42). Then a penciled note was added to RDft directing scribe to “see W Woodruff journal of sermons [i.e., NSB] [and] WR’s [version in JSj] [and] amalgamate” (TB). NSB, 9, has a similar note: “see Drs Journal & amalgamate.” WWj was amalgamated with JSj [1843], 241-52 (WR) (*APR*, 383-86), and then copied into NSB, 60-67 (JLS). On 14 Feb. 1855, GAS and JLS read the new version of JS’s sermon to BY for approval (CHOj 17:317). RDft note was altered to direct scribe to “page 60” of NSB, which is the source for Book D-1, 1571-75, copied by RLC between 9 Feb.-19 Mar. 1855 (see MSHi Chronology). Unless indicated otherwise, deleted material from JSj added in bold type.

123. NSB, 60: omits “Elder”; Book D-1, 1571: “<Elder>” (LH)

124. This paragraph from JSj [1843], 241.

125. JSj [1843], 241: replaces “until the Lord ... hand” with “nor never will be”

126. JSj [1843], 241: adds “but”; NSB, 60: “~~but~~”

127. Wording primarily reflects WWj.

128. Question in second sentence from WWj, remainder from JSj [1843], 241-42.

129. NSB, 60: adds “he then asked”; Book D-1, 1572: “~~he then asked~~”



gathering the Jews<sup>130</sup>, or the people of God, in any age of the world? I can never find much to say in expounding a text. A man never has half as<sup>131</sup> much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack-knife.

<sup>132</sup>The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that when they are taught and practiced must be done in a place or house built for that purpose.

<sup>133</sup>It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood were<sup>134</sup> predicated upon the gathering of the people in every age of the world. Jesus did everything possible<sup>135</sup> to gather the people, and they would not be gathered, and he therefore<sup>136</sup> poured out curses upon them. Ordinances<sup>137</sup> instituted in the heavens before the foundation of the world, in the priesthood for the salvation of men, are not to be altered or changed; all must be saved on<sup>138</sup> the same principles.

<sup>139</sup>It is for the same purpose that God gathers together his people in the last days to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, &c. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the House of the Lord. "That is only your opinion, sir," say the sectarians<sup>140</sup>. <sup>141</sup>**When a man will go to hell with his eyes open<sup>142</sup>, it is more than<sup>143</sup> my meat and drink to help him to do as he wants to.**

<sup>144</sup>If a man gets a fullness of the priesthood<sup>145</sup> of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the<sup>146</sup> Lord.

<sup>147</sup>Where there is no change of priesthood, there is no change of ordinances, says Paul<sup>148</sup>, if God has not changed the ordinances and the<sup>149</sup> priesthood. Howl, ye sectarians. If he has, when and<sup>150</sup> where has he revealed it? Have ye turned revelators? Then, why deny revelation?

Many men will say, "I will never forsake you, but will stand by you at all times," but the

130. NSB, 60: adds "~~together~~"

131. Book D-1, 1572: replaces "as" with "so"

132. This paragraph from WWj.

133. This paragraph from JSj [1843], 242-43.

134. DHC 5:423: replaces "were" with "should be"

135. DHC 5:423: omits "possible"

136. JSj [1843], 243: omits "therefore"; NSB, 61: "<therefore>"

137. NSB, 61: "~~were~~"

138. Book D-2, 216 (pencil): "~~upon~~"

139. Last two sentences of this paragraph from JSj [1843], 243, remainder from WWj.

140. DHC 5:424: "sectarian"

141. Remainder of paragraph omitted in DHC 5:424.

142. NSB, 61: omits "with his eyes open"; Book D-1, 1572: "<with his eyes open>" (JG)

143. NSB, 61: omits "more than"; Book D-1, 1572: "<more than>" (prob. RLC)

144. This paragraph from WWj.

145. WWj: omits "of the priesthood"

146. Book D-2, 216 (lighter ink): "<house of the>" (pos. RLC)

147. This paragraph from JSj [1843], 243-44.

148. JSj [1843], 243: "says \Paul/ ["Paul" *w.o.* "peter"]"; NSB, 61: omits "says Paul"; Book D-1, 1572: "<says Paul>" (RLC)

149. JSj [1843], 243, NSB, 61, Book D-1, 1572: omit "the"

150. NSB, 61: "<when &>"

moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens, and are to be revealed to the children of men, when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation<sup>151</sup>.

Many things are insoluble to the children of men in the last days; for instance, that <sup>152</sup>God should raise the dead, and forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men, and women too, in our midst, who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fullness of the ordinances of his kingdom, and those who will not receive all the ordinances<sup>153</sup> will come short of the fullness<sup>154</sup> of that glory, if they do not lose<sup>155</sup> the whole.

<sup>156</sup>I will say something about the spirits in prison: there has been much said by modern divines about the sayings<sup>157</sup> of Jesus (when on the cross) to the thief, saying, “this day shalt thou be with me in paradise.” King James’ translators make it out to say paradise; but what is paradise? It is a modern word; it does not answer at all to the original word that Jesus made use of. Find the original of the<sup>158</sup> word paradise. You may as easily find a needle in a haymow; here is a chance for <sup>159</sup>battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise, but it was. This day thou<sup>160</sup> shalt be with me in the world of spirits, then I will teach you all about it and answer your inquiries; and Peter says he went and<sup>161</sup> preached to the world of spirits (spirits in prison, 1st Peter, 3rd chap. 19th verse)<sup>162</sup> so that they who would receive it could have it answered by proxy by those who live on the earth, &c.

<sup>163</sup>The doctrine of baptism for the dead is clearly shown in the New Testament, and if the doctrine is not good, then throw the New Testament away; but if it is the word of God, then let the doctrine be acknowledged, and it was the<sup>164</sup> reason why Jesus said unto the Jews<sup>165</sup>, “How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not,”<sup>166</sup> that they might attend to the ordinances of baptism for the dead, as

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151. JSj [1843], 244: omits “and will cause ... generation”; NSB, 62: at *coln* “\& will cause the people/ <to kill the <apostles &> prophets in this generation>”

152. JSj [1843], 244: replaces “God” with “he”; NSB, 62: emends at *coln* “~~he~~ \God/”

153. JSj [1843], 245: replaces “receive all the ordinances” with “love it all”; NSB, 62: “~~the whole~~ <all the ordinances>”

154. JSj [1843], 244: omits “of the fullness”

155. JSj [1843], 244: replaces “they do not lose” with “not of”; NSB, 62: “<they do> not ~~of~~ <loose>”

156. First part of paragraph (“I will say ... what is paradise?”) from WWj, remainder from JSj [1843], 246–47.

157. DHC 5:424: replaces “sayings” with “words”

158. Book D-1, 1573: “{\the/}” (US)

159. NSB, 63, Book D-1, 1573: add “a”

160. NSB, 63: “~~you~~ <thou>”

161. NSB, 63: “<went &>”

162. JSj [1843], 247: omits parenthetical reference; NSB, 63: inserts parenthetical interlinearly

163. Except last sentence, this paragraph from WWj; last sentence from JSj [1843], 245–46.

164. NSB, 63: “~~one~~ <the>”

165. WWj: omits “unto the Jews”; NSB, 63: “<unto the Jews>”

166. WWj: replaces “thy children ... would not” with “you (the Jews) together”; NSB, 63: “~~you (the Jews)~~ together <thy children ... would not>”

well as other ordinances of the<sup>167</sup> priesthood, and receive revelations from heaven<sup>168</sup>, and be perfected in the things of the kingdom of God, but they would not<sup>169</sup>. This was the case on the day of Pentecost, those blessings were poured out on the disciples on that occasion. God ordained that he would save the dead, and would<sup>170</sup> do it by gathering his people together.

<sup>171</sup>It always has been when a man was sent of God with the priesthood, and he began to preach the fullness of the gospel, that he was thrust out by his friends, who<sup>172</sup> are ready to butcher him if he teach things which they imagine to be wrong, and Jesus was crucified upon this principle.

I will now turn linguist: there are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost<sup>173</sup> to me.

<sup>174</sup>I will criticize a little further; there has been much said about the word hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone, but who ever revealed it? God never did. But what is hell? It is another modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

<sup>175</sup>Hades, the Greek, or Shaole, the Hebrew. These two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison<sup>176</sup>, are all one, it is a world of spirits.

<sup>177</sup>The righteous and the wicked all go to the same world of spirits until the resurrection. ["I do not think so,"] says one. If you will go to my house any time<sup>178</sup> I will take my lexicon, and prove it to you.

<sup>179</sup>The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy, and that they might have enjoyed themselves, and they are their own accusers. ["But,"] says one, ["I believe in one universal heaven and hell, where all go and are all alike and equally miserable or equally happy."]

<sup>180</sup>What, where all are huddled together, the honorable, virtuous, and murderers and<sup>181</sup> whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St.<sup>182</sup> Paul informs us of three glories and three heavens; he knew a man that was caught up to the third heavens<sup>183</sup>: now, if the doctrine of the sectarian world, that there is but one heaven<sup>184</sup>, is true, Paul, what do you tell that lie for, and say there are three<sup>185</sup>? <sup>186</sup>Jesus said

167. Book D-2, 217: "\the/" (pos. LH)

168. WWj: "other ordinances, the Priesthood[,] Revelations &c"

169. WWj: omits "and be perfected ... would not"

170. Book D-1, 1573, Book D-2, 217: "{\w/}ould"

171. This and next paragraph from JSj [1843], 246.

172. NSB, 63: "& ~~they~~ <who>"

173. Book D-2, 218: "{\Ghost/}" (LH)

174. This paragraph alternates between WWj and JSj [1843], 248.

175. This paragraph from WWj.

176. NSB, 64: "<in prison>"

177. First sentence of this paragraph from WWj, remainder from JSj [1843], 248.

178. NSB, 64: "<any time>"

179. First sentence of this paragraph from JSj [1843], 248, remainder from WWj.

180. This paragraph from JSj [1843], 249.

181. NSB, 64: "<murderous &>"

182. Book D-1, 1574 (darker ink): "{\saint/}" (pos. RLC)

183. Book D-1, 1574: "haven"; Book D-2, 218: "heaven{s}"

184. Book D-1, 1574: "<that there is but one heaven>" (JG)

185. NSB, 65: omits "and say there are three"; Book D-1, 1574: "<and say there are three>" (JG)

186. NSB, 65: adds "&"; Book D-1, 1574: "and"

unto his disciples, [“]there are many mansions in my Father’s kingdom, (house)<sup>187</sup> if it were not so, I would<sup>188</sup> have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am, ye may be also.[”]

<sup>189</sup>Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to his<sup>190</sup> righteous requirements<sup>191</sup>.

<sup>192</sup>A man of God should be endowed with <sup>193</sup>wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are<sup>194</sup> blind, and they<sup>195</sup> lead the blind, and they will all<sup>196</sup> fall into the ditch together. They build with<sup>197</sup> hay, wood and stubble, on the old revelations, without the true priesthood or spirit of revelation. If I had time I would dig into hell, hades, shaole, and tell what exists there.

<sup>198</sup>There is much said about<sup>199</sup> God and the Godhead. The scriptures say, there are gods many and lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him, for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is<sup>200</sup> God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays<sup>201</sup> that those that the Father had given him out of the world, might be made one in us<sup>202</sup> as we are<sup>203</sup> one<sup>204</sup>, **but if they were to be stuffed into one person it would make a great big God.**<sup>205</sup> If I were to testify that the Christian<sup>206</sup> world were wrong on this point, my testimony would be true.

<sup>207</sup>Peter and Stephen testify that they saw the Son of Man standing on the right hand of God: any person that has<sup>208</sup> seen the heavens opened, knows that there are three personages in the heavens, who hold the keys of power, and one presides over all.

<sup>209</sup>If any man attempts<sup>210</sup> to refute what I am about to say, after I have made it plain, let him be accursed<sup>211</sup>.

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187. DHC 5:426 corrects preceding to read: “In my Father’s house are many mansions ...”

188. Book D-1, 1574 (darker ink): “{\w/}ould”

189. This paragraph from WWj.

190. DHC 5:426: replaces “his” with “the Lord’s”

191. WWj: replaces “requirements” with “commandments”; NSB, 65: “~~commandments~~ requirements”

192. First part of paragraph (“A man ... ditch together”) from WWj, remainder from JSj [1843], 249–50.

193. NSB, 65: adds “all”; Book D-1, 1574: “all”

194. NSB, 65: omits “Sectarian Priests are”; Book D-1, 1574: “<Sectarian Priests are>” (JG)

195. NSB, 65: replaces “and they” with “are”; Book D-1, 1574 (darker ink): “{\and they/}” (JG)

196. NSB, 65: replaces “they will all” with “both”; Book D-1, 1574: “~~both~~ <they will all>” (JG)

197. NSB, 65: “<with>”

198. Except for part of a sentence (“and the heavens of heavens ... other heavens”), this paragraph is from WWj.

199. NSB, 65: replaces “about” with “concerning”

200. Book D-1, 1574 (darker ink): “{\is/}” (pos. RLC)

201. DHC 5:426: “prayed”

202. DHC 5:426: replaces “us” with “them”

203. DHC 5:426: replaces “we are” with “they were”

204. DHC 5:426: adds “[one in spirit, in mind, in purpose]”

205. DHC 5:426: omits “but if they ... God”

206. NSB, 65: “<Christian>”

207. First sentence and part of the next (“and one presides over all”) from JSj [1843], 250, remainder from WWj.

208. DHC 5:426: replaces “has” with “had”

209. This paragraph from JSj [1843], 250–51.

210. Book D-2, 219: “{\attem/}pts” (LH)

211. DHC 5:426: replaces “be accursed” with “beware”

<sup>212</sup>As the Father hath power<sup>213</sup> in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own<sup>214</sup>. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own<sup>215</sup>, **[and] so has his Son a body of his own<sup>216</sup>**. So each one will be in his own body, and yet the sectarian world believe the<sup>217</sup> body of the Son is stuffed into his<sup>218</sup> Father's<sup>219</sup>.

<sup>220</sup>Gods have an ascendancy over the angels who are ministering servants; in the resurrection some are raised to be angels, others are raised to become Gods.

These things are revealed in the most holy place in a temple prepared for that purpose. **Let them who are owing tithing pay it up and bring stone. What did Judge Higbee [say][?] If those who are owing would bring stone we could get the walls to the roof this fall as easy as to let it down.**

Many of the sects cry out, ["O, I have the testimony of Jesus, I have the Spirit of God, but away with Joe Smith, he says he is a prophet, but there are to be no prophets or revelators in the last days.[''] Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy, so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews, to receive the ordinances, the blessings and glories that God has in store for his Saints.

I will now ask this assembly and all the Saints, if you<sup>221</sup> will now build this house and receive the ordinances and blessings which God has in store for<sup>222</sup> you, or will you not build unto the Lord this house, and let him pass by and bestow these blessings upon another people. I pause for a reply.

<sup>223</sup>**Closed about 12 [o'clock]. Bro[ther] Cutler said they could go but little further till they had the arch stone of the windows and they wanted immediately help on almost everything. [He] spoke about 15 [minutes].**

**Joseph gave notice the [that] Mr. DeWolf would preach this P.M. at his own request. Singing.**

<sup>224</sup>At 2½ p.m., **after singing**<sup>225</sup> I introduced to the congregation Mr. De Wolf, a clergyman<sup>226</sup> of the Episcopal Church, and requested the <sup>227</sup>attention of the congregation in his behalf. **The day was pleasant and the walls of the building were nearly full.** He<sup>228</sup> read the 6th chap[ter]. of Hebrews,

212. Except for last part ("and yet the sectarian world ... Father's"), this paragraph from WWj with elaboration. Cf. last part with JSj [1843], 251.

213. Book D-2, 219: "{\power/}" (LH)

214. NSB, 66: omits "and take it ... own"

215. WWj: "<so he has a body of his own>"

216. NSB, 66: adds "so has his Son a body of his own"

217. Book D-1, 1575: "the" overwrites "this"

218. Book D-1, 1575: "his" overwrites "the"

219. NSB, 66: "believe ~~that they can take~~ his body \is/ ["is" *w.o.* "&"] stuff\ed/ ~~it~~ into \his/ ~~the~~ father's"

220. This and next paragraph from JSj [1843], 251-52.

221. NSB, 66: replaces "you" with "they"; Book D-1, 1575 (darker ink): "{\you/}" (RLC)

222. Book D-2, 219: "<his Saints. I will ... in store>" (LH)

223. Following bolded text from unused portion of JSj [1843], 252.

224. *Source*: Following three paragraphs from JSj [1843], 253-55 (WR) (APR, 386), with editing and change to first person. Deleted material supplied here in bold type. Cf. WWj, vol. 4, 11 June 1843 (WWj 2:243); NN 1 (14 June 1843): [26].

225. JSj [1843], 253: "<after singing>"

226. JSj [1843], 253: replaces "clergyman" with "Elder"

227. JSj [1843], 253: adds "most profound"

228. JSj [1843], 253: replaces "He" with "Elder DeWolf"; Book D-1, 1575 (darker ink): "{\He/}" (JG)

and<sup>229</sup> then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints<sup>230</sup>. After the choir sung<sup>231</sup> a hymn, he preached from Hebrews, 6th chap[ter].<sup>232</sup>, 1st and 2nd verses, touching on such principles only that are acknowledged and received by the church.<sup>233</sup> **The apostle speaks of the priesthood before the introduction of [the principles of the doctrine of Christ, saying that] their views [should] not [be] laying again the foundation of Repent[ance] &c from Dead work[s], works of Moses' law. Faith next. Next Baptism. You understand this doctrine. Plural number [the doctrine of baptisms.] Baptism of water representation of that baptism which was to come. Holy Ghost raised from graves of ignorance. Water is significant figure. Fire of God's love, laying on of hands, indication, sign, mark of the reception of the Holy Ghost. I perceive the doctrine of laying on of hand is perfectly understood here. Resurrection, Judgment day, resurrection previous to and consummation of the earth.**

In his closing remarks he observed, "I may never meet you all again this side of the eternal world, but I will appoint a meeting, i.e., when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world<sup>234</sup>."

**Joseph gave [an] appointment for Elder Adams to lecture on the Book of Mormon at 5½ P.M.**

<sup>235</sup>A conference was held at Lima, and the branch reorganized under the direction of Elder H[eber]. C. Kimball; Isaac Morley, president; Walter Cox and Edwin<sup>236</sup> Whiting, counselors; Gardiner Snow, bishop; Clark Hallet and Henry Dean, counselors; [...] William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Phillip<sup>237</sup> Garner<sup>238</sup>, Henry Ettleman, Reuben Daniels and Horace Rawson, high council; [...] James C. Snow, clerk of the branch. [...]

During the appointing of the high council, Elder Kimball made some general remarks upon the word of wisdom.

He commenced by saying that he always despised a penurious principle in any man, and that God despised it also, for he was liberal, and did not look at every little thing as we do; he looked at the integrity of the heart of man; he said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door, when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead; if he was too long they would cut him off, if he was too short they would stretch him out; and again he said it made him think of the old Indian's

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229. Book D-1, 1575 (darker ink): "{\and/}" (pos.JG)

230. JSj [1843], 253: omits "which excited ... Saints". This reflects the comment in NN 1:[26], that DeWolf's "political robe however seemed rather unique to many of the Latter Day Saints who had not been accustomed to a priestly garb; we heard some of our fair ones remark that his gown would make a good dress for a lady."

231. DHC 5:427: "sang"

232. Book D-2, 219: "<6th Chap.>" (prob. LH)

233. Bolded text from deleted portion of JSj [1843], 253-54. Since WR's notes are sketchy, Scott Faulring's conjectural insertions are included in brackets (see *APR*, 386).

234. JSj [1843], 255: omits "on all the world"

235. *Source*: Remainder of chapter from "Conference Minutes and Reorganization," *T&S* 4 (15 Aug. 1843): 303; and *T&S* 4 (1 Sept. 1843): 316-17. While HCK's remarks are taken verbatim from *T&S*, the first paragraph only summarizes the minutes, which for the most part have been omitted. Deleted material indicated with "[...]" or bold type.

236. Book D-1, 1575 (darker ink): "Edw{\in/}"

237. DHC 5:428: "Philip"

238. *T&S* 4:316: "Jarner"



tree, which<sup>239</sup> stood so straight that it<sup>240</sup> leaned a little the other way, and the best way was to stand <sup>241</sup>erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms, but said he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said <sup>242</sup>when he was in England he only taught it once or twice in public, and the Saints saw his example and followed it; so likewise, when the elders go to preach, if they will observe the Word of Wisdom, all of those will, whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves, for every spirit begets its own; neither will such elders be able to do much good, for the Holy Ghost will not dwell in them, neither will the Father, nor the Son, for they will not dwell where the Holy Ghost will not<sup>243</sup>, and neither of them will dwell in unholy temples.

He said that he wanted wise and honorable men to fill responsible offices<sup>244</sup>, who are worthy. He then closed his subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House; **he said we might seek to build ourselves up, and to establish a city, but we would not prosper unless we assisted in building these houses and then we might build ourselves up and have a glorious city; here he said he did not speak by way of chastisement; for he would give this branch the praise of doing what they could and of living united, but this branch together with all others will be subject and amenable to Nauvoo, for Nauvoo is the head and it is necessary to feed it, but if we neglected the head and feed the foot, then the head would starve to death; and again, should we fail to build those two houses, then all our attempts would be vain, and we should be cast off with our dead. [...]**

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine. **Adjourned *sine die*.** [...]

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239. T&S 4:316: “Indian, who”; Book D-1, 1576: “Indian\’s/ {\tree which/}” (JG)

240. T&S 4:316: replaces “it” with “he”; Book D-1, 1576 (darker ink): “{\it/}” (pos. RLC)

241. T&S 4:316: adds “just”; Book D-1, 1576: “**just**”

242. DHC 5:428: adds “that”

243. T&S 4:316: adds “dwell”

244. Book D-1, 1576 (darker ink): “{\offices/}” (LH)





23.

JOSEPH SMITH ARRESTED

June 1843

[DN 6 (5 November 1856): 273]

<sup>1</sup>Monday, [June] 12 [1843].<sup>2</sup>—At the office, morning and afternoon, and approved of the resolutions of a<sup>3</sup> court martial of the Nauvoo Legion, passed June 10, 1843, as follows<sup>4</sup>:—

<sup>5</sup>1. Resolved,<sup>6</sup> that an arsenal be built in the city of Nauvoo to be located in any part of the city, where the lieutenant and major generals may direct, who are also authorized to make, or cause to be made, a draft of the same, and also to purchase any piece of ground<sup>7</sup> for the aforesaid purpose<sup>8</sup>, which they may deem proper.

2. Resolved,<sup>9</sup> that Col[onel]. Jonathan Dunham be, and is hereby appointed agent for the Legion, to superintend the business of the building of the aforesaid arsenal, and that he be allowed one dollar and forty-cents per day for his services while employed in that business, to be paid out of any money in the treasury, not otherwise appropriated; that he be armorer of said arsenal when completed; and that he be allowed such remuneration for said services as may be hereafter fixed by law; also, that he be required to give bonds to the amount of five thousand dollars, with approved securities before entering upon the duties of said office.

3. Resolved,<sup>10</sup> that any constable, or collector of fines, be and is hereby authorized, if he cannot obtain money, to take property in payment of fines, at a fair valuation, at his discretion, and make returns thereof to the proper officers, as in other cases.

4. Resolved,<sup>11</sup> that Brigadier-General Rich be, and is hereby authorized to organize the second battalion, first regiment, second cohort, into a regiment of light infantry, to be called “The

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1. Source: JSj [1843], 256 (WR) (*APR*, 387).

2. Book D-1, 1576: “June 12”

3. Book D-2, 220: “\a/”

4. DHC 5:430: replaces “as follows” with “to the effect”

5. Source: RDft 7:41 directs scribe to copy “Court Martial, Nauvoo Legion,” NN 1 (21 June 1843): [30]–[31]. Cf. NLM [1841–44], 34–36.

6. DHC 5:430: omits “1. Resolved”

7. DHC 5:430: replaces “ground” with “land”

8. DHC 5:430: “purposes”

9. DHC 5:430: omits “2. Resolved”

10. DHC 5:431: omits “3. Resolved”

11. DHC 5:431: omits “4. Resolved”

escort Regiment of Light Infantry,” to take place in the second cohort according to assignment, on parade days, and do such other<sup>12</sup> duties of escort, &c., as may be necessary; and that he organize the first battalion, first regiment, second cohort, into a regiment of artillery.

<sup>13</sup>P.M. called at the office for a warrant for Catherine Mulliner vs John Edger. Did not obtain it. [Joseph Smith] married to Rhoda Richards and Willard Richards married to Susan[nah Lee] Liptrot.<sup>14</sup>

About forty Saints arrived from Peterboro, New Hampshire, among whom was Father Coles who had been absent on a mission.

<sup>15</sup>Thursday,<sup>16</sup> 13.—I started north with Emma and the children to see her sister, Mrs. Wasson, and family, living near Dixon, Lee county [Illinois]<sup>17</sup>.

<sup>18</sup>Elder Wilford Woodruff, when going to the prairie with several brethren to fence his five-acre lot, broke the reach of his wagon, and all<sup>19</sup> fell in<sup>20</sup> a pile together; the wheel fell on his arm and bruised him considerably, but he was able to mend his wagon and continue his journey. After working hard all day, he went to brother Cheney’s house to obtain a drink of water, when an ugly dog bit him through the calf of his leg, which made him very lame.

<sup>21</sup>Wednesday,<sup>22</sup> 14.—Business is progressing; buildings are going up in every direction, and the citizens manifest a determination that Nauvoo shall be built up; the stones of the Temple begin to rise tier upon tier, and it<sup>23</sup> already presents a stately and noble appearance.

<sup>24</sup>The Mississippi has been rising three or four days, and is now three or four inches above high water mark.

Thursday,<sup>25</sup> 15.—We give the following extract from the *Salem Advertiser and Argus*, being an extract from a lecture delivered in Salem by Mr. J. B. Newhall:—

<sup>26</sup>The Nauvoo Temple is a very singular and *unique* structure. It is 150 feet in length, 98 feet wide, and when finished will be 150<sup>27</sup> high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, **it** will present one, if not the most beautiful, chaste and noble specimens of architecture to be found in the world.

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12. DHC 5:431: omits “other”

13. *Source*: This and next paragraph from JSj [1843], 256 (WR) (*APR*, 387). Deleted material supplied here in bold type.

14. Preceding sentence in shorthand.

15. *Source*: JSj [1843], 257 (WR) (*APR*, 387), with elaboration. Cf. *NN* 1 (5 July 1843): [38], which says JS “set off with his family to Mr. Wassons’, to visit his wife’s sister, Mrs. Wasson and family, who resided about twelve miles from Dixon, Lee county.”

16. Book D-1, 1577: omits day of week

17. DHC 5:431: adds “Illinois”

18. *Source*: Closely follows WWj, vol. 4, 13 June 1843 (*WWj* 2:243), with light editing and change to third person.

19. DHC 5:431: replaces “all” with “it”

20. DHC 5:431: “into”

21. *Source*: *NN* 1 (14 June 1843): [26]. Cf. similar wording in DHC 5:524–25 (chap. 27), under 1 Aug. 1843.

22. Book D-1, 1577: omits day of week

23. Book D-1, 1577: “\it/” (pos. LH); Book D-2, 221 (lighter ink): “<it>” (pos. LH)

24. *Source*: JSj [1843], 262 (WR) (*APR*, 387), under 18 June 1843.

25. Book D-1, 1577: omits day of week

26. *Source*: RDft 7:41 directs scribe to copy *T&S* 4 (15 June 1843): 234–35. Deleted material supplied here in bold type. Cf. rept. *NN* 1 (21 June 1843): [32].

27. Book D-1, 1577 (darker ink): “{\0/}”

We should like to be in possession of a model of this building, both on account of its great notoriety, as being connected with the Mormon, or Latter Day Saints' religion, and also a work of art.

Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo; the place which for some time past has created more intense interest, perhaps, than any other city, town or village in the country, if not in the world. But on enquiring for<sup>28</sup> it, we found it had been rolled up and packed away.

He gave a very glowing and interesting account of this city. The location is one of the most beautiful upon earth; situated on<sup>29</sup> the Mississippi river, rising in an inclined plane till it reaches the height where it overlooks an extensive tract of territory, unrivaled in rich and varying scenery.

His account of the military displays in Nauvoo, where **the regiment, or Joe Smith's Legion**, as it is called, turns out, is very interesting and *exciting*. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the Legion<sup>30</sup>. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word, he is a *jolly* fellow, and according to his view, he is one of the last persons on earth whom God would have raised up as a prophet or priest; he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others, he is very sociable, easy<sup>31</sup>, cheerful, kind and obliging, and very hospitable.

We have seen Hyrum Smith, a brother of Joseph's, and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare in this city in public, that what is recorded about the plates, **&c. &c.**, is God's *solemn truth*.

**We have seen and conversed also with Mr. William Law, one of the apostles.** He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the prophet come and make us a visit. We very much doubt whether there is a man on earth who would create so much excitement and deep interest, at least for the time being, as the Prophet.

**After Mr. N[ewhall]. had drawn the Temple, Joseph was exceedingly pleased, pronounced it very correct, complimented him very highly, and told him he believed he would be the means in the hands of God, of doing a great deal of good.**

**Joseph's sermon, given verbatim as heard by Mr. N[ewhall]., is very interesting; but we cannot give it here.**

The *Times and Seasons* of this date has the following:—

<sup>32</sup>The past year has been distinguished by **providential** calamities. In some instances the elements seem to have been commissioned to perform the work of destruction to an awful extent, and unprecedented severity.

Three of the greatest calamities that have occurred within a century, happened within

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28. Book D-1, 1577: "for" overwrites "after"

29. DHC 5:432: "upon"

30. *T&S* 4:234: replaces "Legion" with "regiment"

31. DHC 5:432: omits "easy"

32. *Source*: RDft 7:41 directs scribe to copy "Calamities of the Year," *T&S* 4 (15 June 1843): 239. Deleted material supplied here in bold type.

the short period of one hundred hours. The terrible fire at Hamburg, which destroyed 2,000 houses, and nearly \$30,000,000<sup>33</sup> of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of <sup>34</sup>Haytien and Santiago, sixty miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished<sup>35</sup>.

On the very next day, while St. Domingo was yet rocking with <sup>36</sup>shocks of the earthquake, and the ruins of Hamburg were not three days old, a train of cars filled with passengers on the railroad from Paris to Versailles, were thrown from the track and set on fire by the engine. Before the passengers, who were locked in, could be removed, seventy of them perished in the flames.

More recently the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.

In this country, the cities of Portland, New York, Charleston, and Columbia, have suffered severely from the same cause.

At one period of several weeks during the year, it was estimated that the loss of steam-boats on the western waters averaged one a day. In connection with six of the boats, 200 lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities.

<sup>37</sup>Friday, 16.<sup>38</sup>—Judge James Adams wrote by express from Springfield, at 10 p.m., that Governor Thomas Ford had told him that he was going to issue a writ for me on the<sup>39</sup> requisition of the Governor of Missouri, and that it would start tomorrow.

<sup>40</sup>I copy the following<sup>41</sup> from the *Neighbor*:—

[...] At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona, the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

“We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia<sup>42</sup>, Jesi, Osino, Cingoli, Macerata, Tolentino, Loreta, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed

33. Book D-1, 1578: “\$30,000<,000>”

34. *T&S* 4:239, Book D-1, 1578: add “Cape”

35. Book D-1, 1578: “{\7,500 of the inhabitants perished/}” (RLC)

36. Book D-2, 222: “~~the~~”; DHC 5:433: adds “the”

37. *Source*: JSj [1843], 260 (WR) (*APR*, 387), with light editing, elaboration, and change to first person.

38. Book D-1, 1579: “June 16”

39. Book D-1, 1579: replaces “the” with “a”

40. Handwriting of RLC ends. At this point in Book D-1, 1579, TB inserts an excerpt from *T&S* in compressed text, which begins with six lines running page-edge to page-edge, and continues in the margin of page 1580. The full text of the *T&S* article was copied into Book E-1, 1740-43 (DHC 6:41; chap. 2), but canceled and moved from date of publication (1 Oct. 1843) to date of event described (June 1843). This excerpt was incorporated by LH when copied in Book D-2, 222-24, between 17 Oct. 1855-11 July 1856 (see MSHi Chronology). *Source*: “Persecution of the Jews,” *NN* 1 (22 Nov. 1843): [118]. Deleted material supplied here in bold type. See also *T&S* 4 (1 Oct. 1843): 347-48.

41. Book D-1, 1579: “the following” appears at *coln* with a guideline indicating a move to this position

42. DHC 5:434: “Singaglia”

prayers and exhortations<sup>43</sup> to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

‘1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service<sup>44</sup> of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and<sup>45</sup> constitutions.

2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest<sup>46</sup>, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public<sup>47</sup> auction, on proof of the annual harvest being got in.

3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in, or remove their property into, any town or district<sup>48</sup> where there is no Ghetto (place or<sup>49</sup> residence for Jews) and that such as may actually be there in conformity to the laws, must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

6. That no Hebrew shall take the liberty, under any pretext whatever; to induce male Christians, and still less, female Christians, to sleep within the boundaries of the Ghetto.

7. That no Hebrews shall hire Christians, even only by the day, to work in their houses in the Ghetto.

8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto<sup>50</sup>, to travel in the other parts of the state.’

After laying down these<sup>51</sup> monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive, and still less to<sup>52</sup> reclothe with authority, and arm with tremendous pains and penalties. The savage order is issued that these intolerant laws shall

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43. DHC 5:434: “exhortation”

44. Book D-2, 223: “service{s}”; DHC 5:434: “services”

45. DHC 5:434: omits “decrees and”

46. *T&S* 4:247, Book D-1, 1580, Book D-2, 223: “interests”

47. DHC 5:434: omits “public”

48. Book D-2, 223: “{\district/}” (LH)

49. *T&S* 4:247: replaces “or” with “of”

50. Book D-2, 223 (pencil): “Ghetos”

51. DHC 5:435: replaces “these” with “their”

52. DHC 5:435: omits “to”

be read in each of the Jewish synagogues. It is added, ‘They who violate the above articles will incur some, or all of the penalties prescribed in the edicts of the Holy Inquisition.’”

**Why the Jews have been thus selected as the victims of their hellish wrath, is difficult for us to determine. We cannot account for it upon any other principle than that of legalized plunder such as has been to frequently practiced upon them by most of the courts of Europe.—It is thus that their property, in the second section, is not ostensibly confiscated; but it is virtually so, as it places them in the power of their enemies, if they cannot find purchasers for their property, which is very unlikely, when they are placed under these severe, inhuman restrictions. [...]**

**We are led to ask, is this Christianity? Are these the followers of the meek and lowly Jesus? Is this the conduct of a church which professes to be the only true church? purely apostolic? Oh shame! where is thy blush?—The heart sickens at the contemplation. [...]**

<sup>53/54</sup>Saturday,<sup>55</sup> 17.—The *Maid of Iowa* went to Shokoquon, with the Temple hands, on a pleasure excursion: while there the steamer *Shokoquon* came to port with many citizens from Burlington, when Elder Geo[rge]. A. Smith delivered a lecture.

<sup>56</sup>**Heard that Lyman Wight had arrived [at Nauvoo]. The people against [several individuals] on complaint of Joseph for riot tried before Esqu[ire] Robinson. No cause of action.**

<sup>57</sup>Sunday, 18.—Meeting at the Temple. Elder E[li]. P. Maguin<sup>58</sup> preached in the forepart of the day, to the edification of the Saints. The sacrament was administered in the afternoon.

<sup>59</sup>Judge Adams’ message arrived early in the evening, when my brother Hyrum sent William Clayton and Stephen Markham as fast as possible to inform me. Markham had \$250, and Clayton borrowed \$200.<sup>60</sup> They left Nauvoo about 12½ at night<sup>61</sup>, and proceeded for<sup>62</sup> La Harpe.

<sup>63</sup>Elder Elijah F. Sheets writes that he and Joseph A. Stratton have been preaching in Illinois, Indiana, and Pennsylvania, since September 4,<sup>64</sup> 1842; have baptized 32, and many more are convinced of the truth of the work, and that they are continuing their labors.

<sup>65</sup>Monday,<sup>66</sup> 19.—The laborers held a meeting in the Grove, to investigate the price and principles of labor.

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53. *Source*: Based on “Our Pleasure Excursion,” NN 1 (21 June 1843): [31].

54. Handwriting of TB ends; RLC resumes in Book D-1, 1579, and continues to p. 1584 (this chap.).

55. Book D-1, 1579: omits day of week

56. *Source*: Unused entry from JSj [1843], 261 (WR) (*APR*, 387).

57. *Source*: WWj, vol. 4, 18 June 1843 (*WWj* 2:243).

58. Book D-1, 1579, Book D-2, 224, DHC 5:435: “Maginn”

59. *Source*: JSj [1843], 262 (WR) (*APR*, 387), and WCj [1843-44], vol. 3, 18 June 1843 (*NTNLF*, 398), with light editing, elaboration, and change to first person.

60. WCj [1843-44] says WC “borrowed about \$120. in money,” but does not mention how much Markham brought. This information was added interlinearly in RDft 7:41 (TB), possibly with the assistance of Markham (see SM [1854]).

61. WCj [1843-44] says “We left about 12 o clock”; JSj [1843], 262, says “a few minutes past ten”.

62. DHC 5:436: replaces “for” with “to”

63. *Source*: Based on Elijah Streets [Sheets], Chester County, PA, to Editor, Nauvoo, IL, 18 June 1843, *T&S* 4 (1 Aug. 1843): 281-82.

64. Book D-1, 1579: “4 September”

65. *Source*: JSj [1843], 263 (WR) (*APR*, 387).

66. Book D-1, 1579: omits day of week



<sup>67</sup>Clayton and Markham arrived at La Harpe at sunrise, tarried about two hours to get a horse shod and take breakfast: started again at 7 for Monmouth, where they arrived at 3 p.m., put up their horses to feed and rest. **(We went out of our way about 7 miles making the distance from Nauvoo to Monmouth 62 miles.)** They took dinner and slept till 7, when they started again and rode till midnight, when<sup>68</sup> the horses being tired and weary, they turned them<sup>69</sup> out to feed<sup>70</sup>, and they themselves lay down to sleep about two hours, when<sup>71</sup> they again resumed their journey, and rode one mile north of Hendersonville<sup>72</sup>, where they stopped to **[take] breakfast and** feed their horses.

<sup>73</sup>Tuesday,<sup>74</sup> 20.—About 7½ a.m. <sup>75</sup>Again started on their journey, and arrived at Andover about 10 a.m., **being 20 miles from Henderson;** they **rode on a little and** turned out their horses to graze in the woods for about half-an-hour, when they proceeded to Genesseo [Geneseo], where they arrived at 2½ p.m.: <sup>76</sup>tried to hire a pair of horses to continue their<sup>77</sup> journey, but did not succeed. They left Genesseo at 6 p.m., and traveled to Portland, where they arrived at 12; put up their horses, and went to bed until 4 a.m.

The following appears in the *Nauvoo Neighbor*, and<sup>78</sup> serves to illustrate the benefit of chartered rights in Illinois:—

<sup>79</sup>**Nauvoo, June 20, 1843.**

#### TO THE EDITOR OF THE NEIGHBOR.

Sir:—In obedience to the call made in your paper for information in relation to the affairs of the Agricultural and Manufacturing Association of this city, I give you such facts as I think will be satisfactory.

The first great object of the company was to establish a pottery for the manufacturing of the various kinds of crockery in common use in the country. Persons were deputed to make the necessary search, whether suitable materials could be obtained.

The persons who were employed in this service were such as had been employed all their lives in the business; their report was favorable, having found all the materials of as good a quality as those used in the old world for that purpose, in our<sup>80</sup> immediate vicinity.

Efforts were accordingly made to commence the business with as little delay as possible; an eligible situation was obtained, and the work of building commenced.

A stone building of sufficient size was put under construction, and progressed with much

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67. Source: WCj [1843-44], vol. 3, 19 June 1843 (NTNLF, 398-99), with light editing and change to third person. Deleted material supplied here in bold type.

68. Book D-1, 1579: “w{\hen/}” (prob. RLC)

69. Book D-2, 224: “<them>” (pos. JG)

70. WCj [1843-44], RDft 7:42: “turned them into a field”; Book D-1, 1579 (lighter ink): “{\out to feed/}” (JG)

71. DHC 5:436: replaces “when” with “after which”

72. WCj [1843-44]: “rode 4 miles beyond Hendersonville”; RDft 7:42: “~~4~~ <one> miles”

73. Source: WCj [1843-44], vol. 3, 20 June 1843 (NTNLF, 399), with light editing and change to third person. Deleted material supplied here in bold type.

74. Book D-1, 1579: omits day of week

75. DHC 5:436: adds “Markham and Clayton”

76. DHC 5:436: adds “They”

77. Book D-1, 1579: replaces “their” with “the”

78. Book D-1, 1579, Book D-2, 224: “{\and/}” (JG/LH)

79. Source: NN 1 (21 June 1843): [31]. Deleted material supplied here in bold type.

80. DHC 5:437: replaces “our” with “the”

rapidity. Persons possessing means felt desirous of investing a part of them at least in the business; all was prosperous, and all flattering.

A considerable amount of land was obtained for agricultural purposes, it being the wish of the managers to supply all their workmen, with all their necessities as far as could be. Arrangements were making to get stock of the various kinds for this purpose.

The building had progressed nearly to the height of one story, when the electioneering campaign commenced, and it was roundly asserted that if certain persons were elected, all the charters granted by a previous Legislature to the citizens of Nauvoo would be repealed.

At first the association supposed that this was merely an electioneering intrigue, but it assumed a formidable appearance and began to assume the character of a fixed determination to carry the design into execution.

The subsequent acts of the Legislature have given but too much evidence that such was the real intention of a very considerable portion of the members of the last<sup>81</sup> Legislature, if not a majority of them. This in a clique<sup>82</sup> paralyzed the exertions of the company; many who were about to contribute to the funds of the society paused, not knowing what was best; and in consequence the work stopped.

Not that the company supposed that there was any such power vested in the Legislature, either in the constitution or common sense; but they did not know how far a reckless spirit might lead men in the violation of both.

As the matter now stands, those having capital are at a loss whether to invest it in that way or not, lest the same reckless spirit may, inevitably carry the proposed design into effect.

The work has not stopped for want of means, nor<sup>83</sup> materials to carry on the business, as means, materials, and workmen of the first order are all at hand, but where is the safety while such doctrines are boldly maintained by our Legislature?

All the prospects of the company may be blasted at any stage of their business by one single act of men who seem to have no interest in the prosperity of the State, nor the citizens thereof, apart from their own political preferment.

Pledges can be made for the sake of preferment, to an ignorant constituency, to commit the most flagrant abuses upon the rights of private companies, or even individuals, and attempts made with zeal and determination to carry them out to the <sup>84</sup>extent.

If<sup>85</sup> public confidence be restored, the work can go on more vigorously than ever.

Respectfully,

SIDNEY RIGDON,

President of the Company.

<sup>86</sup>Elder John Snider reported the names of various persons in Great Britain and Ireland, who donated various small sums between May and December, 1842, as contributions for building the Temple, and paid over \$975.04. The names of the donors and amounts are recorded in the ["Law of the Lord."]

<sup>87</sup>I insert the following as an exception to the universal<sup>88</sup> rule:—Earl Spencer keeps all the poor

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81. Book D-2, 225: "<last>" (pos. JG)

82. DHC 5:437: replaces "in a clique" with "instantly"

83. DHC 5:437: "or"

84. DHC 5:438: adds "full"

85. NN 1:[31]: replaces "If" with "Our"

86. *Source*: JSj [1841-42], 319-25, in the non-journal pages of LL.

87. *Source*: Undetermined. Possibly H&D Almanac (see Sources Cited).

88. DHC 5:438: replaces "universal" with "general"

in the parish of Wormleighton, England, and so prevents a poor rate; he allows his laborers nine shillings a week when out of employment, and they pay only a shilling a year as a nominal rent for the house in which they severally reside.

[DN 6 (12 November 1856): 281]

<sup>89</sup>Wednesday,<sup>90</sup> 21.—Markham and Clayton left Portland at 4 a.m., and traveled to within 9 miles of Dixon; **[they] learned that [they] were only 12 miles from Inlet therefore** they changed their course, and went direct to Inlet Grove, where they arrived at 12½; took dinner and fed their horses. Left Inlet at 2 p.m., and arrived at Wasson's at 4 p.m., where they learned that I **(and Emma)** was gone to Dixon in the carriage, and, although their horses were tired down, they started for Dixon, but met me about half way **and delivered [their] message.**

They returned with me to Wasson's, and were glad to find a resting place, having rode 212 miles in 66 hours<sup>91</sup>, and had very little rest on the way: the horses were tired, their backs very sore. I told them not to be alarmed; "I have no fear, I shall not leave here, I shall find friends, and Missourians cannot hurt me, I tell you in the name of Israel's God."<sup>92</sup>

<sup>93</sup>Thursday,<sup>94</sup> 22.—Another meeting of the laborers in the Grove, near the Temple, concerning wages.

<sup>95</sup>I had previously given out an appointment to preach this day at Dixon, but on account of the change in circumstances I wrote to Dixon, telling the people there was a writ out for me, and therefore declined preaching, and I<sup>96</sup> kept myself quiet all day, telling my friends that if I started for home I might be arrested where I had no friends, and <sup>97</sup>kidnapped into Missouri, and thought it best **not to be seen but to carry the idea that he had had a message from Springfield and had important business to attend to in that place. I [William Clayton] told him that it was Hyrum's wish that he should start home immediately but the horse being wore down and he not thinking it best [to return to Nauvoo, decided]** to tarry at Inlet **a few days** and see the result: many <sup>98</sup>were desirous to hear me preach, but were disappointed.

<sup>99</sup>Lawyer Edward Southwick, of Dixon, having heard of the writ being out against me, rode twelve miles to inform me. I thanked him for his kindness, paid him \$25, and introduced him to my friends Markham and Clayton, showing that I had received previous information.

<sup>100</sup>Friday,<sup>101</sup> 23.—Judge Adams arrived at Nauvoo, from Springfield.

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89. *Source*: This day's entry from WCj [1843-44], vol. 3, 21 June 1843 (*NTNLF*, 399-400), with light editing and change to third person. Deleted material supplied here in bold type.

90. Book D-1, 1581: omits day of week

91. WCj [1843-44]: "rode near 190 miles in 64 hours"; RDft 7:42: "rode ~~490~~ <212> miles in 66 hours"

92. WCj [1843-44]: "Prest J. said we need not be alarmed for he had no fear for he knew they could not hurt him."

93. *Source*: JSj [1843], 266 (WR) (*APR*, 387).

94. Book D-1, 1581: omits day of week

95. *Source*: WCj [1843-44], vol. 3, 22 June 1843 (*NTNLF*, 400), with heavy editing, deletion, elaboration, and change to first person, possibly with the assistance of Markham (see SM [1854]) and/or Clayton. RDft 7:42 is heavily edited, with material paralleling WCj inserted later. Deleted material supplied here in bold type.

96. Book D-1, 1581: "I/" (RLC)

97. DHC 5:439: adds "be"

98. DHC 5:439: adds "[at Dixon]"

99. *Source*: Undetermined. Appears to be a later insertion in RDft 7:42 (TB), possibly with the assistance of Markham (see SM [1854]) and/or Clayton.

100. *Source*: This and next paragraph from JSj [1843], 267 (WR) (*APR*, 387), with light editing.

101. Book D-1, 1581: omits day of week

At 8 a.m., a company of the brethren (a bee)<sup>102</sup> gathered to remove the timbers from the Temple to the Grove.

<sup>103</sup>This A.M. President J[oseph]. took me and conversed considerable concerning some delicate matters. Said Emma<sup>104</sup> wanted to lay a snare for me. He told me last night of this and said he had felt troubled. He said Emma<sup>105</sup> had treated him coldly and badly since I [William Clayton] came and he knew she was disposed to be revenged on him for some things. She thought that if he would indulge himself she would too. He cautioned me very kindly for which I felt thankful. He said [Robert B.] Thompson professed great friendship for him but he gave away to temptation and he had to die. Also Brother [Vinson] Knight; he gave him one [plural wife?] but he went to loose conduct and he could not save him. Also B[righam]. Y[oung]. had transgressed his covenant and he pled with the Lord to spare him this end and he did so, otherwise he would have died. B[righam]. denied having transgressed. He said if I would do right by him and abide his counsel he would save my life while he lived. I feel desirous to do right and would rather die than loose my interest in the celestial kingdom.

<sup>106</sup>I sent [William] Clayton to Dixon at 10 a.m., to try and find out what was going on there.

<sup>107</sup>He<sup>108</sup> met Mr. Joseph H. Reynolds, the sheriff of Jackson county, Missouri, and Constable Harmon T.<sup>109</sup> Wilson, of Carthage, Illinois, about half way, but they being disguised, they were not known by him.

<sup>110</sup>And when at Dixon they represented themselves as Mormon<sup>111</sup> elders<sup>112</sup> who wanted to see the Prophet. They hired a man and team to carry them, for they had run their horses almost to death.

They arrived at Mr. Wasson's while the family were at dinner, about 2 p.m.; they came to the<sup>113</sup> door,<sup>114</sup> said they were Mormon elders, and wanted to see brother Joseph. I was in the yard going to the barn, when Wilson stepped to the end of the house and saw me; he accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me, collared me, then both of them presented cocked pistols to my breast, without showing any writ, or serving any process. Mr.<sup>115</sup> Reynolds cried out, "God damn<sup>116</sup> you, if you stir, I'll shoot; God damn<sup>117</sup> you<sup>118</sup>, if you stir one inch I shoot you; God

102. Book D-1, 1581: "<(a bee)>" (pos. TB); DHC 5:439: omits "(a bee)"

103. *Source*: From unused portion of WCj [1843-44], vol. 3, 23 June 1843 (IC, 108; DMQP, 7).

104. "Emma" apparently in shorthand.

105. "Emma" apparently in shorthand.

106. *Source*: WCj [1843-44], vol. 3, 23 June 1843 (NTNLF, 401), with elaboration and expansion.

107. Book D-1, 1581: adds erasure

108. WCj [1843-44]: replaces "He" with "We"; RDft 7:43: replaces "He" with "who"

109. Book D-1, 1581: "<T>" (LH); Book D-2, 226: omits "T."

110. *Source*: Remainder of the entry for this day (except last paragraph) closely follows "Missouri vs Joseph Smith," T&S 4 (1 July 1843): 242-43 (rept. in NN 1 [5 July 1843]: [38]), with elaboration and expansion, perhaps from WCj [1843-44] and SM [1854]. James B. Allen notes: "The rest of Clayton's entry for this date [23 June] includes a fairly detailed account of the later events of the day—events which are also extensively covered in the *History*, though in considerably more detail. It does not appear that Clayton was the primary source for this material, even though he was involved in much of it" (NTNLF, 401). However, this restricted portion of WCj may have provided some details.

111. Book D-1, 1581: "<Mormon>" (JG)

112. Book D-1, 1581: "~~of the church~~"

113. Book D-2, 226: "<the>" (pos. JG)

114. DHC 5:440: adds "and"

115. DHC 5:440: omits "Mr."

116. Book D-1, 1582: "God d—n"; DHC 5:440: "G— d—"

117. Book D-1, 1582: "God d—n"; DHC 5:440: "G— d—"

118. DHC 5:440: omits "you"

damn you<sup>119</sup>, be still, or I'll shoot you by God<sup>120</sup>." I enquired, ["What is the meaning of all this?"] "I'll show<sup>121</sup> you the<sup>122</sup> meaning by God<sup>123</sup>, and if you stir one inch I'll shoot you, God damn<sup>124</sup> you." I answered, ["I am not afraid of your shooting, I am not afraid to die"]; I then bared my breast and told them to shoot away; ["I have endured so much oppression, I am weary of life, and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance."] Reynold replied, "God damn<sup>125</sup> you, if you say another word, will<sup>126</sup> shoot you, by God<sup>127</sup>." I answered, ["Shoot away, I am not afraid of your pistols."]

<sup>128</sup>By this time Stephen Markham walked deliberately towards us; when they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer, but he paid no attention to their threats, and<sup>129</sup> continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, ["You are not going to resist the officers, are you, brother Markham?"] He replied, "No, not if they are officers; I know the law too well for that."

They then hurried me off, put me in a wagon<sup>130</sup> without serving any process, and were for hurrying me off without letting me see, or bid<sup>131</sup> farewell to my family or friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, ["Gentlemen, if you have any legal process, I wish to obtain a writ of habeas corpus,"] and was answered, "God damn<sup>132</sup> you, you shan't have one." They<sup>133</sup> still continued<sup>134</sup> their punching me on both sides with their pistols<sup>135</sup>.

Markham then sprung and seized the horses by the bits, and held them until my wife could bring my hat and coat. Reynolds and Wilson again threatening to shoot Markham, who said, "There is no law on earth that requires a sheriff to take a prisoner without his clothes." Fortunately at this moment I saw a man passing, and told<sup>136</sup> him, ["these men are kidnapping me, and I wish a writ of habeas corpus to deliver myself out of their hands,"] but as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback, where the sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good bye. The officers held their pistols with

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119. Book D-1, 1582: "d—n"; DHC 5:440: omits "God damn you"

120. DHC 5:440: "G—"

121. Book D-2, 226: "{\show/}" (LH)

122. Book D-2, 226: omits "the"

123. DHC 5:440: "G—"

124. Book D-1, 1582: "God d—n"; DHC 5:440: "G— d—"

125. DHC 5:440: "G— d—"

126. Book D-1, 1582, Book D-2, 227: replace "will" with "we'll"; DHC 5:440: "I will"

127. DHC 5:440: "G—"

128. *Source*: This paragraph based on WWj, vol. 4, 25 June 1843 (WWj 2:245); possibly also SM [1854].

129. Book D-1, 1582 (darker ink): "{\and/}" (JG)

130. Book D-2, 227: "{\wagon/}" (LH)

131. Book D-2, 227: "{\letting me see, or bid/}" (LH)

132. Book D-1, 1582: "God d—n"; DHC 5:441: "G— d—"

133. Book D-1, 1582: "<They>" (LH)

134. Book D-1, 1582: "continuing"

135. Book D-1, 1582: "<with their pistols>" (RLC)

136. DHC 5:441: replaces "told" with "said to"

the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed defenseless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there without being allowed to see anybody, and fresh horses were ordered to be ready in five minutes.

I again stated to Reynolds, ["I wish to get counsel,"] when he answered, "God damn<sup>137</sup> you, you shan't have counsel; one word more, God damn<sup>138</sup> you, and I'll shoot you."

["What is the use of this so often,"] said I, ["I have often<sup>139</sup> told you to shoot, and I now tell you again to shoot away."]

I saw a person passing, and shouted to him through the window, ["I am falsely imprisoned here, and I want a lawyer."] Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the sheriff intended to drag me away immediately to Missouri, and prevent my taking out a writ of habeas corpus.

Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered around the hotel door, and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon; they were a law-abiding people and <sup>140</sup>republicans, and gave Reynolds to understand<sup>141</sup> that they<sup>142</sup> should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but that if they<sup>143</sup> persisted in their<sup>144</sup> course, they had a very summary way of dealing with such people.

Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me, (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door), when I told them, I had been taken a prisoner by these men without process, <sup>145</sup>I had been insulted and abused by them, and showed them my flesh, which was black for about 18 inches in circumference on each side, from their punching me with their pistols, and I wanted them to sue out a writ of habeas corpus; when<sup>146</sup> Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the master-in-chancery, who lived six miles distant, and another messenger<sup>147</sup> to Cyrus H. Walker, who *happened to be near*, to have them come down and get out the writ of habeas corpus.

A writ was sued out by Markham before a justice of the peace, against Reynolds and Wilson for threatening his life; they were taken into custody by the constable; he sued out another writ for assault and threatening my life, whereupon they were again arrested.

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137. Book D-1, 1583: "God d—n"; DHC 5:441: "G— d—"

138. Book D-1, 1583: "God d—n"; DHC 5:441: "G— d—"

139. DHC 5:442: replaces "often" with "repeatedly"

140. Book D-1, 1583: "~~were~~"

141. Book D-2, 228: "<that if that was ... to understand>" (LH)

142. DHC 5:442: replaces "they" with "he"

143. DHC 5:442: replaces "they" with "he"

144. DHC 5:442: replaces "their" with "his"

145. Book D-1, 1583: adds erasure

146. DHC 5:442: replaces "when" with "whereupon"

147. DHC 5:443: "message"



At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time, and were threatening to shoot him.

<sup>148</sup>About midnight he sued out a writ for a violation of the law in relation to writs of habeas corpus, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be<sup>149</sup> heard at 10 o'clock tomorrow morning, and I was conducted back to the room and guarded through the night.

<sup>150</sup>The 5th regiment<sup>151</sup>, 2nd cohort, Nauvoo Legion, consisting of four companies, organized: Hosea Stout was elected colonel, Theodore Turley, lieutenant-colonel, Jesse D. Hunter, major.

<sup>152</sup>Saturday,<sup>153</sup> 24.—As my favorite horse, Jo Duncan, was somewhat jaded with being ridden so hastily by brother Clayton, I hired a man with his horse and buggy to carry brother Clayton to Rock Island, where the steamer *Amaranth* fortunately came in about fifteen minutes, on which he took passage to Nauvoo, to inform my brother Hyrum of what was being done, and request him to send me some assistance forthwith.

<sup>154</sup>About 8, the master-in-chancery arrived<sup>155</sup> and issued a writ of habeas corpus returnable before the Hon. John D. Caton, judge of the 9th judicial circuit<sup>156</sup> at Ottawa, which was duly served on Reynolds and Wilson.

Mr. Cyrus Walker, who was out electioneering to become the representative for Congress, told me that he could not find time to be my lawyer, unless I would promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

<sup>157</sup>At 10 a.m. another writ was sued<sup>158</sup>, this time from the circuit court of Lee County, against Reynolds and Wilson, for private damage, and for false imprisonment, claiming \$10,000 damages, upon the ground that the writ issued by the Governor of Illinois was a void writ in law; upon which said writ they were held to bail in \$10,000 each, and they had to send to Missouri for bondsmen, and were placed in the custody of the sheriff of Lee County.

Reynolds and Wilson felt bad when these last writs were served on them, and began to cool in their conduct a little, after which they also obtained a writ of habeas corpus, for the purpose of being discharged before Judge Caton.

148. Book D-1, 1584: "~~and~~"

149. Book D-2, 228: "{\be/}" (prob. LH)

150. This paragraph added interlinearly by TB in Book D-1, 1584, and incorporated by LH in Book D-2, 228, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). *Source*: NLHi, [6] (HSt), with light editing (transcription in vol. 8, V.1). Cf. NLHi Dft, 4; NLM [1843–44], 3.

151. DHC 5:443: replaces "regiment" with "legion"

152. *Source*: Following paragraphs dealing with JS's arrest were probably composed under GAS's direction based on "Missouri vs Joseph Smith," *T&S* 4 (1 July 1843): 243. JS's 30 June 1843 sermon as reported by WR in JSj [1843], 285–86 (*APR*, 391; cf. DHC 5:471–72; chap. 24); Stephen Markham's assistance (see SM [1854]); and possibly WCj.

153. Book D-1, 1584: omits day of week

154. Cf. this paragraph with *T&S* 4 (1 July 1843): 243.

155. Book D-2, 228: "{\arrived/}" (LH)

156. Book D-1, 1584 (darker ink): "{\circuit/}" (US)

157. Cf. this paragraph with JSj [1843], 285 (*APR*, 391; cf. DHC 5:471; chap. 24); WWj, vol. 4, 25 June 1843 (*WWj* 2:252); *T&S* 4 (1 July 1843): 243; Affidavit of Edward Southwick and others, 29 July 1843, NN 1 (8 Nov. 1843): [110] (cf. DHC 6:68; chap. 3).

158. DHC 5:444: "issued"



<sup>159</sup>I was conveyed by Reynolds and Wilson upon the first writ<sup>160</sup> of habeas corpus, towards Ottawa, as far as Pawpaw Grove, 32 miles, where I was again abused by Reynolds and Wilson, which was observed by the landlord.

<sup>161</sup>Esquire Walker sent Mr. Campbell, sheriff of Lee County, to my assistance, and he came and slept by me.<sup>162</sup> In the morning certain men wished to see me, but I was not allowed to see them.

The news of my arrival had hastily circulated about the neighborhood: and very early in the morning the largest room in the hotel was filled with citizens who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand, this man is my prisoner, and I want you should<sup>163</sup> disperse; you must not gather round<sup>164</sup> here in this way." Upon which Mr. David Town<sup>165</sup>, an aged gentleman who was lame, and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said, "You damned infernal puke, we'll learn you to come here and interrupt gentlemen; sit down there (pointing to a very low chair) and sit still; don't open your head 'till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver; you *cannot* kidnap men here, if you do in Missouri, and if you attempt it here<sup>166</sup>, there's a committee in this grove that will sit on your case, and, sir, it is the highest tribunal in the United States, as *from its decision there is no appeal*."

Reynolds, no doubt aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence while I addressed the assembly for an hour-and-a-half, on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage. My freedom commenced from that <sup>167</sup>hour.

<sup>168</sup>Immediately after I left Dixon, my wife and children started with my carriage from Inlet Grove for Nauvoo, <sup>169</sup>driven by her nephew, Lorenzo D. Wasson.

<sup>170</sup>The quorum of the Twelve received a letter from Asahel Smith<sup>171</sup>, of Nashville [Iowa]<sup>172</sup>, requesting them to appoint a conference in that place to settle some difficulties existing there.

<sup>173</sup>The free and accepted ancient<sup>174</sup> York Masons met at the lodge room, being the anniversary of

159. Cf. this paragraph with *T&S* 4 (1 July 1843): 243.

160. Book D-1, 1584: "\writ/" (US)

161. Handwriting of RLC ends. Following four paragraphs were added by TB in a blank at bottom of Book D-1, 1584, in compressed lines running page-edge to page-edge. *Source*: Possibly based on a note by Justin Jared Merrill (1806-89), who lived at Pawpaw Grove at this time. RDft 7:47 instructs scribe to "leave 12 lines," and another note mentions "note by Justin Merrill of Lehi [UT]." This note has not been located. Cf. JSj [1843], 285-86 (*APR*, 391; cf. DHC 5:471-72; chap. 24); and WWj, vol. 4, 25 June 1843 (*WWj* 2:253).

162. See JS, Receipt to James Campbell, 1 July 1843, JSLP, Bx 4, fd 13, 14-15.

163. DHC 5:445: replaces "should" with "to"

164. DHC 5:445: "around"

165. Book D-1, 1584: "<Mr. David Town>" (TB); Book D-2, 229: "Daniel<vid>" (prob. LH)

166. Book D-2, 229 (darker ink): "{\attempt it here/}" (LH)

167. Book D-2, 229: "very"

168. Handwriting of TB ends; RLC resumes in Book D-1, 1585, and continues to p. 1590 (this chap.).

169. DHC 5:445: adds "being"

170. *Source*: Not located.

171. DHC 5:445: adds "[the prophet's brother, and father of the late Judge Elias Smith]"

172. DHC 5:445: adds "Iowa"

173. *Source*: Based on JSj [1843], 268 (WR) (*APR*, 388), and "Free Masons," *NN* 1 (28 June 1843): [35].

174. Book D-2, 229: "{\ancient/}" (LH)

St. John's Day; then formed a procession in due masonic form in front of the hall, and walked to Main street, where the corner stone for a masonic temple was laid by the Worshipful Master, Hyrum Smith. Two masonic hymns were sung, after which they proceeded to the Grove near the Temple, where an oration was delivered by brother John Taylor; from thence they proceeded to Mr. Warner's, where about two hundred sat down to an excellent dinner. The company broke up early in the afternoon, highly delighted with the day's proceedings.

<sup>175</sup>Sunday,<sup>176</sup> 25.—At Pawpaw Grove it was ascertained that Judge Caton was on a visit to New York, whereupon Reynolds, Wilson, Walker, Southwick, Patrick, Dixon, Stephen Markham and myself, with others, started about 8 a.m., and returned to the town of Dixon, arriving about 4 p.m., when I was again locked in a room and guarded through the night.

<sup>177</sup>The water has fallen in the Mississippi, more than a foot since last Sunday **noon. The past week has been warm and pleasant. No rain.**

<sup>178</sup>At 10 a.m., meeting at the Temple. Elder Lyman Wight preached on charity; and in the afternoon Elder Maginn was preaching, when my brother Hyrum went to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes.

The brethren immediately went there in such numbers that one fourth of them could not get into the room, so they adjourned to the green and formed a hollow square, when my brother Hyrum informed them that Elder William Clayton had arrived about 2,<sup>179</sup> and told him that Joseph H. Reynolds, sheriff of Jackson County, Missouri, and Harmon T.<sup>180</sup> Wilson, of Carthage, had come upon me by surprise and arrested me,<sup>181</sup> and related the occurrences<sup>182</sup>, as far as known, up to my arrival in Dixon. He wanted a company to go up to my assistance<sup>183</sup>, and see that I had my rights. He called for volunteers, when upwards of 300 volunteered, from whom they selected such as were wanted.

Generals Law and C[harles]. C. Rich started the same evening, with a company of about 175 men on horseback. Previous to starting, Elder Wilford Woodruff went to the company and donated a barrel of rifle powder, when every man filled his horn or flask.

<sup>184</sup>Wilson Law declared he would not go a step unless he could have money to bear his expenses, upon which Elder<sup>185</sup> Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar; in about thirty minutes he got on the track, and in the course of two hours he had borrowed seven<sup>186</sup> hundred dollars, and put it in the hands of Hyrum Smith and

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175. *Source*: Possibly based on "Missouri vs Joseph Smith," *T&S* 4 (1 July 1843): 243, with elaboration possibly from SM [1854].

176. Book D-1, 1585: omits day of week

177. *Source*: JSj [1843], 269 (WR) (*APR*, 388). Deleted material supplied here in bold type.

178. *Source*: Following three paragraphs from WWj, vol. 4, 25 June 1843 (*WWj* 2:244-45), with editing and elaboration.

179. Arrival of WC not in WWj, but added from JSj [1843], 269 (WR) (*APR*, 388).

180. Book D-2, 230: "{\T./}"

181. Book D-1, 1585: "<and arrested me,>"

182. DHC 5:446: "occurrence"

183. Book D-2, 230: "{\to go up to my assistance/}" (LH)

184. *Source*: Part about W. Law added interlinearly in Book D-1, 1585, possibly under BY's direction. Part about D. Jones probably based on WWj, vol. 4, 25 June 1843 (*WWj* 2:244-45), or Daniel M. Burbank's account (see DHC 5:482; chap. 25).

185. Book D-1, 1585: "<Elder>" (TB)

186. Book D-1, 1585: "~~and my brother Hyrum delivered to Gen Law several~~ <Wilson Law declared ... seven>" (TB)

Wilson Law<sup>187</sup>, to defray the expenses of the expedition.<sup>188</sup> About 75 on board the *Maid of Iowa*, with Captain Dan Jones,<sup>189</sup> went up the Illinois river for Peoria, and to examine the steamboats, suspecting I might be a prisoner on board one of them, as they supposed me on the road to Ottawa.

<sup>190</sup>Several of the Pottawat[t]amie Indians called to see the Nauvoo House and Temple; they wanted to talk, but their interpreter could not speak much.

<sup>191</sup>The writ of habeas corpus <sup>192</sup>was returned endorsed thereon "Judge absent," when another writ of habeas corpus was issued at 7 a.m. by the master-in-chancery, and was worded, at Col[onel]. Markham's request, "Returnable before the nearest tribunal in the fifth judicial district, authorized to hear and determine writs of habeas corpus," and the sheriff of Lee County served it on them <sup>193</sup>in a few minutes afterwards. I, my lawyers, Markham, Dixon and other friends, held a council and arranged to start before 9 a.m. to go before Judge<sup>194</sup> Stephen A.<sup>195</sup> Douglas, at Quincy, a distance of about 260 miles, <sup>196</sup>I employed Mr. Lucien P. Sanger, with the stage coach, to convey us on our journey towards Quincy.

<sup>197</sup>After these arrangements were made, I sent Markham with a letter to Gen[eral]. Wilson Law, directing him to meet me at Monmouth on Wednesday evening with sufficient force to prevent my being kidnapped into Missouri, as I well knew that the whole country was swarming with men anxious to carry me there and kill me without any shadow of law or justice, although<sup>198</sup> they well knew<sup>199</sup> that I had not committed any crime worthy of death or bonds.

[DN 6 (19 November 1856): 289-90]

<sup>200</sup>Monday,<sup>201</sup> 26.—It was reported that there were State writs in Nauvoo to take Lyman Wight, P[arley]. P. Pratt and Alexander McRae to Missouri, who armed themselves to prevent being kidnapped<sup>202</sup>. <sup>203</sup>**City watch this night. This morning 2 men came out of Davis's and went to upper landing. Met a boat with one man guarded by Lyman's son so reported. County assessor returned about noon.**

I copy the following from the *Chicago Democrat*:—

187. Book D-1, 1585: "<and put it in the hands ... Law>" (TB)

188. Book D-1, 1585: "~~and~~"

189. Book D-1, 1585: "~~who~~"

190. Source: WWj, vol. 4, 26 June 1843 (WWj 2:246), with light editing. JSj [1843], 269, mentions that "6 or 8 Indians passed this morning".

191. Source: Possibly based on "Missouri vs Joseph Smith," T&S 4 (1 July 1843): 243, and possibly SM [1854].

192. DHC 5:447: adds "[the one first issued and made returnable before Judge Caton at Ottawa]"

193. DHC 5:447: adds "[Reynolds and Wilson]"

194. Book D-2, 230: "<Judge>" (LH)

195. Book D-1, 1586: "S{\tephan A./}" (pos. JG)

196. Remainder of paragraph appears following next paragraph in Book D-1, 1586, which has a guideline indicating a move to this position.

197. Source: Possibly SM [1854]. Cf. PWC, 1 (cf. DHC 5:451; transcribed in vol. 8, V.16).

198. Book D-1, 1586: "~~and~~ <although>" (LH)

199. Book D-1, 1586: adds erasure

200. Source: JSj [1843], 270 (WR) (APR, 388).

201. Book D-1, 1586: omits day of week

202. Detail about men arming themselves not in JSj [1843], 270.

203. Following bolded text from JSj [1843], 270, originally included in RDft 7:48 but canceled.

<sup>204</sup>Dixon, June 26th, 1843.*To the Editor of the Chicago Democrat:*

Dear Sir:—Our little town has been in an unusual state of excitement for the few days past, originating from the arrest of General Joseph Smith, which took place at the Inlet Grove, while he was on a visit, with his family, to a sister <sup>205</sup>who resides there. He was arrested on Friday last by an officer from Hancock County, and delivered over to the sheriff of Jackson County, Missouri, in compliance with the orders of the Governor.

The officers who took him brought him into town in the evening, and confined him closely to his room; refusing admission, not only to the citizens whose curiosity had drawn them to the spot, but to counsel whom he had requested to have employed.

Our citizens, conceiving it a violation of right, that a man should be deprived of that advice and assistance which is accorded to the most degraded and guilty offender in all civilized countries, under such circumstances, expressed themselves in such strong and indignant terms that the officers finally permitted <sup>206</sup>counsel to have access to him<sup>207</sup>.

He applied for the benefit of the habeas corpus; and, while the lawyers were busy drawing up<sup>208</sup> the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were, however, induced, by the *force of argument*, to desist from their intention and wait until morning, when the habeas corpus was served; after which they stated their determination to go to Rock Island, and by steamboat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tune a little; and thus finally, today have left for Quincy in search of Judge Young.

The severe treatment of the General, together with his pleasing deportment and equanimity under all his trials, has made him many friends, and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted and<sup>209</sup> oppressed, whether their cause is right or wrong.

In haste, yours,  
G.

<sup>210</sup>From Dixon we traveled about forty miles, and stayed for the night at a farm house. Markham rode to Geneseo [Geneseo] with my letter, and stayed all night.

[...]<sup>211</sup>

<sup>212</sup>Tuesday,<sup>213</sup> 27.—I started with the company, and took dinner at Geneseo [Geneseo]. At about

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204. Source: RDft 7:48 directs scribe to copy "Arrest of Joseph Smith," NN 1 (19 July 1843): [46]. Deleted material supplied here in bold type.

205. DHC 5:448: adds "[an error, his wife's nephew]"

206. Book D-1, 1586: adds erasure

207. Book D-1, 1586: "them" emended to "him"

208. NN 1:[46]: omits "up"; Book D-1, 1586, Book D-2, 231: "<up>" (pos. JG)

209. DHC 5:449: replaces "and" with "or"

210. Source: Possibly SM [1854].

211. Book D-1, 1587: adds erasure of three lines of text and diagonal line running through it

212. Source: Possibly based on PWC, 1, with clarification and elaboration from PWC himself or TB, who took his statement (transcribed in vol. 8, V.16).

213. Book D-1, 1587: omits day of week

2 p.m. we resumed our journey. While crossing Fox river I requested Reynolds to give me the privilege of riding on horseback, which he refused; but by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his, in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker.

<sup>214</sup>In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time; these are my boys."

I next enquired how many were with them? and was answered, There were<sup>215</sup> ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, <sup>216</sup>rode up; at the same time the company who started with me from Dixon rode up; I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old<sup>217</sup> Joe Duncan," and mounted my favorite horse, and the entire company then rode towards a farm house where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's: when Conover asked Wilson, "What is the matter with you? have you got the ague?" Wilson replied, "No".

Reynolds asked, "Is Jim Flack in the crowd?" and was answered, "He is not now, but you will see him tomorrow about this time." "Then," said Reynolds, "I am a dead man, for I know him of old." Conover told him not to be frightened, for he would<sup>218</sup> not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him, and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law, *THAT must have its course.*"

The company moved on to Andover, where the sheriff of Lee County requested lodgings for the night for all the company. I was put <sup>219</sup>into a room and locked up with Captain<sup>220</sup> Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in, and investigated the case, and was satisfied that no evil had been done, <sup>221</sup>**and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.**

Peter W. Conover gave me the following relation of the travels<sup>222</sup> of the brethren from Nauvoo to the place where I met them:—

<sup>223</sup>I started with General Wilson Law, William Law and about 175<sup>224</sup> men on Sunday, the 25th of June, at 8 p.m., in the direction of Peoria; traveled part of the night; about 1 o'clock next

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214. *Source*: Following eight paragraphs based on PWC, 1 (transcribed in vol. 8, V.16).

215. Book D-1, 1587: "was"; Book D-2, 232: "w{\ere/}" (LH)

216. Book D-1, 1587: "~~then~~"

217. Book D-1, 1587: "\old/" (prob. RLC)

218. Book D-1, 1587: "{\for he would/}" (JG)

219. DHC 5:450: adds "up"

220. Book D-1, 1587: "{\Captain/}" (RLC)

221. DHC 5:450: omits remainder of paragraph

222. Book D-1, 1588: "travels" overwrites "trials"

223. *Source*: PWC, 1, with editing (transcribed in vol. 8, V.16).

224. PWC, 1: "300"

morning Gen[eral]. C[harles]. C. Rich took 35 of the company and continued<sup>225</sup> towards Peoria. The two Laws, with their company, started up the river road in the direction of Monmouth<sup>226</sup>. We traveled till daylight on Monday morning, crossed Honey Creek, eat<sup>227</sup> a cold breakfast<sup>228</sup> and fed the horses, then continued on till noon, when a consultation was held, and<sup>229</sup> ten of the best mounted men, viz.: Thomas Grover, Peter<sup>230</sup> W. Conover<sup>231</sup>, Zebedee<sup>232</sup> Coltrin, Graham Coltrin, Philemon C.<sup>233</sup> Merrill, Philander Colton, Henry Hoyt, William L.<sup>234</sup> Cutler, Daniel F. Cahoon and John L. Butler<sup>235</sup> were selected to take the nearest road to Dixon, with instructions to continue until we found you<sup>236</sup>.

<sup>237</sup>We took the middle road between Oquaka and Monmouth, and continued on until Tuesday at 2 a.m., when we rested for one hour, then passed through Hendersonville on to the prairie about 9 a.m., at which time we met Col[onel]. Stephen Markham with your letter of instructions to Gen[eral]. Wilson Law, we read the letter; [...] Philander Colton was sent with the despatch to Wilson Law, we then made a halt at Andover<sup>238</sup>, where<sup>239</sup> the inhabitants refused to sell us food.

Here we held a council, and sent Daniel Cahoon and Henry Hoyt back to Monmouth, with instructions to the brethren to wait there<sup>240</sup> until they got further orders<sup>241</sup>. We then traveled ten miles and obtained some corn<sup>242</sup> at a farm-house. 1 p.m. left there and traveled on to the prairies until we met you<sup>243</sup>.

<sup>244</sup>Here Conover exchanged with me one of Allen's four-inch barrel six-shooter revolvers for the single shooter which Markham had slipped into my pocket at Dixon.

About 8 p.m., Reynolds, Wilson and the landlord consulted about sending out to raise a company to take me by force and run with me to the mouth of Rock river on the Mississippi, as *there was a company of men ready to kidnap me over the river*. Markham overheard the conversation and notified the sheriff of Lee County, who immediately ordered a guard placed so that no one might pass in or out of the house during the night.

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225. Book D-1, 1588 (darker ink): "{\continued/}" (pos.JG)

226. PWC, 1: replaces "Monmouth" with "Dixon"

227. DHC 5:451: "ate"

228. PWC, 1, does not mention cold breakfast.

229. PWC, 1: "<a consultation was held &>"

230. Book D-1, 1588: "P\eter/" (US)

231. PWC, 1: "[illegible] <P.W. Conover>"

232. Book D-1, 1588: "Z\ebedee/" (US)

233. Book D-1, 1588, Book D-2, 233: omit "C."

234. Book D-2, 233: "<L>" (prob. RLC)

235. PWC, 1: replaces "John L. Butler" with blank space

236. PWC, 1: "continued until they found Joseph"

237. PWC, 1: adds "Laws Co. went to Manmouth"

238. PWC, 1: "at a little town <named Andover>"

239. Book D-1, 1588: "{\where/}" (JG)

240. PWC, 1: "<hereby held a council & sent Cahoon & H Hoyt back to Monmouth with instructions to wait there>"

241. PWC, 1: omits "until they got further orders"

242. PWC, 1: "<some corn to eat>"

243. PWC, 1: adds "about 6 miles" and omits "until we met you"

244. Source: This and next paragraph from PWC, 2 (Note C), and 1 (transcribed in vol. 8, V.16).



<sup>245</sup>Markham started at daybreak and went about twenty miles, passing through Andover at 8 a.m., and about 9 <sup>246</sup>met Captain Thomas Grover and a company of ten<sup>247</sup> men, to whom he delivered my message: held a council and forwarded it on to General Law by Philander Colton. Markham turned back with the company.

<sup>248</sup>My wife and children arrived in Nauvoo this evening, having burned off one arm <sup>249</sup>of the carriage coming<sup>250</sup> home.

Many strangers reported<sup>251</sup> in the city; the watch doubled in the night.

<sup>252</sup>Wednesday,<sup>253</sup> 28.—We left Andover about 8 o'clock; went to a little Grove at the head of Elleston Creek, where we stayed an hour to feed our animals. Reynolds said, "Now, we will go from here to the mouth of Rock river, and take steamboat to Quincy." Markham said, "No, for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by God<sup>254</sup> we won't, we will never go by Nauvoo alive,["] and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up, when the sheriff was told, "If you cannot take the arms from them, there are<sup>255</sup> men enough here, and you can summon a posse to do it, for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farmhouse, having traveled about forty miles; got there about sundown and called for supper and lodging.

P[eter]. W. Conover lay<sup>256</sup> down at the S. W. corner of the building outside of<sup>257</sup> the house. In about ten minutes Reynolds and Wilson came out of the house with the son of the landlord; they<sup>258</sup> talked for<sup>259</sup> some time, and came to the conclusion to take <sup>260</sup>the carriage horses, go to Monmouth, raise a mob, and come to the farmhouse in the night, seize Joseph, and convey him to the Mississippi river, and take him to Missouri, as they had a steamboat in readiness at the mouth of Rock river for that purpose.

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245. Book D-1, 1588: "<See below>" (RLC). Following paragraph added by RLC at bottom of this page.  
Source: Probably based on SM [1854].

246. DHC 5:451: adds "he"

247. Book D-2, 233: "{\ten/}" (pos.JG)

248. Source: This and next paragraph from JSj [1843], 271 (WR) (APR, 388).

249. Book D-1, 1588: adds erasure

250. DHC 5:452: replaces "coming" with "going"

251. Book D-2, 233: "{\reported/}" (LH)

252. Source: Following seven paragraphs from PWC, 1-2, including an addendum and Note B (transcribed in vol. 8, V.16).

253. Book D-1, 1588: omits day of week

254. DHC 5:452: "G—"

255. Book D-2, 233: "{\thee are/}" (LH)

256. DHC 5:452: "laid"

257. Book D-1, 1589 (pencil): "<of>" (US); DHC 5:452: omits "of"

258. Book D-1, 1589: "{\they/}" (JG)

259. Book D-2, 234: "\for/" (LH)

260. Book D-2, 234: "~~away~~"



After completing their plan of operations, Reynolds, Wilson and the boy separated, and went towards the stable. Conover, who had heard the plot, unobserved, immediately rose and came to me, and told me what he had just heard.

I consulted with Cyrus Walker, the landlord, and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord,<sup>261</sup> who, as soon as<sup>262</sup> he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

[...]<sup>263</sup>

<sup>264</sup>Some anxiety <sup>265</sup>about so many strangers and suspicious characters being in the City.

The *Neighbor* of this day has the following:—

<sup>266</sup>By the counsel<sup>267</sup> and advice of Pres[iden]t. Hyrum Smith, Messrs. O. Hyde and G. J. Adams, who have been appointed to go on a mission to Russia, will deliver two addresses on the 4th <sup>268</sup>July<sup>269</sup>, upon the subject of our holy religion, for the benefit and edification, not only of our own citizens, but also for strangers who may be pleased to visit our town on that day. The morning's address by Mr. Hyde, at half past 10 o'clock, and the afternoon's by Mr. Adams, at 2 o'clock.

From the circumstances under which we are placed, this course is thought far more advisable for all who wish to be considered saints to assemble for religious worship, and collectively offer up our prayers to Almighty God for peace and prosperity to attend us as a people.

The giddy and unthinking will, no doubt, resort to public dinners, festivals, and perhaps to the ball chamber, to spend their time and money to gratify their appetite and vanity, but no true-hearted Saint at this peculiar moment will do it.

At the close of each address a collection will be taken for the especial purpose of assisting to complete Elder Hyde's house, that he may be the sooner liberated to proceed on his important mission **with Brother Adams** to St. Petersburg.

He who has money to spend on that day can spend it more to the glory of God in the above manner, than after the custom and practice of the corrupt age in which we live.

It is hoped that the band and choir will favor us on that occasion.

The lectures will be delivered in the Grove, near the Temple, where seats are provided.

<sup>270</sup>Thursday,<sup>271</sup> 29.—Continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William Empy, Gilbert Rolfe, James Flack and three others met us.

I called Flack to my side and told him not to injure Reynolds, whatever provocation he had pre-

261. Book D-1, 1589: has blank space for name; Book D-2, 234: adds ellipses

262. Book D-1, 1589: “\as/” at *boln* (prob. TB)

263. Book D-1, 1589: adds erasure of two lines and a diagonal line running through it

264. *Source*: JSj [1843], 272 (WR) (*APR*, 388).

265. DHC 5:453: adds “at Nauvoo”

266. *Source*: “4th of July Celebration, at Nauvoo,” *NN* 1 (28 June 1843): [34]. Deleted material supplied here in bold type.

267. Book D-2, 234: “{\counsel/}” (LH)

268. Book D-2, 234: adds “of”

269. *NN* 1:[34]: omits “on the 4th of July”; Book D-1, 1589: “<on the 4th of July>” (RLC)

270. *Source*: Following four paragraphs from PWC, 2 (transcribed in vol. 8, V.16).

271. Book D-1, 1590: omits day of week

viously received from him, as I had pledged myself to protect him<sup>272</sup>, and requested Flack to bury his feelings against Reynolds.

Reynolds then got out of the stage, exchanged seats with one of the horse-men, and Flack and Reynolds rode by themselves about a quarter-of-a-mile, when<sup>273</sup> they again joined the company and rode together. The company continued to Henderson river, and took dinner at a farm-house owned by Mr. Alanson Hagerman.

While staying at this farmhouse, Gen[eral]. Wilson and William Law, and about sixty men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears of joy were shed.<sup>274</sup>

I extract from the journal of<sup>275</sup> Albert P. Rockwood, the acting adjutant of the company,<sup>276</sup> some of the movements of the company.

/<sup>277</sup>After breakfast at the tavern, on Thursday, 29th, had<sup>278</sup> a few minutes deliberation, it was determined that those who had animals which were able to continue the pursuit with a reasonable prospect of catching up, should follow at the full<sup>279</sup> speed of their animals; having heard **by a second messenger** that the posse had **started from their quarters of last night and** taken a westerly direction, as we believed<sup>280</sup>, designing to cross the Mississippi<sup>281</sup> at Oquaka<sup>282</sup> Ferry, and so **make their way** through Iowa to Missouri, **instead of going before [Stephen A.] Douglas. This** raised an excitement, and most of us thought we were good for twelve miles an hour.

Several brethren swapped their worn-out animals for fresh ones, others bought, so that in a few minutes about two-thirds of the detachment were in swift pursuit. **The balance were permitted leisurely to make their way to Nauvoo.**

On arriving near the farmhouse where the posse stayed last night, we learned<sup>283</sup> that they had been gone about two hours; then General Law said, "Now, boys, comes the tug of war, every man and horse try your best," and away we went with our blood at fighting heat.

By frequent enquiries **made at farm houses as we passed and of any that we met**<sup>284</sup> we learned that we were gaining upon them. As we approached the river **(yet several miles from it)** we quickened our pace, which left some far in the rear **in a short time.**

At a watering-place, about three miles from the river, Gen[eral]. Wilson Law and William Law, Elisha<sup>285</sup> Everett, A[lbert]. P. Rockwood<sup>286</sup> and **one or** two others took passage in a wagon;

272. Book D-2, 234: "{\to protect him/}" (LH)

273. Book D-1, 1590: replaces "when" with "<where>" (JG)

274. Book D-1, 1590: adds erasure of about five words

275. Book D-1, 1590: "{\I extract from the journal/} \of/" (JG)

276. Book D-1, 1590: "~~came to me and gave me the following his~~= {tory} {\some/}" (prob. JG)

277. Handwriting of RLC ends. The following extract (of twelve paragraphs) was added by TB in compressed text running page-edge to page-edge in a blank left by RLC on the bottom half of Book D-1, 1590. *Source*: APR, 4-8. Deleted material supplied in bold type.

278. APR, 4: "<breakfast at the tavern, had>"

279. APR, 4: omits "at the full"

280. APR, 4: replaces "as we believed" with "it left the impression on us"

281. APR, 4: "Missippuy" overwrites "Missoury"

282. APR, 4: "<at Oquaka>"

283. APR, 5: replaces "learned" with "were informed"

284. APR, 5: also adds "how long sense the Possy passed and from <far> are they apered &c by there answers"

285. APR, 5: "<Elisha>"

286. APR, 5: replaces "A. P. Rockwood" with "myself"

having **comparatively** fresh animals, we left most of the detachment<sup>287</sup> in the rear, yet bro[ther]. Follett<sup>288</sup>, and from five to ten others were up with us, positively charged with fight, **but few if any men negatively charged.**

While in the wagon, Wilson Law remarked, “We must<sup>289</sup> overhaul them before they can get on the ferry-boat to cross the river<sup>290</sup>, and we must take the stand that Joseph should not<sup>291</sup> be taken over the river; therefore, prepare yourselves for your best licks, for if Joseph<sup>292</sup> goes into Missouri they will kill him, and that will break us up, as our property in Nauvoo<sup>293</sup> will become useless, or of no value,” &c., &c.

During the conversation we emerged from the timber, and saw a small<sup>294</sup> village **in the distance less than a half mile** on the bank of the river; we put our animals at their full speed, and charged in with drawn swords, our guns and pistols cocked and primed, ready for attack.

Our sudden appearance and<sup>295</sup> hostile movements caused much excitement in the village. Gen[eral]. Law **jumped from the wagon, ran into the tavern; soon a man came out [and]** forced the contents of a bottle of spirits down his horse; some of our horses fell to the ground as soon as we halted: all were foaming with sweat and nearly exhausted.

Some of the citizens refused to give us any information; others declared, “I have done nothing,” and expressed their fears and anxieties in various ways. I ran down to the river and down the beach, while William Law ran up, each in search<sup>296</sup> of the ferry-boat, which happened to be on the other side; no tracks or other evidence could be found by us that any persons had passed the river this morning. Wilson Law was at this time making enquiries of the citizens.

Some of the horsemen rode on full speed through<sup>297</sup> the village of Oquaka<sup>298</sup> in search of the Prophet, while others left their exhausted horses standing or lying in the streets, and ran on foot.

As soon as William Law and myself returned to **headquarters, which was the wagon in front of the tavern**, we concluded that the posse, knowing that we were near by, to rescue, had taken to the woods to secrete themselves or evade us; therefore, bro[ther].<sup>299</sup> Follett<sup>300</sup> and such others **could gather** as they came in, were ordered to search the timbers **and report to headquarters. On my return from the river I went down the skirts of the timber and** in a short time **fell in with a** wayfaring man **who** reported he had seen a company passing down the river road below the village. **This I immediately reported;** whereupon all hands were ordered to the pursuit; **some of the detachment that had just come in led off, while the others were notified,** and soon the village was clear of the destroying angels, (as they called us,) and they were left to their own reflections and meditations on the strange scene **that had passed before them.**

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287. Book D-2, 235:“{\detachment/}” (LH)

288. DHC 5:455:“Follet”

289. APR, 6:“~~should~~ <must>”

290. APR, 6: adds “at ~~at~~ that place at the ferthest”

291. APR, 6:“<not>”

292. APR, 6: replaces “Joseph” with “he”

293. APR, 6:“<in Nauvoo>”

294. Book D-2, 235:“<small>” (LH)

295. APR, 6:“<& hostile appearance and>”

296. Book D-2, 235:“{\search/}” (LH)

297. APR, 7:“about <thro’>”

298. APR, 7:“<Oquaka>”

299. Book D-2, 236:“{\Bro./}” (LH)

300. DHC 5:456:“Follet”

My opinion is, <sup>301</sup>we were in the village from 30 to 40 minutes, **from the time that we first leaped from the wagon** until we were all again on the trail **of our Prophet**.

Those who were in the rear of our detachment<sup>302</sup> saw the posse who had Joseph<sup>303</sup> traveling down the **river** road; they crossed the prairie and arrived nearly one hour before the advance, who missed the trail about half-a-mile from the village<sup>304</sup>, at the junction of the Monmouth and river roads. On their arrival Joseph sent a messenger back to notify us where he was, who met us about a mile from the place where he was stopping<sup>305</sup>.

<sup>306/307</sup>I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of habeas corpus could be heard and determined. They examined the subject, and decided I was correct, when we turned our steps towards Nauvoo, which gladdened my heart at the prospect of soon being in the midst of my friends again. I sent a messenger to inform the citizens of Nauvoo of the glad change; <sup>308</sup>and I requested Conover to ride ahead to Mr. Michael Crane's, on Honey Creek, and call for supper for 100 men.

<sup>309</sup>After dinner we traveled about fifteen miles; on arriving at Crane's, I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

A flock of turkeys and chickens were killed, and a substantial supper was provided for all, and the company feasted, sang, and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon, eight days ago.

<sup>310</sup>To the Recorder of the City of Nauvoo:—

We your petitioners, Aldermen of said city, request you to notify the Marshal to call a special meeting of the city council, at the Mayor's Court Room, this afternoon at 2 o'clock.

GEO. A. SMITH,	}	Aldermen.
W. W. PHELPS,		
GEO. W. HARRIS,		

City Council accordingly met and passed, "An ordinance concerning strangers and contagious diseases, and for other purposes," as follows<sup>311</sup>:—

301. DHC 5:456: adds "that"

302. APR, 8: "Sum of the detachment that were perhaps <a mile or so ~~on the~~> in the rear of the front or foremost."

303. APR, 8: "<with Joseph>"

304. APR, 8: "travelling down the river road and took a cutoff across the Priarie and came up by the half of the cutoff and on consequence of the delay ~~in the~~ caused by mising the trail <so we did some thing like a half a mile from the village>."

305. APR, 8: "which messenger we met a mile or thereabouts before we came up with the Possee that held our Prophet in custody."

306. Source: Probably composed under GAS's direction based on context. Cf. "Missouri *vs* Joseph Smith," *T&S* 4 (1 July 1843): 243, and WC's account of the arrival of the messenger at Nauvoo (see below, under 30 June).

307. Handwriting of TB ends; RLC resumes in Book D-1, 1591, and continues to p. 1636 (chap. 24).

308. Source: Remainder of this paragraph from PWC, 2 (transcribed in vol. 8, V.16).

309. Source: This and next paragraph from PWC, 2 (transcribed in vol. 8, V.16).

310. Source: NCRc, Bx 2, fd 9, 3-4.

311. Book D-1, 1591: inserts "\as follows/" at *coln* (RLC)

<sup>312</sup>Sec. 1. Be it ordained by the city council of the city of Nauvoo, for the peace, benefit, good order, convenience, cleanliness, health and happiness of said city, agreeable to the charter of the same, that the city council, marshal, constables and city watch, are hereby authorized, <sup>313</sup>empowered, and required, to require all strangers who shall be entering this city, or are already tarrying, or may hereafter be tarrying in said city, in a civil and respectful manner to give their names, former residence, for what intent they have entered or are tarrying in the city, and answer such other questions as the officer shall deem proper or necessary for the good order, health, or convenience of the said city; and for a failure or refusal on the part of strangers to give the desired information, or for giving false names or information, they shall be subject to the penalty of the “ordinance concerning vagrants and disorderly persons,” <sup>314</sup>**passed November 13, 1841.**

Sec. 2. And be it further ordained, that the aforesaid authorities of the said city, are further authorized; and empowered, and required to hail and take all persons found strolling about the city at night, after nine o’clock, and before sunrise, and to confine them in ward for trial, according to the aforesaid “Ordinance concerning vagrants and disorderly persons,” unless they give a good and satisfactory account of themselves, or offer a reasonable excuse for being thus caught out after nine o’clock.

Sec. 3. And be it further ordained that the aforesaid authorities are further authorized, <sup>315</sup>empowered, and required to require all such <sup>316</sup>persons as they may suspect, to give information whether they have recently had, or have been exposed to any contagious disease or diseases from whence they come, under the same penalties as <sup>317</sup>are annexed to the two preceding sections of this ordinance.

Sec. 4. And be it further ordained, that the aforesaid authorities are further authorized, <sup>318</sup>empowered, and required to enter all hotels, or houses of public entertainment, and such other habitations as they may judge proper, and require the inmates to give immediate information of all persons residing in said hotel or habitation, and their business, occupation or movements; and for a failure, non-compliance, or false information, their license shall be a forfeit if it be a public-house, and they, and the transient persons subject to the penalties of the three preceding sections.

Sec. 5. And be it further ordained that if any of the aforesaid officers shall refuse, or neglect to do their duty as required by this ordinance, they shall be fined one hundred dollars, and be broke of office.

<sup>319</sup>**Sec. 6. This ordinance to take effect and be in force, from and after its passage.**

**DANIEL H. WELLS, Prest. pro tem.**

**Passed June 29th, 1843.**

**James Sloan, Recorder.**

<sup>320</sup>They also passed “an ordinance concerning confining or keeping animals in the city of Nauvoo”; also “an ordinance concerning bathing and swimming.”

312. Source: RDft 7:49 directs scribe to copy NN 1 (5 July 1843): [38]. Unless otherwise indicated, deleted material supplied here from NN in bold type. Cf. NCCP, 182–83 (NCHCM, 179–80).

313. NN 1:[38]: adds “and”; Book D-1, 1591: adds ellipses over erasure

314. DHC 5:457: omits remainder of sentence

315. NN 1:[38]: adds “and”; Book D-1, 1591: adds erasure

316. Book D-2, 237: “{\such/}” (LH)

317. Book D-2, 237: “\as/” (LH)

318. NN 1:[38]: adds “and”; Book D-1, 1592: adds erasure

319. This paragraph appears in NN, but canceled in Book D-1, 1592, and omitted in Book D-2, 237, DN, and DHC 5:458.

320. Source: Both ordinances published in NN 1 (5 July 1843): [38]. Cf. NCCP, 184–85 (NCHCM, 181–82).

<sup>321</sup>**Dr. Foster arrived in the city towards night and stated that Joseph would be in the next day and wanted the band to meet him at Hyrum's farm.**

[DN 6 (26 November 1856): 297]

<sup>322</sup>Friday,<sup>323</sup> 30.—A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. W[illard]. Richards and W[ilford]. Woodruff arranged the seats in the court-room, preparatory to my arrival.

<sup>324</sup>At 10½ o'clock<sup>325</sup>, the Nauvoo Brass Band, and Martial Band started with Emma and my brother Hyrum, to meet me; also a train of carriages, containing a number of the principal inhabitants.

<sup>326</sup>At 8 a.m., the company with me again started; arrived at the Big Mound about 10½<sup>327</sup>, where the brethren decorated the bridles of their horses with the flowers of the prairie<sup>328</sup>, and were met by a number of the citizens. Continued our journey, and at 11:25<sup>329</sup>, I was gladdened when opposite my brother Hyrum's farm, about 1½ miles east of the Temple, with seeing the train approaching towards us, and I directed Col[onel]. Rockwood to place my life guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery, Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick and Edward Southwick were in the stage coach<sup>330</sup> with Lucian<sup>331</sup> P. Sanger, the stage proprietor. Mr. Campbell, the sheriff of Lee County, and a company of about 140 were with me on horseback.

<sup>332</sup>I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant; they were prisoners in the hands of Sheriff Campbell, who had delivered the whole of us into the hands of Colonel Markham, guarded by my friends, so that none of us could escape.

<sup>333</sup>When the company from the city came up, I said I thought I would now ride a little easier, got out of the buggy, and after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us—it was a solemn, silent meeting—I mounted my favorite horse “Old Charley,” when the band struck up “Hail Columbia,” and proceeded to march slowly towards the city, Emma riding by my side into town.<sup>334</sup>

The carriages having formed in line, the company with me following<sup>335</sup> next, and the citizens fell

321. *Source*: This paragraph from unused portion of JSj [1843], 273 (WR) (*APR*, 388). Book D-1, 1592: adds “<Dr. Foster arrived in Nauvoo carrying information that I expected to be in Nauvoo tomorrow>” (RLC)

322. *Source*: First sentence based on WCj [1843-44], vol. 3, 30 June 1843 (*NTNLF*, 401). Second sentence based on WWj, vol. 4, 30 June 1843 (*WWj* 2:246).

323. Book D-1, 1592: omits day of week

324. *Source*: WCj [1843-44], vol. 3, 30 June 1843 (*NTNLF*, 401).

325. WCj [1843-44]: “11 o'clock”

326. *Source*: First two sentences based on PWC, 2 (transcribed in vol. 8, V.16), remainder of paragraph on JSj [1843], 274 (WR) (*APR*, 388), and WCj [1843-44], vol. 3, 30 June 1843 (*NTNLF*, 401).

327. PWC, 2: “<about 11>”

328. Detail of decorating bridles with flowers added interlinearly in RDft 7:50, the source of which is undetermined.

329. DHC 5:458: adds “a.m.”

330. Book D-1, 1592: “<coach>” (prob. JG)

331. DHC 5:458: “Lucien”

332. *Source*: This paragraph is probably GAS's elaboration.

333. *Source*: Following five paragraphs from WCj [1843-44], vol. 3, 30 June 1843 (*NTNLF*, 401-3). Deleted material supplied here in bold type.

334. Detail of Emma riding next to JS from PWC, 2 (transcribed in vol. 8, V.16).

335. DHC 5:459: “followed”



in the rear. As we approached the city the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

I was greeted with the cheers of the people, and firing of guns and cannon; we were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about one o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure: little Fred. exclaimed, "Pa, the Missouriians won't take you away again, will they?"

**While all this was going on Wilson and the Sheriff alighted from the stage and apparently unmoved by anything but apprehensions for their own safety walked into the house and were eyewitnesses to the above scenes. Pres[iden]t J[oseph]. then introduced his household and others to his Dixon friends who had accompanied him home viz. Lucian P. Sangor Stage proprietor, Messrs. Southwick, Patrick and Walker his lawyers; Mr. Campbell the Sheriff of Dixon and Mr. Montgomery.** The friends from Dixon gazed with astonishment and rapture to see the enthusiastic attachment of my family and the Saints towards me<sup>336</sup>.

The multitude seemed unwilling to disperse until after I had arisen on the fence and told them: "I am out of the hands of the Missouriians again, thank God. I thank you all for your kindness and love to me."<sup>337</sup> I bless you all in the name of Jesus Christ, Amen. <sup>338</sup>I shall address you at the Grove, near the Temple, at 4 o'clock this afternoon."<sup>339</sup> **At this information the assembly began to disperse.**

<sup>340</sup>When I went to dinner with my family, Reynolds and Wilson were placed at the head of the table, with about fifty of my friends, and were served with the best that the table afforded, by my wife, <sup>341</sup>whom they refused to allow me to see, when they so cruelly arrested and ill-treated me, which contrasted strongly with their treatment to me when I was first arrested by them, and until my friends met me.

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336. WCj [1843-44]: replaces "me" with "their beloved leader"

337. Preceding sentence not in WCj [1843-44].

338. Book D-1, 1593: adds erasure

339. Cf. WWj, vol. 4, 30 June 1843 (WWj 2:247).

340. This paragraph appears at the bottom of Book D-1, 1593, and keyed to this location with an "x". Source: WCj [1843-44], vol. 3, 30 June 1843 (NTNLF, 403), and WWj, vol. 4, 30 June 1843 (WWj 2:247), with elaboration and change to first person. Cf. JSj [1843], 274 (WR) (APR, 389).

341. Book D-1, 1593: adds erasure





24.

JOSEPH SMITH DISCHARGED  
FROM CUSTODY  
June-July 1843

[DN 6 (26 November 1856): 297 (cont.)]

<sup>1</sup>[June 30, 1843 (continued.)] As soon as we arrived in the city, the municipal court came together, when I told them, <sup>2</sup>“The writ of habeas corpus granted by the master in Chancery at Dixon, was made returnable to the nearest court having jurisdiction, and you are that court.”

A requisition was made on Reynolds to return the writ, who refused, when I signed the following petition:—

<sup>3</sup>To the Honorable the Municipal Court of the city of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, senior, who has been arrested by, and under the name of Joseph Smith, junior, states on oath, that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo, and State of Illinois, who claims to be the agent of the State of Missouri, and that your petitioner was arrested by one Harmon T.<sup>4</sup> Wilson, by virtue of what purports to be a warrant issued by his Excellency, Thomas Ford, Governor of the State of Illinois, in the county of Lee, and State of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the county of Lee, aforesaid; that said supposed warrant, so issued by his Excellency Thomas Ford, Governor as aforesaid, and the arrest thereupon, and the imprisonment consequent thereupon, by said Wilson, and afterwards by said Joseph H. Reynolds, is illegal, and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit:.

1st. The said supposed warrant so issued by the said Governor of the State of Illinois, as aforesaid, does not confer any authority to arrest your petitioner, for that it commands the officers therein named, to arrest one Joseph Smith, junior, whereas the name of your petitioner is Joseph Smith, senior, and your petitioner avers that he is not known and reputed by the name of Joseph Smith, junior.

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1. This paragraph omitted in RDft 7:51. *Source*: Undetermined.

2. Book D-1, 1593: adds “~~that~~”

3. *Source*: RDft 7:51 directs scribe to copy T&S 4 (1 July 1843): 244. Cf. NMCDB, 56–58 (pos. JB); JSLP, Bx 4, fd 13, 18–21 (US), 22 (JSn); NCR, Bx 5, fd 13, 1–4 (US).

4. T&S 4:244: replaces “T.” with “G.”; Book D-2, 239 (lighter ink): “G <T>” (LH)

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, junior, mentioned therein, has been demanded by the executive of the State of Missouri, of the executive of the State of Illinois.

3rd. Said supposed warrant is defective and void, for that it does not state that said Joseph Smith, junior, therein named, has been indicted, or that any other legal accusation of any offense has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation was furnished by the executive of the State of Missouri, upon which to issue the same, and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds has no authority to detain your petitioner in custody; for that he is not an officer of the State of Illinois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri in the State of<sup>5</sup> Illinois, or in any other character and capacity to imprison your petitioner within the said State of Illinois.

7th. Your petitioner, before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause, and upon a charge for the same offense, for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgment of the circuit court of Warren County, at a court holden in the said county of Warren, in or about the month of June, A.D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty, and has not been guilty of treason in or against the said<sup>6</sup> State of Missouri.

9th. Your petitioner was not, and has not been within the limits of the said State of Missouri, for more than four years next before the making of said arrest and imprisonment, whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant, so issued by the said Governor of the said State of Illinois, and under color of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner: copies of which supposed warrant and the supposed authority from the executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of habeas corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay, before this honorable court, together with the causes of his caption and detention, in order that your petitioner may be dealt with according to law; and your petitioner as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me, this 30th day of June, A.D., 1843, at the city of Nauvoo, Illinois.

JAMES SLOAN,  
Clerk of the Municipal Court of the City of Nauvoo.

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5. Book D-1, 1594: "<Missouri in the state of>" (RLC)

6. DHC 5:462: omits "said"

Whereupon the court issued the following<sup>7</sup>:—

<sup>8</sup>State of Illinois, }  
City of Nauvoo, } ss.

The people of the State of Illinois to the Marshal of said City, greeting:—

Whereas application has been made before the municipal court of said city, that the body of one Joseph Smith, senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith, junior) is in the custody of Joseph H. Reynolds: These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith, senior, who is styled Joseph Smith, junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the municipal court of said city, forthwith, to bide such order as the said court shall make in this<sup>9</sup> behalf: and further, if the said Joseph H. Reynolds, or other person or persons having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them together with the person or persons<sup>10</sup> in his or their custody, forthwith before the municipal court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, James Sloan, clerk of the municipal court at<sup>11</sup> Nauvoo, this 30th day of June, in the year of our Lord one thousand eight hundred and forty-three.

[L.S.]

JAMES SLOAN, Clerk.

<sup>12</sup>**City of Nauvoo June 30th 1843**

**I hereby certify the within writ has this day been served on the within named Joseph H Reynolds and him with the body of the within named Joseph Smith Sen presented to the courts as within commanded—**

**H[enry] G Sherwood  
City Marshal**

Which was endorsed.

<sup>13</sup>I, Joseph H.<sup>14</sup> Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit.: The within named Joseph Smith was arrested on a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a constable of Hancock County, in the State of Illinois, on the 23rd day of

7. Book D-1, 1595: “\the following/” (JG)

8. *Source*: RDft 7:51 directs scribe to copy *T&S* 4 (1 July 1843): 245. Cf. original in JSLP, Bx 4, fd 13, 24 (JSn) (see also NCR, Bx 5, fd 13, 10). Three MS copies also exist: JSLP, Bx 4, fd 13, 5 (Edward Southwick, JSn), 26–27 (JSn) (see also NCR, Bx 5, fd 13, 12); and NMCDB, 58–59 (pos. JB).

9. Book D-1, 1595: “\this/” (RLC); DHC 5:463: replaces “this” with “his”

10. Book D-1, 1595: “<so refusing or neglecting ... or persons>” (RLC)

11. DHC 5:464: replaces “at” with “of”

12. *Source*: Bolded text not included in *T&S* 4 (1 July 1843): 245 or MSHiJS, but inserted here from the reverse of the preceding order in JSLP, Bx 4, fd 13, 25 (HGS) (see also NCR, Bx 5, fd 13, 11).

13. *Source*: RDft 7:51 directs scribe to copy *T&S* 4 (1 July 1843): 245. Reynolds’s endorsement appears on the back of the copy of Sloan’s order prepared by JS’s attorney Edward Southwick and JSn (JSLP, Bx 4, fd 13, 6; NCR, Bx 5, fd 13, 13). Cf. NMCDB, 59 (pos. JB).

14. Book D-2, 241: “\H./” (LH)

June, A.D. 1843, a copy of which warrant is hereunto annexed, and marked letter A.<sup>15</sup>, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23rd of June, in the county of Lee, and State of Illinois, by the said Wilson, delivered over to my custody, and that I received and detained the said Smith in my custody, by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereunto<sup>16</sup> annexed, and marked letter B, directing me to receive the said Smith, and convey him to, and deliver him to the sheriff of Daviess County, in the State of Missouri, and that the within detention referred to, is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30, A.D., 1843.

<sup>17</sup>Executive Department, }  
City of Jefferson.

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State, one Joseph Smith, jr., charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois, and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, jr., from the State of Illinois, and deliver him to the custody of the sheriff of Daviess County, in the State of Missouri.

In testimony whereof, I have hereunto set my hand, and caused to be affixed the great seal of the State of Missouri.

Done at the city of Jefferson, this 13th day of June, in the year of our Lord one thousand eight hundred and forty-three.

By the Governor,

[L.S.]<sup>18</sup>

THO[MAS]. REYNOLDS.

JAMES L. MINOR,  
Secretary of State.

<sup>19</sup>Thomas Ford, Governor of the State of Illinois, to all sheriffs and constables of any county of the State, and to Harmon T.<sup>20</sup> Wilson, of the county of Hancock, greeting:

Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith, junior, stands charged with the crime of treason against the State of Missouri, and alleged that Joseph Smith, junior, has fled from the justice of the said State of Missouri, and taken refuge in the State of Illinois.

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the constitution and laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who

15. *T&S* 4:245: replaces “A.” with “B.”

16. Book D-1, 1595: “hereto”

17. *Source*: RDft 7:51 directs scribe to copy *T&S* 4 (1 July 1843): 245. Cf. *NN* 1 (12 July 1843): [41]; NMCD, 59; JSLP, Bx 4, fd 13, 8-9; NCR, Bx 5, fd 13, 7-8, 17-18.

18. Book D-2, 241: omits “L.S.”

19. *Source*: RDft 7:51 directs scribe to copy *T&S* 4 (1 July 1843): 245-46. Cf. *NN* 1 (12 July 1843): [41]; NMCD, 60; JSLP, Bx 4, fd 13, 11-13; NCR, Bx 5, fd 13, 5-6, 14-16.

20. Book D-2, 241 (pencil): “G. <T>” (LH)

has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, junior, and make due returns to the executive department of this State, of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand, and caused the great seal of the State to be affixed.

Done at the city of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor,

[L.S.]<sup>21</sup>

THOMAS FORD.

THOMAS CAMPBELL,  
Secretary of State.

<sup>22</sup>Mr. Reynolds refused to submit to the writ, but submitted to the attachment, and I was delivered into the hands of the marshal of the city. I told the court I had an appointment to preach to the people, and requested the privilege from the court, which they granted, and adjourned until 8 o'clock tomorrow morning.

[DN 6 (3 December 1856): 306]

<sup>23</sup>At 5 p.m., I went to the Grove and delivered an address to the public **at the Temple stand grove and turn[ed] the key according to the Priesthood that the Saints might defend themselves against the Missourians, mob laws, [and] Jos[eph] H. Reynolds the Missourian Kidnapper with Jerk of [a] sheriff**, of which<sup>24</sup> the following is a brief synopsis, as reported by Dr. Willard Richards and Elder Wilford Woodruff:—

<sup>25</sup>The congregation is large;<sup>26</sup> I shall require attention. I discovered what the emotions of the people were, on my arrival at this city, and I have come here to say, “How do you do?”

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21. DHC 5:465: omits “L.S.”

22. *Source*: First part about Reynolds possibly based on JSLP, Bx 4, fd 13, 16 (Edward Southwick); NCR, Bx 5, fd 13, 20. Remainder of paragraph based on WWj, vol. 4, 30 June 1843 (*WWj* 2:247). Cf. JSj [1843], 274 (WR) (*APR*, 389).

23. *Source*: Time probably from JSj [1843], 274 (WR) (*APR*, 389), with deleted material supplied in bold type. Heading of the MS sermon in JSAd, Bx 4, fd 5, 16–39 (JG), reads: “An Address by President Joseph Smith, delivered on the evening of his arrival from Dixon, June 30th 1843 in the Grove near the Temple Nauvoo; about Eight thousand people having hastily assembled under the most intense excitement in consequence of the attempt of Sheriff Reynolds, of Jackson County, to kidnap him to Missouri, by preventing him from obtaining a writ of Habeas Corpus.”

24. DHC 5:465: omits “of which” and begins new sentence

25. *Source*: JS’s sermon is an amalgamation of JSj [1843], 276–90 (WR) (*APR*, 389–92; *WJS*, 222–25), and WWj, vol. 4, 30 June 1843 (*WWj* 2:248–55; *WJS*, 216–22), as emended in a nearly-complete 7-page preliminary draft in JSAd, Bx 4, fd 5, 1–7 [images 41–52] (JG), which includes emendations by JG and TB. Apparently, this preliminary draft was the document produced by GAS, TB, and JG on 20 Feb. 1855, which was then copied by JG the following day, and read to BY on the 22nd, who was “well pleased” and ordered it printed in *DN* immediately, along with his own most recent sermon (CHOj 17:324–26; *DN*, 1 Mar. 1855). The MS sermon in JSAd, Bx 4, fd 5, 16–39 (JG) is apparently the clean copy JG produced on 21 Feb. 1855 and is the source for MSHjS. In RDft 7:51a–51b, the first plan was evidently to flesh out JS’s sermon from WR’s sketchy notes in JSj; at some point, the better version in WWj was copied into NSB, 12–18 (LH). JG’s MS sermon was copied by RLC into Book D-1, 1597–1602, apparently on 19 Mar. 1855 (CHOj 17:351), and incorporated by LH in Book D-2, 242–48, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). Footnotes that follow attempt to identify the source or sources of various sections of the sermon. First two paragraphs are from WWj, with two phrases (“I am well” and “pulled Missouri to Nauvoo”) from JSj.

26. Preliminary draft, 1: “<The congregation is large;>” (JG)

to all parties, and I do now at this time<sup>27</sup> say to all<sup>28</sup>, “How do you do<sup>29</sup>?”<sup>30</sup> I meet you with a heart full of gratitude to Almighty God: and I presume you all feel the same. <sup>31</sup>I am well—I am hearty. I hardly know how to express my feelings—I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand<sup>32</sup> the strongest man that could be found: then two men tried, but<sup>33</sup> they could not pull me up, and I continued to pull mentally<sup>34</sup> until I pulled Missouri<sup>35</sup> to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H.<sup>36</sup> Reynolds and Harmon T.<sup>37</sup> Wilson<sup>38</sup> took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner<sup>39</sup> in the hands of the Municipal Court of Nauvoo, and not in the hands of <sup>40</sup>Missourians.

<sup>41</sup>It is not so much my object to tell of<sup>42</sup> my afflictions, trials, and troubles<sup>43</sup>, as to speak of the writ of<sup>44</sup> habeas corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers and others<sup>45</sup>, that our municipal<sup>46</sup> powers and legal tribunals are not to be sanctioned by the authorities of the State<sup>47</sup>; and accordingly *they* want to make<sup>48</sup> it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

<sup>49</sup>Relative to our city<sup>50</sup> charter, courts, right of habeas corpus, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

<sup>51</sup>There is a secret in this; if there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress, or Constitution of the United States; for the United States gave unto Illinois her constitution or<sup>52</sup> charter, and Illinois gave unto Nauvoo her

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27. Preliminary draft, 1: “<at this time>” (JG)

28. Preliminary draft, 1: “<to all>” (JG)

29. Preliminary draft, 1: “~~at the time~~ <do>” (JG)

30. Book D-2, 242: “<to all parties ... you do?’>” (LH)

31. Preliminary draft, 1: adds “I hardly know how to express my feelings” (prob. JG)

32. Preliminary draft, 1: “<with one hand>” (JG)

33. Preliminary draft, 1: “~~and~~ <but>” (JG)

34. Preliminary draft, 1: “<mentally>” (JG)

35. Preliminary draft, 1: “them <Missouri>” (JG)

36. MS sermon, 1: “<Joseph H.>”

37. MS sermon, 1: omits “T.” and reads “<Harmon>”; Book D-1, 1597: “<T.>” (prob. RLC)

38. Preliminary draft, 1: “~~these men~~ <Reynolds & Wilson>” (JG)

39. Preliminary draft, 1: “<a prisoner>” (JG)

40. Book D-2, 242: adds “~~the~~”

41. First sentence from JSj, remainder of this paragraph from WWj.

42. Preliminary draft, 1: “<of>” (JG)

43. Preliminary draft, 1: “~~&c~~ <trials and troubles>” (JG)

44. Preliminary draft, 1: “<writ of>” (JG)

45. Preliminary draft, 1: “~~&c~~ <and others>” (JG)

46. Preliminary draft, 1: “<Municipal>” (JG)

47. Preliminary draft, 1: “<by the authorities of the state>” (JG)

48. Preliminary draft, 1: “~~have made~~ <want to make>” (JG)

49. First sentence from WWj, second from JSj.

50. Preliminary draft, 1: “<city>” (JG)

51. This paragraph from WWj.

52. Preliminary draft, 1: “~~and~~ <or>” (JG)



charters, ceding<sup>53</sup> unto us our vested rights, which she has<sup>54</sup> no right or power to take from us: all the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary is a fool.

<sup>55</sup>The Municipal Court has all the power to issue and determine writs of habeas corpus within the limits of this city, that the legislature can confer. This city has all the power that the State<sup>56</sup> courts have, and was<sup>57</sup> given by the same authority—the legislature.

<sup>58</sup>I want you to hear and<sup>59</sup> learn, O Israel! this day<sup>60</sup>, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us, and deprive us of our constitutional<sup>61</sup> rights and privileges as they have done; and if the authorities that are on the earth<sup>62</sup> will not sustain<sup>63</sup> us in our rights, nor give us that protection which the laws and constitution of the United States, and of this State, guarantee unto us, then we will claim them from a higher power—from heaven—yea, from God Almighty.

<sup>64</sup>I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again; for the time has come when *forbearance is no longer a virtue*: and if you or I<sup>65</sup> are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power, and when you pull, do it effectually—make a<sup>66</sup> *sweepstakes* for once!

<sup>67</sup>My lot has always been cast among the warmest hearted<sup>68</sup> people; in every time of trouble, friends, even among<sup>69</sup> strangers, have been raised up unto me, and assisted me.

<sup>70</sup>The time has come when the veil is torn off from the State of Illinois, and its citizens have delivered me from the State of Missouri: friends that were raised up unto me would have spilt their life's<sup>71</sup> blood, to have torn me from the hands of Reynolds and Wilson<sup>72</sup>, if I had asked them, but I told them not. I would be delivered by the power of God and generalship: and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They *took* me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with<sup>73</sup> me into Missouri to have been murdered, if Providence had

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53. Preliminary draft, 1: “~~which have~~ ced\ing/ [“ing” *w.o.* “ed”]” (JG)

54. Preliminary draft, 1: “~~and has~~ <which she has>” (JG)

55. First sentence of this paragraph is an elaboration added interlinearly by TB in preliminary draft, 1. The remainder is from JSj.

56. Preliminary draft, 1: “<State>” (JG)

57. Preliminary draft, 1: “<and was>” (JG)

58. This paragraph from WWj.

59. Preliminary draft, 1: “<hear and>” (JG)

60. Preliminary draft, 1: “<this day>” (JG)

61. Preliminary draft, 1: “<constitutional>” (JG)

62. Preliminary draft, 2: “~~of the land~~ <that are on the earth>” (JG)

63. Preliminary draft, 2: “~~give~~ <assist sustain>” (JG)

64. This paragraph from JSj.

65. Preliminary draft, 2: “<or I>” (JG)

66. Preliminary draft, 2: “~~with a~~ <effectually—make a>” (JG)

67. First sentence from JSj, second from WWj.

68. Preliminary draft, 2: “~~kind of~~ <hearted>” (JG)

69. Preliminary draft, 2: “~~and~~ even <among>” (JG)

70. First part of paragraph (“The time ... asked them”) from JSj, remainder from WWj.

71. Preliminary draft, 2: “<life's>” (JG)

72. Preliminary draft, 2: “~~delivered me~~ <torn me from the hands of Reynolds & Wilson>” (JG)

73. Preliminary draft, 2: “<with>” (JG)

not interposed: but now they are in my hands; and I have taken<sup>74</sup> them into my house, sat them at the head of my table, and placed before them the best<sup>75</sup> which my house afforded: and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

<sup>76</sup>I have no doubt but I shall be discharged by the Municipal Court; were I before any good tribunal I should be discharged, as the Missouri<sup>77</sup> writs are illegal<sup>78</sup>, and good for nothing—they are “without form and void.”

But before I will bear this unhallowed persecution any longer—before I will be dragged away<sup>79</sup> again, among my enemies, for trial, *I will spill the last drop of blood in my veins, and will see all my enemies IN HELL!* To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? (One universal NO! ran through all the vast assembly, like a loud<sup>80</sup> peal of thunder.)

I wish the lawyer who says we have no powers in Nauvoo, may be choked to death with his own words. Don't employ lawyers, or pay them money<sup>81</sup> for their knowledge; for I have learnt they don't know anything. I know more than they all.

<sup>82</sup>Go ye into all the world, and preach the gospel; he that believeth in our chartered rights may come here and be saved, and he that does not shall<sup>83</sup> remain in ignorance. If any lawyer shall say there is more power in other places and charters, with respect to habeas corpus<sup>84</sup>, than in Nauvoo, believe it not. I have converted this candidate for Congress (pointing to Cyrus Walker, Esq.) that the right<sup>85</sup> of habeas corpus is included in our charter. If he continues converted, I will vote for him.

<sup>86</sup>I have been with these lawyers, and they have treated me well; but I am here in Nauvoo, and the Missourians too; **when they will get out I don't know**<sup>87</sup>. I got here by a lawful writ of habeas corpus issued by the Master in Chancery of Lee County, and made returnable to the nearest tribunal in the fifth<sup>88</sup> judicial district having jurisdiction to try and determine such writs: and here is that tribunal, just as it should be.<sup>89</sup>

<sup>90</sup>However indignant<sup>91</sup> you may feel about the high hand of<sup>92</sup> oppression which has been raised<sup>93</sup> against me by these men, use not the hand of violence against them; for they could not

74. Preliminary draft, 2: “~~have took~~ <have taken>” (JG)

75. Preliminary draft, 2: “the best before them”; a guideline moves “before them” in front of “the best”

76. Following three paragraphs from JSj.

77. Preliminary draft, 2: “<Missouri>” (JG)

78. Preliminary draft, 2: “<illegal &>” (JG)

79. Preliminary draft, 2: “<away>” (JG)

80. Preliminary draft, 3: “~~an immense~~ <a loud>” (JG)

81. Preliminary draft, 3: “<or pay them money>” (JG)

82. First two sentences from JSj, remainder from WWj.

83. Preliminary draft, 3: “~~may~~ <shall>” (JG)

84. Preliminary draft, 3: “<with respect to Habeas Corpus>” (JG)

85. Preliminary draft, 3: “~~privilege~~ <~~power~~ right>” (JG)

86. First two sentences from WWj, remainder from JSj, with some elaboration.

87. Bolded text from deleted portion of WWj.

88. MS sermon, 4 (pencil): “~~sixth~~ <fifth>”

89. Preliminary draft, 3: “~~writ that just as it should be~~ <writ of Habeas Corpus issued by the Master in Chancery ... as it should be.>” (JG)

90. First part of paragraph (“However ... oppression”) from WWj; middle part (“use not the hand ... attachment to me”) from JSj; remainder from WWj.

91. Preliminary draft, 3: “<indignant>” (JG)

92. DHC 5:468: replaces “hand of” with “handed”

93. Preliminary draft, 3: “~~used~~ <~~lifted~~ raised>” (JG)

be prevailed upon to come here till I pledged my honor and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my<sup>94</sup> honor? (One universal YES! burst from the assembled thousands.) This is another<sup>95</sup> proof of your attachment to me. I know how ready you are to do right; you have done great things, and manifested your love towards me in flying to my assistance on this occasion. **I could not have done better myself.**<sup>96</sup> I bless you in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying<sup>97</sup>.

<sup>98</sup>I have learned <sup>99</sup>we have no need<sup>100</sup> to suffer as we<sup>101</sup> have heretofore—we can call others to our aid. I know the Almighty will bless all good men—he will bless you: and the time has come when there will<sup>102</sup> be such a flocking to the standard of liberty as never has been, or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by the<sup>103</sup> sword; *is it true?* No; but if Missouri<sup>104</sup> will not stay her cruel<sup>105</sup> hand in her unhallowed persecutions against us, I restrain you not any longer; I say in the name of Jesus Christ, by the authority of the Holy Priesthood<sup>106</sup>, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defense you will not offend me. Be not the aggressor—bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; *then defend yourselves*, and God will bear you off<sup>107</sup>, and you shall stand forth clear before his tribunal<sup>108</sup>.

<sup>109</sup>If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned!<sup>110</sup> Some say they will mob us—let them<sup>111</sup> mob and be damned! If we have to<sup>112</sup> give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for: and which the Constitution of the United States, and of this State, guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and *I can only excuse them because of their ignorance*. Go forth and advocate the laws and rights of the people, ye lawyers; if not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo charter are dangerous; but I ask, is the Constitution

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94. Preliminary draft, 3, MS sermon, 4: “<thus preserve my>” (JG)

95. Preliminary draft, 3: “~~I have~~ <This is another>” (JG)

96. Bolded text from deleted portion of WWj.

97. Preliminary draft, 3: “<the> blessings /of heaven and earth you are capable of enjoying\” (JG)

98. First part of paragraph (“I have learned ... our aid”) from JSj; second part (“I know ... has commenced”) from WWj; third part (“Our enemies ... No”) from JSj; fourth part (“But if Missouri ... bear you off”) from WWj; last part (“and you shall stand forth ... tribunal”) from JSj.

99. DHC 5:468: adds “that”

100. Preliminary draft, 3: “~~May you not~~ <I have learned we> have <no need>” (JG)

101. Preliminary draft, 3: “~~you~~ <we>” (JG)

102. MS sermon, 5 (pencil): “~~shall~~ <will>”

103. DHC 5:468: omits “the”

104. Preliminary draft, 3: “~~the Missourians~~ <Missouri>” (JG)

105. Preliminary draft, 3: “<cruel>” (JG)

106. Preliminary draft, 3: “<by <the> authority of the Holy Priesthood>” (JG)

107. Preliminary draft, 4: “<and God shall bear you off>” (JG)

108. Preliminary draft, 4: “~~the tribunal of God~~” (JG)

109. This and next two paragraphs from WWj.

110. Preliminary draft, 4: “<and be damned!>” (JG)

111. Preliminary draft, 4 (pencil): “<let them>” (JG)

112. Preliminary draft, 4: “~~We will~~ <If we have to>” (JG)

of the United States, or<sup>113</sup> of this State, dangerous? No; neither are the charters granted unto Nauvoo by the Legislature of Illinois dangerous; and those who say they are, are fools. We have not enjoyed unmolested those rights which the Constitution of the United States of America, and<sup>114</sup> our charters grant.

<sup>115</sup>Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this State also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the General Assembly have conferred them upon our city, yet the whine is raised, “Repeal them—take them away.” like the boy who swapped off his jack-knife, and then cried, “Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again.”

<sup>116</sup>But how are they going to help themselves? Raise mobs? And<sup>117</sup> what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear<sup>118</sup>. If mobs come upon you any more here, dung your gardens with them. We don’t want any excitement; but after we have done all, we will rise up Washington-like, and break off the hellish yoke that oppresses us<sup>119</sup>; and we will not be mobbed.

<sup>120</sup>The day before I was taken at Inlet Grove<sup>121</sup>, I rode with my wife<sup>122</sup> through Dixon to visit my<sup>123</sup> friends, and I said to her<sup>124</sup>, “Here is a good people.” I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds of Missouri, and Wilson of Carthage. As the latter drove up, he exclaimed, “Ha, ha, <sup>125</sup> ha! By God<sup>126</sup>, we have got the prophet now<sup>127</sup>!” He gloried much in it; but he is now our prisoner.<sup>128</sup> When they came to take me<sup>129</sup>, **(instead of tap[p]ing me on the shoulder and saying you are my prisoner)**<sup>130</sup> they <sup>131</sup>held two cocked pistols to my head, and saluted me with—“God damn<sup>132</sup> you, I’ll shoot you! I’ll shoot you; God damn<sup>133</sup> you,” repeating these threats nearly fifty times from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

<sup>134</sup>“O, very well,” I replied, “I have no resistance to make.” They then dragged me away,

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113. Preliminary draft, 4: “<or>” (JG)

114. MS sermon, 6: “~~grant~~, and ~~which~~”

115. First part of paragraph (“Missouri ... satisfied”) from WWj; middle part (“Some political ... away”) is apparently an elaboration; remainder from JSj. Second and third parts not in preliminary draft, 4, which has the following penciled notes: “<(Jack knife) (see 4a)>” (JG). This addendum is presently not found.

116. First part of paragraph (“But how ... Raise mobs?”) from WWj, remainder from JSj.

117. Preliminary draft, 4 (pencil): “<Raise mobs? and>” (TB)

118. Preliminary draft, 4 (pencil): “~~a bear’s~~ <the> claws <of a Bear>” (TB)

119. MS sermon, 6 (pencil): “<us>”

120. This paragraph from WWj, with slight influence from JSj.

121. MS sermon, 6 (pencil): “<Grove>”

122. Preliminary draft, 4 (pencil): “<at Inlet> I rode <with my wife>” (TB)

123. MS sermon, 6, Book D-1, 1599: replace “my” with “some”

124. Preliminary draft, 4 (pencil): “to Mrs. Smith <her>” (TB)

125. Book D-2, 245: “{ \ha/ }” (LH)

126. DHC 5:469: “G—”

127. Preliminary draft, 4 (pencil): “<now>” (TB)

128. Preliminary draft, 4: “<but he is now our prisoner.>” (JG)

129. Preliminary draft, 4: “<me>” (JG)

130. Bolded text from deleted portion of WWj.

131. Preliminary draft, 4: adds “~~first salutation was~~” (prob. JG)

132. DHC 5:469: “G— d—”

133. DHC 5:469: “G— d—”

134. This paragraph from WWj.

and <sup>135</sup>I asked them by what authority they did these things. They said, “By a writ from the Governors of Missouri and Illinois.” I then told them I wanted a writ of habeas corpus. Their reply was, “*God damn*<sup>136</sup> you, you *shan’t have it*.” I told a man to go to Dixon, and get me a writ of habeas corpus. Wilson then repeated, “*God damn*<sup>137</sup> you, you *shan’t have it*; I’ll shoot you.”

<sup>138</sup>When we arrived at Dixon<sup>139</sup>, I sent for a lawyer, who came<sup>140</sup>, and Reynolds shut the door in his face, and would not let me speak to him, repeating, “*God damn*<sup>141</sup> you, I’ll shoot you.” I turned to him, opened my bosom, and told him to “shoot away; I have endured so much persecution and oppression that I am sick of life: why then don’t you shoot, and have done with it<sup>142</sup>, instead of talking so much about it?”

<sup>143</sup>This somewhat checked his insolence<sup>144</sup>. I then told him that I *would* have counsel to consult<sup>145</sup>; and eventually I obtained my wish. The lawyers came to me, and I got a writ of habeas corpus for myself, and also a writ against<sup>146</sup> Reynolds and Wilson for unlawful proceedings, and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful<sup>147</sup> oppression, my persecutors could not get out of town that night: although, when they first arrived, they swore I should not remain in Dixon five minutes; and I found they had ordered horses accordingly to proceed to Rock Island<sup>148</sup>. I pledged my honor to my counsel that the Nauvoo city<sup>149</sup> charter conferred jurisdiction<sup>150</sup> to investigate the subject; so<sup>151</sup> we came to Nauvoo, where I am now a prisoner in the custody of<sup>152</sup> a higher tribunal<sup>153</sup> than the circuit court. **Yes higher Authority before yourselves.**<sup>154</sup>

<sup>155</sup>The charter says that “the City Council shall have power and authority to make, ordain, establish, and execute such ordinances<sup>156</sup>, not repugnant<sup>157</sup> to the Constitution of the United States, or of this state, as they may deem necessary for the peace, benefit, and safety of the inhabitants of said city”<sup>158</sup>; and also, that “the Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.”

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135. Preliminary draft, 5: adds “~~while on the road~~” (prob. JG)

136. DHC 5:469: “G— d—”

137. DHC 5:469: “G— d—”

138. First part of paragraph from WWj, second part (“I have endured ... about it?”) is apparently an elaboration.

139. Preliminary draft, 5 (pencil): “<when I ~~was~~ <we arrived> at Dixon>” (TB)

140. Preliminary draft, 5 (pencil): “~~to come~~; ~~one~~ <who> came” (pos. TB)

141. DHC 5:470: “G— d—”

142. MS sermon, 7: “<it>”

143. This paragraph from WWj.

144. Preliminary draft, 5 (pencil): “~~awed him~~ <check his insolence>” (TB)

145. Preliminary draft, 5 (pencil): “~~speak to~~ <consult>” (TB)

146. Preliminary draft, 5 (pencil): “~~for~~ <against>” (TB)

147. Preliminary draft, 5: adds “~~proceedings~~” (prob. JG)

148. Preliminary draft, 5 (pencil): “<altho when they ... Island>” (TB)

149. Preliminary draft, 5 (pencil): “<city>” (TB)

150. Preliminary draft, 5 (pencil): “~~granted power~~ <conferred jurisdiction>” (TB)

151. Preliminary draft, 5: “~~and~~ <so>” (JG)

152. Preliminary draft, 5 (pencil): “~~to~~ <in custody of>” (TB)

153. Preliminary draft, 5: “~~court~~ <tribunal>” (JG)

154. Bolded text from deleted portion of WWj.

155. This paragraph from WWj, with expansion and elaboration.

156. Preliminary draft, 5 (pencil): “~~to enact all laws for the benefit and convenience of said city~~ <& authority to make ordain establish & execute such ordinances>” (TB)

157. Preliminary draft, 5 (pencil): “~~contrary~~ <repugnant>” (TB)

158. Preliminary draft, 5 (pencil): “<as they may <deem> necessary for the benefit & safety of [~~illegible~~] the inhabitants of said city>” (TB)

<sup>159</sup>The City Council have passed an ordinance “that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of habeas corpus.”<sup>160</sup> There is nothing but what we have power over, except where restricted by the Constitution of the United States. “But,” say<sup>161</sup> the mob, “what dangerous powers!” Yes; dangerous, because they<sup>162</sup> will protect the innocent, and put down mobocrats. The Constitution of the United States declares that the privilege of the writ of<sup>163</sup> habeas corpus shall not be denied. Deny me the right<sup>164</sup> of habeas corpus, and I will fight with gun, sword, cannon, whirlwind and thunder, until they are<sup>165</sup> used up like the Kilkenny cats. We have more power than most charters confer;<sup>166</sup> because we have power to go behind the writ, and try the merits of the case.

<sup>167</sup>If these powers are<sup>168</sup> dangerous, then the Constitution of the United States and of this State<sup>169</sup> are dangerous; but they are not dangerous to good men; they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo; they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town or place; why then need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and State to State, with the sacrifice of our homes and lands; our blood has been shed, many having been murdered; and all this because of our religion—because we worship Almighty God according to the dictates of our own consciences; shall we longer bear these cruelties which have been<sup>170</sup> heaped upon us for the last ten years<sup>171</sup> in the face of heaven, and in open violation of the Constitution and laws of these United States, and of this State? <sup>172</sup>God forbid it<sup>173</sup>! *I will not bear it*: if they take away my rights, I will fight for them manfully and righteously until I am used up **with blood and thunder, sword and pistol**<sup>174</sup>. We have done nothing against the rights of others.

You speak of lawyers; I am a lawyer too; but the Almighty God has taught *me* the principle of law: and the true meaning and intent<sup>175</sup> of the writ of habeas corpus is to defend the innocent and investigate the subject. Go behind the writ, and if the form of one that is issued against an innocent man is right, he should <sup>176</sup>not be dragged to another State, and there be<sup>177</sup> put to death, or be in jeopardy of life and limb because of prejudice, when he is innocent. The benefits of the Constitution and laws are alike for all: and the great Eloheim has given me the privilege of having the benefits of the Constitution, and the writ of habeas corpus; and I am bold

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159. First part of paragraph (“The city ... dangerous powers!”) from WWj, with expansion; remainder from JSj.

160. Preliminary draft, 5 (pencil): “<and the city council ... Habeas Corpus>” (TB)

161. Book D-1, 1600: “say{s}”; DHC 5:470: “says”

162. Preliminary draft, 5: “~~it~~ <they>” (JG)

163. Preliminary draft, 5 (pencil): “<the privilege of the writ of>” (TB)

164. DHC 5:470: replaces “right” with “writ”

165. MS sermon, 8 (pencil): “~~I am~~ <they are>”

166. Preliminary draft, 6: “<than most charters confer;>” (JG)

167. Following four paragraphs from WWj.

168. Preliminary draft, 6: “~~be~~ <are>” (JG)

169. Preliminary draft, 6: “<and of this State>” (JG)

170. Preliminary draft, 6: “<been>” (JG)

171. Book D-2, 246 (lighter ink or pencil): “<years>” (US)

172. Preliminary draft, 6: adds “~~May~~” (JG)

173. Preliminary draft, 6, Book D-1, 1601, Book D-2, 247, DHC 5:471: omit “it”

174. Bolded text from deleted portion of WWj.

175. Preliminary draft, 6: “<& intent>” (JG)

176. DHC 5:471: adds “[nevertheless]”

177. Preliminary draft, 6: “<be>” (JG)



to ask for this<sup>178</sup> privilege this day, and I ask in the name of Jesus Christ, and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so, make it manifest by raising the right hand. (There was a unanimous response—a perfect sea of hands being elevated.<sup>179</sup>) Here is truly a committee of the whole.

When at Dixon, a lawyer<sup>180</sup> came to me as counsel; Reynolds and Wilson<sup>181</sup> said I should not speak to any man, and they would shoot any man who should dare to<sup>182</sup> speak to me. An old gray-headed man came up, and said I should have counsel, and he was not afraid of their pistols.

<sup>183</sup>The people of Dixon were ready to take<sup>184</sup> me from my persecutors, and I could<sup>185</sup> have killed them notwithstanding their pistols<sup>186</sup>; but I had no disposition to kill any man<sup>187</sup>, though my worst enemy—not even Boggs; in fact *he* would have more hell to live in the reflection of his past crimes<sup>188</sup>, than to die. After this I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and<sup>189</sup> Harmon T. <sup>190</sup>Wilson, for damage<sup>191</sup>, assault, and battery, as well as the writ of habeas corpus.

<sup>192</sup>We started for Ottaway<sup>193</sup>, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night.<sup>194</sup> Esquire Walker sent Mr. Campbell, Sheriff of Lee county<sup>195</sup>, to my assistance, and he came and slept by me. In the morning certain men wished to see me, but I was not allowed to see them<sup>196</sup>. <sup>197</sup>The news of my arrival had hastily circulated about the neighborhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

<sup>198</sup>Sheriff Reynolds entered the room and said, pointing to me, “I wish you to understand this man is my prisoner, and I want you should disperse; you must not gather round here in this way.” Upon which <sup>199</sup>an aged gentleman who was lame, and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, <sup>200</sup>said, “You damned infernal

178. DHC 5:471: replaces “this” with “that”

179. Preliminary draft, 6-7: “~~Every hand was~~ /There was a ~~universal~~ /unanimous\\ [p. 6] ~~was elevated looking like a~~ <response there being a perfect sea of hands elevated>” (JG)

180. WWj: replaces “a lawyer” with “Mr Cyrus Walker”; preliminary draft, 7: “~~Mr. Cyrus Walker~~ <a lawyer>” (JG)

181. Preliminary draft, 7 (pencil): “~~they~~ <Reynolds & Wilson>” (TB)

182. Preliminary draft, 7 (pencil): “<dare to>” (TB)

183. First part of paragraph (“The people ... than to die”) from WWj, remainder from JSj.

184. Preliminary draft, 7 (pencil): “~~They took~~ <people of Dixon were ready to take>” (TB)

185. Preliminary draft, 7 (pencil): “~~had an opportunity to~~ \could/” (TB)

186. Preliminary draft, 7 (pencil): “<notwithstanding their pistols>” (TB)

187. Preliminary draft, 7 (pencil): “~~temptation to do it, either to him or any other man~~ /disposition to kill any man\” (TB)

188. MS sermon, 10: “life <crimes>”

189. MS sermon, 10: “<Joseph H. Reynolds and>” (TB)

190. MS sermon, 10: omits “T.”; Book D-1, 1602: “\T./” (LH); Book D-2, 247 (lighter ink or pencil): “<T.>” (LH)

191. DHC 5:471: “damages”

192. This paragraph from JSj.

193. Book D-1, 1602: “Ottawa{y}”; Book D-2, 247, DHC 5:471: “Ottawa”

194. Preliminary draft, 7 (pencil): “<We started ... for the night.>” (TB)

195. Preliminary draft, 7 (pencil): “<Sheriff of Lee Co.>” (TB)

196. Preliminary draft, 7 (pencil): “~~Mr Smith; they would not let me see them~~ <me. but I was not allowed to see them>” (TB)

197. At this point in preliminary draft, 7, a note directs scribe to “<see 7a>” (TB), which has not been located but apparently included the rest of this as well as the next two paragraphs.

198. This paragraph from JSj, with elaboration.

199. MS sermon, 10: adds “<Mr. David Town>” (TB)

200. DHC 5:472: adds “and”



puke; we'll learn you to come here and interrupt gentlemen; sit down there, (pointing to a very low chair) <sup>201</sup>and sit still; don't open your head till General Smith gets through talking; if you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You cannot kidnap men here, if you do in Missouri, and if you attempt it here, there's a committee in this grove that will sit on your case: and, sir, it is the highest tribunal in the United States, *as from its decision there is no appeal.*"

<sup>202</sup>Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage: my visitors having requested me to give them my views<sup>203</sup> of the law of God respecting marriage.

<sup>204</sup>My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the Municipal court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honor to lead so virtuous and honest a people; to be your leader and lawyer as was Moses<sup>205</sup> to the children of Israel. Hosannah! *Hosannah!* HOSANNAH! to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to his grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen."

<sup>206</sup>President<sup>207</sup> Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him<sup>208</sup>, "These are<sup>209</sup> the greatest dupes as a body of people that ever lived, or I am<sup>210</sup> not as<sup>211</sup> big a rogue as I am reported<sup>212</sup> to be. <sup>213</sup>I told Mr. Warren <sup>214</sup>I would not discuss the subject of religion with you: I understand the gospel, and you do not; you understand the quackery of law, and I do not." Mr. Walker then addressed the people to the effect that from what he had seen in the Nauvoo City<sup>215</sup> Charter, it gave the power to try writs of habeas corpus, &c. After which President Smith continued as follows:—

<sup>216</sup>If the Legislature have granted Nauvoo the right of determining cases of habeas corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore,

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201. MS sermon, 10: adds "~~damn you~~"

202. This paragraph is apparently an elaboration by the historians.

203. MS sermon, 11 (pencil): "<views>"

204. This and next paragraph from WWj.

205. Preliminary draft, 7 (pencil): "<was> Moses <was>" (TB)

206. Book D-1, 1602: "<See Margin.>" (LH). This and next two paragraphs added in left margin of D-1 (RLC), and incorporated by LH in Book D-2, 248, between 17 Oct. 1855–11 July 1856 (see MSHi Chronology). Most of the first paragraph is based on JSj, with the substance of Walker's address apparently being supposition.

207. Preliminary draft, 7 (pencil): "Gen <President>" (TB)

208. Preliminary draft, 7: "as a body] stating, <and remarked> <to him>"; first insertion in pencil by TB, cancellation and second insertion by JG; MS sermon, 11: "<to him>"

209. Preliminary draft, 7 (pencil): "the\se/ [\"se\" w.o. \"y\"] were <are>" (TB)

210. Preliminary draft, 7 (pencil): "<that> he (Joseph) was <I am>" (TB)

211. DHC 5:472: replaces "as" with "so"

212. Preliminary draft, 7 (pencil): "he was supposed <I am reported>" (TB)

213. Preliminary draft, 7: "Addressing Esquire Walker he said" (JG)

214. DHC 5:472: adds "that"

215. MS sermon, 11: "<City>"

216. First part of paragraph ("If the legislature ... fought for") from JSj, remainder from WWj.

if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly as she has done, and to take away and trample upon our rights, I swear in the name of Almighty God and with uplifted hands to heaven, I will spill my heart's blood in our defense. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own fruit<sup>217</sup>.

<sup>218</sup>The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the State; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defense; and I appeal to your integrity and honor that you will stand by and help me, according to the covenant you have this day made.

<sup>219</sup>While I was speaking, Reynolds and Wilson started for Carthage in company with Lawyer<sup>220</sup> Davis of Carthage, threatening to raise the militia and come and again<sup>221</sup> take me out of Nauvoo.

<sup>222</sup>**Evening at home before the Lawyers, “I prophecy in the name of the Lord God that Governor Ford by granting the writ against me has damned himself politically and eternally. His carcass will stink on the face of the earth, food for the carrion crow and Turkey buzzard.”**

[DN 6 (10 December 1856): 313]

<sup>223</sup>/<sup>224</sup>Saturday,<sup>225</sup> July 1.—At 8 a.m., the Municipal Court met in the Courtroom. Present: William Marks, Acting Chief Justice, Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, Associate Justices, to investigate the writ of habeas corpus.

<sup>226</sup>The following witnesses were examined, viz.<sup>227</sup>: Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

217. DHC 5:473: replaces “fruit” with “berries”

218. This paragraph from WWj, except last part (“that you will stand by ... this day made”) appears to be an elaboration.

219. *Source*: JSj [1843], 274 (WR) (APR, 389), with elaboration.

220. Book D-1, 1602: “<Lawyer>” (prob. RLC)

221. DHC 5:473: “come again and”

222. *Source*: This paragraph from unused portion of JSj [1843], 291 (WR) (APR, 392).

223. *Source*: Names probably taken from court record published in *T&S* 4 (1 July 1843): 243.

224. At this point, Book D-2 ends on p. 248; LH's handwriting resumes in Book E-2, 1, and continues to p. 83 (chap. 27), where E-2 was discontinued.

225. Book D-1, 1602, Book E-2, 1: omit day.

226. *Source*: For this paragraph, see scrap of paper in JSLP, Bx 4, fd 13, 12. The affidavits of Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon that follow were moved by BHR to an Appendix in vol. 3 (cf. DHC 3:404–66). RDft 7:52 instructs scribe to “see Municipal Court doings page 6 to 38.” Not located. Drafts of these testimonies are located in NCRc, Box 5, fds 14–19, and were copied into NMCDB, 56–87a, 116–50, in 1854 (pos. JB). They were also published in *T&S* 4 (1 July 1843): 246–56; 4 (15 July 1843): 257–72; 4 (1 Aug. 1843): 273–78. Under 3 July 1843, JSj [1843], 294 (WR) (APR, 393) reads: “Hyrum commenced filling out his testimony. Mr. [George] Walker wrote for [him]”; and on the following day: “Hyrum continued his testimony all [during the] meeting.” On 5 July, WR recorded: “Hyrum continued his affidavit till near sunset when Joseph came in <and Mr. Walker read it>. Levi [Richards] wrote Geo[rge] Pitkins' testimony.” By 8 July, all the affidavits were completed and sent to Governor Ford (see end of this chapter; cf. DHC 5:497).

227. DHC 5:473: replaces “viz.” with “namely”

<sup>228</sup>HYRUM SMITH <sup>229</sup>SWORN: Said<sup>230</sup> that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name is<sup>231</sup> Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty-seven years in December last<sup>232</sup>, and I have not been absent from him at any one time, not even<sup>233</sup> the space of six months since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions and movements, as much as any one man could be acquainted with another man's business up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act<sup>234</sup>, or by levying war, or by aiding, abetting, or assisting an enemy in any State in the Union; and that the said Joseph Smith, senior, has not committed treason in the State of Missouri, nor<sup>235</sup> violated any law or rule of said State, I being personally acquainted with the transactions and doings of said Smith, whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time<sup>236</sup>, and I do know that said Joseph Smith, senior, never was subject to military duty in any State, neither was he in the State of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by having a license to preach the gospel, or being in other words a minister of the gospel, and I do know that said Smith never bore arms, as a military man, in any capacity whatever<sup>237</sup>, whilst in the State of Missouri or previous to that time; neither has he given any orders or assumed any<sup>238</sup> command in any capacity whatever; but I do know that whilst he was in the State of Missouri, that<sup>239</sup> the people commonly<sup>240</sup> called Mormons, were threatened with violence and extermination, and on or about the first Monday in August, 1838<sup>241</sup>, at the election in<sup>242</sup> Gallatin, the county seat<sup>243</sup> in Daviess county, the citizens who were commonly called Mormons were forbidden to exercise<sup>244</sup> the rights of franchise, and from that unhallowed<sup>245</sup> circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county, threatening the extermination of the Mormons: the said Smith and myself, upon hearing the mobs were<sup>246</sup> collecting together, and that they had<sup>247</sup> also murdered two of

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228. Source: MS draft in NCR, Bx 5, fd 14. First page of Hyrum Smith's 24-page testimony, as well as one-fourth of p. 2, recorded in JSn's handwriting; remainder in another hand, possibly George Walker's. MS draft, 1, begins: "Testimony of Hyrum Smith before the Municipal Court of the City of Nauvoo, Illinois, upon Saturday the first day of July 1843."

229. MS draft, 1: adds "being first duly"

230. MS draft, 1: "sa\y/th"; "y" w.o. "i"

231. DHC 3:404: omits "his name is"

232. MS draft, 1: "last <in> December <last>"

233. DHC 3:404: adds "for"

234. MS draft, 1: "acts"

235. DHC 3:404: "or"

236. MS draft, 1: "six months <time>"

237. MS draft, 1: "in any <as a> military force or in any Squadron <Man in any> capacity <whatever>"

238. MS draft, 1: "<assumed any>"

239. DHC 3:404: omits "that"

240. MS draft, 1: "<commonly>"

241. MS draft, 2: "<1838>"

242. MS draft, 2: replaces "in" with "at"

243. MS draft, 2: "<the county seat>"

244. MS draft, 2: "<to exercise>"

245. DHC 3:405: omits "unhallowed"

246. MS draft, 2: "learning the particulars of the <and> <hearing that> Mobs <were>"

247. DHC 3:405: omits "had"

the citizens of the same<sup>248</sup> place,<sup>249</sup> and would not suffer them to be buried: the said Smith and myself went over to Daviess county to learn the particulars of the affray, but upon our arrival at Diahman, we<sup>250</sup> learned that none were<sup>251</sup> killed, but several were wounded—we tarried all night at Col[onel]. Lyman Wight's; the next morning, the weather being very warm, and having been very dry for some time previously, the springs and wells in that<sup>252</sup> region<sup>253</sup> were dried up: on mounting our horses to return, we rode up to<sup>254</sup> Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses; some few of the citizens accompanied us there, and after obtaining<sup>255</sup> water, Mr. Black was asked by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed and to<sup>256</sup> put down mob violence, and he gave us a paper, written by his own hand, stating that he would do so. He<sup>257</sup> also requested him to call together the most influential men of the county on the next day, that we might have an interview with them; to this he acquiesced, and, accordingly the next day they assembled at the house of Col[onel]. Wight, and entered into a mutual covenant of peace,<sup>258</sup> to put down mob violence and to<sup>259</sup> protect each other in the enjoyment of their rights: after this we all parted with the best of feelings, and each man returned<sup>260</sup> to his own home.

This mutual agreement of peace, however, did not last long; for but a few days afterwards the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called Mormons<sup>261</sup>, taking away their<sup>262</sup> hogs and cattle, and threatening them with extermination or utter extinction; saying that they had a cannon, and there should be no compromise only at its mouth: frequently taking<sup>263</sup> men, women and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life: treating them in the most cruel manner they could invent or think of<sup>264</sup>, and doing everything they could to excite the indignation of the Mormon people to<sup>265</sup> rescue them, in order that they might make that a pretext of<sup>266</sup> an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination.

Immediately on the authentication of these facts, messengers were despatched from Far

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248. MS draft, 2: "~~that~~ <same>"

249. DHC 3:405: adds "[Gallatin]"

250. MS draft, 2: "~~on arriving~~ <upon our arrival> at Diahman were"

251. DHC 3:405: "was"

252. DHC 3:405: replaces "that" with "the"

253. MS draft, 2: "~~neighborhood~~ <region>"

254. MS draft, 2: adds "~~the residence of~~"

255. MS draft, 2: adds "the refreshment of"

256. MS draft, 2: "~~protect~~ <to>"

257. DHC 3:405: adds "[Joseph Smith, Sen.]"

258. MS draft, 2: adds "~~and~~"

259. DHC 3:405: omits "to"

260. MS draft, 2: adds "~~home~~"

261. MS draft, 3: "<called Mormons>"

262. MS draft, 3: "<their>"

263. DHC 3:405: "They frequently took"

264. MS draft, 3: "<or think of>"

265. MS draft, 3: adds "~~the~~"

266. DHC 3:405: replaces "of" with "for"

West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major-General Atchison, Commander-in-chief of that division, and Brigadier-General Doniphan, giving them information of the existing facts, and demanding immediate assistance.

General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he<sup>267</sup> found<sup>268</sup> the facts were true as reported to him:—that the citizens of that county were assembled together in a hostile attitude to the amount<sup>269</sup> of two or three hundred men, threatening the utter extermination of the Mormons, he immediately<sup>270</sup> returned to<sup>271</sup> Clay county, and ordered out a sufficient military force to quell the mob.

Immediately after they were<sup>272</sup> dispersed and the army<sup>273</sup> returned; the mob commenced collecting again soon after<sup>274</sup>: we again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon and others, that they should return home; <sup>275</sup>General Doniphan ordered Col[onel]. Hinkle to call out the militia of Caldwell and defend the town against the mob, for, said he, you have great reason to be alarmed, for<sup>276</sup> he said Neil Gillium<sup>277</sup>, from the Platte country, had come down with two hundred armed men, and had taken up their station at Hunter's Mill, a place distant about seventeen or eighteen miles northwest of the town of Far West, and also that an armed force had collected again<sup>278</sup> at Millport, in Daviess county, consisting<sup>279</sup> of several hundred men, and that another<sup>280</sup> armed force had collected at De Witt, in Carroll county, about fifty miles southeast of Far West, where about seventy families of the Mormon people had settled upon the bank<sup>281</sup> of the Missouri river, at a little town called De Witt.

Immediately a messenger<sup>282</sup>, whilst he was yet talking, came in from De Witt, stating that three or four hundred men had assembled together at that place<sup>283</sup> armed cap-a-pie, and that they had<sup>284</sup> threatened the utter extinction of the citizens of that place<sup>285</sup>, if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them<sup>286</sup> were suffering with<sup>287</sup> hunger.

Gen[eral]. Doniphan seemed to be very much alarmed, and appeared<sup>288</sup> to be willing to

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267. MS draft, 3: "<he>"

268. DHC 3:406: adds "that"

269. DHC 3:406: replaces "amount" with "number"

270. DHC 3:406: replaces "immediately" with "at once"

271. MS draft, 3: adds "~~Far west~~ [st]"

272. MS draft, 3: "~~the army returned & the \y/ Mob~~ <were>"

273. MS draft, 3: "they \army/"

274. MS draft, 3: "\soon/ ~~immediately~~ <after>"

275. MS draft, 4: adds "~~Major~~"

276. DHC 3:406: omits "for" and begins new sentence.

277. MS draft, 4, Book D-1, 1604: "Gillum"

278. MS draft, 4: "<again>"

279. MS draft, 4: "~~again~~ <consisting>"

280. MS draft, 4: "an<other>"

281. DHC 3:406: "banks"

282. DHC 3:406: moves "a messenger" to follow "talking"

283. MS draft, 4: "<at that place>"

284. MS draft, 4: omits "had"; Book D-1, 1605: "<had>" (RLC)

285. DHC 3:406: replaces "that place" with "De Witt"

286. DHC 3:406: replaces "them" with "the inhabitants"

287. DHC 3:406: replaces "with" with "from"

288. MS draft, 4: "<&> ~~he seemed~~ <appeared>"

do all he could to assist, and to relieve the sufferings of the Mormon people; he advised that a petition be immediately<sup>289</sup> got<sup>290</sup> up<sup>291</sup> and sent to the Governor. A petition was accordingly prepared, and a messenger despatched immediately<sup>292</sup> to the Governor, and another petition was sent to Judge King.

The Mormon<sup>293</sup> people throughout the country were in a great state of alarm, and also in great distress: they saw themselves completely surrounded with<sup>294</sup> armed forces on the north and on the northwest, and on the south, and also<sup>295</sup> Bogard, who was<sup>296</sup> a Methodist preacher, and<sup>297</sup> a captain over a militia company of fifty soldiers, but<sup>298</sup> who had added to his number out of the surrounding counties about a hundred more, which made his force<sup>299</sup> about one hundred and fifty strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women and children, prisoners, driving off cattle, hogs and horses, entering into every house<sup>300</sup> on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter<sup>301</sup> into a covenant to leave the state or go into the city of Far West by the next morning, saying that “they calculated to drive the people into Far West, and then drive them to hell.” Gillium<sup>302</sup> also was doing the same on the northwest side of Far West, and Sashiel Woods,<sup>303</sup> a Presbyterian minister, was the leader of the mob in Daviess county; and a very noted man of the same society was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses and cattle, taking men, women and children and carrying them off, threatening their lives and subjecting them to all manner of abuses that they could invent or think of.

[DN 6 (17 December 1856): 321-23]

Under this state of alarm, excitement and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal<sup>304</sup> news that the Mormons could have no assistance. They stated that the Governor said<sup>305</sup> the “Mormons had got into a difficulty with the citizens, and they might fight it out for all<sup>306</sup> he cared. He could not render them any assistance.”

The people of De Witt were obliged to leave their homes and go into Far West: but did

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289. DHC 3:406: omits “immediately”

290. DHC 3:406: “gotten”

291. DHC 3:406: adds “at once”

292. DHC 3:407: omits “immediately”

293. MS draft, 4: “<Mormon>”

294. DHC 3:407: replaces “with” with “by”

295. DHC 3:407: omits “and also” and begins new sentence.

296. MS draft, 4: “~~had formerly been~~ <was>”

297. MS draft, 4: adds “who was then”

298. MS draft, 4: “<but>”

299. MS draft, 5: “<his force>”

300. MS draft, 5: adds “~~in the~~”

301. MS draft, 5: “entered”

302. MS draft, 5, Book D-1, 1605: “Gillum”

303. MS draft, 5: adds “~~was the~~”

304. DHC 3:407: replaces “fatal” with “startling”

305. Book D-1, 1605: adds ellipses over erasure

306. Book D-1, 1605: adds ellipses over erasure



not <sup>307</sup>until after many of them had<sup>308</sup> starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony, and the distress, sufferings and privations<sup>309</sup> of the people cannot be expressed.

All the scattered families of the Mormon people, in all the counties, except Daviess, were driven into Far West, with but few exceptions<sup>310</sup>.

This only increased their distress, for many thousands who<sup>311</sup> were driven there, had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out.

About this time, General Parks came out from Richmond, Ray county; he was one of the commissioned officers who was<sup>312</sup> sent out at the time the mob was first quelled, and went out to Diahman. I and my brother Joseph Smith, senior, went out at the same time.

On the<sup>313</sup> evening that General Parks arrived at Diahman, the wife of my brother, the late Don Carlos Smith,<sup>314</sup> came in to Col[onel]. Wight's about eleven o'clock at night, bringing her two children along with her, one about two years<sup>315</sup> and a half old, the other a babe in her arms.

She came<sup>316</sup> on foot, a distance of three miles, and waded Grand River;<sup>317</sup> the water was then waist deep, and the snow 3 inches deep<sup>318</sup>. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had<sup>319</sup> taken her household goods and had burnt up her house, and she had escaped by the skin of her teeth. Her husband at that time was in Tennessee<sup>320</sup>,<sup>321</sup> and she was living alone.

This cruel transaction excited the feelings of the people in Diahman, especially of Col[onel]. Wight, and he asked Gen[eral]. Parks, in my hearing, *how long we had got to suffer such base treatment*. Gen[eral]. Parks said he did not know how long.

Col[onel]. Wight then<sup>322</sup> asked him what should be done? Gen[eral]. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col[onel]. Wight did so precisely, according to the orders of Gen[eral]. Parks; and my brother Joseph Smith, sen.,<sup>323</sup> made no words<sup>324</sup> about it.

And after Col. Wight had dispersed the mob, and put a stop to their burning houses belonging to the Mormon people, and turning women and children out of doors, which they

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307. DHC 3:407: adds "do so"

308. MS draft, 5: "<had>"

309. MS draft, 5: "<sufferings & privations>"

310. DHC 3:407: moves "with but few exceptions" to follow "people"

311. MS draft, 5: "<who>"

312. DHC 3:408: omits "who was"

313. MS draft, 6: "~~that~~ <the>"

314. MS draft, 6: "my brother, the late Don Carlos Smith's wife"

315. DHC 3:408: moves "years" to follow "half"

316. MS draft, 6: "~~had~~ come <in>"

317. MS draft, 6: "~~which~~ and"

318. MS draft, 6: "<and the snow about 3 inches deep>"

319. DHC 3:408: replaces "had" with "and"

320. MS draft, 6: "~~Kentucky~~ <Virginia> <Tennessee>"; last insertion in pencil.

321. DHC 3:408: adds "[on a mission]"

322. MS draft, 6: "<then>"

323. MS draft, 6: adds "~~said~~"

324. DHC 3:408: replaces "words" with "order"



had done up to that time to the amount of eight or ten houses, which were consumed to ashes—after being cut short in their intended designs, the mob started up a new plan.

They went to work and moved their families out of the county, and set fire to their <sup>325</sup>houses, and not being able to incense the Mormons to commit crimes; they had recourse to this stratagem to set their <sup>326</sup>houses on fire, and send runners into all the counties adjacent, to declare to the people that the Mormons had burnt up their houses and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true.

Many people came to see, they saw the houses burning, and being filled with prejudice, they could not be made to believe but that the Mormons set them on fire, which deed was most diabolical and of the blackest kind, for indeed the Mormons did not set them on fire, nor <sup>327</sup>meddle with their houses or their fields.

And the houses that were burnt, together with the preemption rights, and the corn in the fields, had all been previously purchased by the Mormons <sup>328</sup>of the people, <sup>329</sup>and paid for in money and with wagons and horses, and with other property, about two weeks before; but they had not taken possession of the premises; but <sup>330</sup>this wicked transaction was for the purpose of clandestinely exciting <sup>331</sup>the minds of a prejudiced populace and the executive, that they might get an order, that they could the more easily carry out their hellish purposes, in expulsion or extermination, or utter extinction <sup>332</sup>of the Mormon people.

After witnessing the distressed situation of the people in Diahman, my brother Joseph Smith, senior, and myself returned <sup>333</sup>to the city of Far West, and immediately dispatched a messenger, with written documents to General Atchison, stating the facts as they did then <sup>334</sup>exist, praying for assistance if possible, and requesting the editor of the “Far West” <sup>335</sup>to insert the same in his newspaper, but he utterly refused to do so.

We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation; and in the meantime the presiding Judge of the County Court issued orders—upon affidavits made to him by the citizens—to the sheriff of the county, to order out the militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were in every moment.

Everything was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the <sup>336</sup>people were waiting anxiously for deliverance—men, women and children frightened, praying and weeping—we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine, and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts.

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325. MS draft, 6: adds “~~own~~”

326. MS draft, 7: adds “~~own~~”

327. MS draft, 7: “<them on dire nor>”

328. MS draft, 7: “~~were all~~ <had all been previously> purchased <by the Mormons>”

329. DHC 3:409: moves “had all been ... people” to follow “burnt”

330. DHC 3:409: omits “but”

331. MS draft, 7: “~~to excit~~ing/”; second “i” *w.o.* “e”

332. MS draft, 7: “<or> ~~extinction~~ <extermination> or utter ~~extermination~~ <extinction>”

333. MS draft, 7: adds “back”; Book D-1, 1607: adds ellipses over erasure

334. MS draft, 7: “<then>”

335. MS draft, 7: adds “~~news=~~paper”

336. MS draft, 8: “they”

But to our great surprise, when <sup>337</sup>the army arrived they came up and formed a line in double file within one-half mile on the south of <sup>338</sup>the city of Far West, and despatched<sup>339</sup> three messengers with a white flag to the city. They were met by Captain Morey, with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word<sup>340</sup> they said.

Being filled with anxiety, I rushed forward to the spot, expecting to hear good news—but, alas! and heart-thrilling to<sup>341</sup> every soul that heard them, they demanded three persons to be brought out of the city before they should massacre the rest.

The names of the persons they demanded, were Adam Lightner, John Cleminson and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated<sup>342</sup> to destroy the people and lay the city in ashes. They replied to the officers, and said<sup>343</sup>, “If the people must be destroyed and the city burned to ashes, they would remain in the city and die with them.”

The officers immediately returned, and the army retreated and encamped about a mile and a half from the city.

A messenger was immediately dispatched with a white flag<sup>344</sup> from the Colonel of the militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot<sup>345</sup> at by Bogard<sup>346</sup>, the Methodist preacher.

The name of the messenger was Charles C. Rich, who is now <sup>347</sup>Brigadier-General in the Nauvoo Legion. However, he gained permission to see General Doniphan; he also requested an interview with General Atchison.

General Doniphan said that General Atchison had been dismounted by a special order of the Governor a few miles back<sup>348</sup>, and had been sent back to Liberty, Clay county. He also<sup>349</sup> stated that the reason was, that he (Atchison) was too merciful unto the Mormons, and Boggs<sup>350</sup> would not let him have the<sup>351</sup> command, but had given it to General Lucas, who was from Jackson county, and whose heart had become hardened by his<sup>352</sup> former acts of<sup>353</sup> rapine and bloodshed, he being one of the leaders in murdering, driving, <sup>354</sup>plundering and burning some two or three hundred of their houses belonging to the Mormon people in that county<sup>355</sup>, in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be

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337. MS draft, 8: adds “~~they~~”

338. MS draft, 8: “~~from~~ <on the east of>”

339. MS draft, 8: replaces “despatched” with “detached”

340. MS draft, 8: “~~what~~ <every word>”

341. MS draft, 8: “~~through~~ <to>”

342. DHC 3:410: replaces “calculated” with “intended”

343. DHC 3:410: omits “and said”

344. MS draft, 8: “<with a white flag>”

345. MS draft, 8: “~~fire~~ <shot>”

346. DHC 3:410: “Bogart”

347. DHC 3:410: adds “[1843]”

348. DHC 3:410: moves “a few miles back” to follow “dismounted”

349. MS draft, 9: “<also>”

350. MS draft, 9: “<Boggs>”

351. MS draft, 9: “the” apparently overwrites “this”; Book E-2, 6: “\the/” (pos. LH)

352. MS draft, 9: “<his>”

353. MS draft, 9: omits “acts of”

354. DHC 3:410: adds “and”

355. DHC 3:410: omits “belonging to” and moves “the Mormon people in that county” to follow “plundering”

massacred until the next morning, it then being evening.<sup>356</sup> He coolly agreed that he would not, and also said that he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gill[ium]'s<sup>357</sup> army, he<sup>358</sup> having arrived<sup>359</sup> a few minutes previously, and joined the main body of the army; he<sup>360</sup> knowing well at what hour to form a junction with the main body.

Mr. Rich then returned to the city, giving this information. The colonel<sup>361</sup> immediately dispatched a second<sup>362</sup> messenger with a white flag, to request another interview with General Doniphan, in order to<sup>363</sup> touch his sympathy and compassion, and if it were possible, for him to use his best endeavors to preserve the lives of the people.

On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas.

One Mr. Carey had his brains knocked out by the breech<sup>364</sup> of a gun, and he lay bleeding<sup>365</sup> several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground<sup>366</sup> in the agonies of death.

Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now<sup>367</sup> <sup>368</sup>the<sup>369</sup> senior warden of the Nauvoo<sup>370</sup> Lodge.

Another man, of the name of John Tanner<sup>371</sup>, was knocked on the head at the same time, and his skull laid bare<sup>372</sup> the width of a man's<sup>373</sup> hand, and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends<sup>374</sup> brought him out of the camp, and with good nursing he slowly recovered, and is<sup>375</sup> now living.

There was another man, whose name is Powell<sup>376</sup>, who was beat on the head with the breech<sup>377</sup> of a gun until his skull was fractured and his<sup>378</sup> brains run<sup>379</sup> out in two or three places.

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356. MS draft, 9: "<it then being evening.>"

357. MS draft, 9, Book E-2, 6: "Gillium's"

358. DHC 3:410: replaces "he" with "it"

359. MS draft, 9: "arriv\ed/ ~~arriving~~"; "ed" w.o. "ing"

360. DHC 3:410: adds "[Gillium]"

361. DHC 3:410: adds "[G. M. Hinkle]"

362. MS draft, 9: adds "~~flag of truce~~"

363. MS draft, 9: adds "~~excite~~"

364. MS draft, 9: "~~breach~~ <butt end>"

365. MS draft, 9: inserts "\bleeding/" at *boln*

366. MS draft, 9: "<but his family were not permitted to approach him, nor any one <else allowed> to administer relief to him whilst he lay upon the ground>"

367. MS draft, 10: "<who is now>"

368. DHC 3:411: adds "[1843]"

369. Book E-2, 6: "<the>" (pos. LH)

370. DHC 3:411: adds "[Masonic]"

371. MS draft, 10: "Ta~~o~~~~e~~r <Tanner>"

372. DHC 3:411: adds "to"

373. MS draft, 10: "~~your~~ <a man's>"

374. MS draft, 10: "<his friends>"

375. MS draft, 10: "his"

376. MS draft, 10: "~~I do not now recollect~~ <is Powell>"

377. MS draft, 10: replaces "breech" with "Butt"

378. MS draft, 10: "<skull was fractured & his>"

379. DHC 3:411: "ran"

He is now alive, and resides<sup>380</sup> in this <sup>381</sup>county, but has lost the use of his senses. Several persons<sup>382</sup> of his family were also left for dead, but have since recovered.

These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th of<sup>383</sup> October, according to the best of my recollection, that the army arrived at Far West, the sun about half-an-hour high. In a few moments afterwards, Cornelius Gill[ium]<sup>384</sup> arrived with his army, and formed a junction.

This Gill[ium]<sup>385</sup> had been stationed at Hunter's Mills for about two months previous to that time—committing depredations upon the inhabitants—capturing<sup>386</sup> men, women and children, carrying them off as prisoners, <sup>387</sup>lacerating their bodies with hickory withes.

The army of "Gill[ium]"<sup>388</sup> were painted like Indians, some <sup>389</sup>more conspicuous than others, were designated by red spots, and he, also, was painted in a similar manner, with red spots marked on his face<sup>390</sup>, and styled<sup>391</sup> himself the "DELAWARE CHIEF". They would whoop and holla<sup>392</sup>, and yell as nearly like Indians as they could, and continued to do so all that night.

In the morning early, the Colonel of Militia <sup>393</sup>sent a messenger into the camp with a white flag, to have another interview with General Doniphan. On his return, he informed us that the Governor's order had arrived.

General Doniphan said that "the order of the Governor was, to exterminate the Mormons by God, but *he* would be *damned* if *he* obeyed *that* order, but General Lucas might do what he pleased."

We immediately learned from General Doniphan that "the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major-General Clark, who was on his way to Far West, with an additional army of six thousand men."

Immediately after this, there came into the city a messenger from Haun's Mill<sup>394</sup>, bringing the <sup>395</sup>intelligence of an awful massacre of the people who were residing in that place, and that a force<sup>396</sup> of two or three hundred, detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order "to *exterminate or to expel*" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacred <sup>397</sup>the whole population of

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380. MS draft, 10: replaces "resides" with "lives"

381. DHC 3:411: adds "[Hancock]"

382. MS draft, 10: "<persons>"

383. DHC 3:411: omits "of"

384. Book E-2, 7: "Gillium"

385. Book E-2, 7: "Gillium"

386. MS draft, 10: "~~carrying off~~ <capturing>"

387. DHC 3:411: adds "and"

388. Book E-2, 7: "Gillium".

389. MS draft, 10: "now & then <some>"; Book E-2, 7: adds ellipses over erasure

390. MS draft, 10: "~~checks~~ <face>"

391. MS draft, 10: "\he/ ~~called~~ <styled>"

392. MS draft, 10: "holle~~w~~<a>"; Book D-1, 1609: "hollow"; DHC 3:411: "halloo"

393. DHC 3:411: adds "[G. M. Hinkle]"

394. DHC 3:412: "Mills"

395. MS draft, 11: adds "~~awful~~"

396. MS draft, 11: "~~an army~~ <a force>"

397. DHC 3:412: adds "nearly"

the town<sup>398</sup>, and then came on to the town of Far West, and<sup>399</sup> entered into conjunction with the main body of the army.

The messenger informed us that he himself with a few others fled into the thickets, which preserved them from the massacre, and on the following morning they returned and collected the dead bodies of the<sup>400</sup> people, and cast<sup>401</sup> them into a well, and there were upwards of twenty who were dead or mortally wounded, and there are several of the wounded who<sup>402</sup> are<sup>403</sup> now<sup>404</sup> living in this city<sup>405</sup>.

One, of the name of Yocum, has lately had his leg amputated, in consequence of<sup>406</sup> wounds he then received. He had a ball shot through his head, which<sup>407</sup> entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army,<sup>408</sup> during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport.

One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree, to slip his halter into, to tie his horse with<sup>409</sup>.

The city was surrounded with a strong guard, and no man, woman or child was permitted to go out or to come in, under the<sup>410</sup> penalty of death. Many of the citizens were shot<sup>411</sup> in attempting to go out to obtain sustenance for themselves and families.

There was one field fenced in, consisting of twelve hundred acres, mostly covered with corn. It was entirely laid waste by the hands<sup>412</sup> of the army, and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that Generals<sup>413</sup> Doniphan, Lucas, Wilson and Graham—(however General Graham is an honorable exception: he did all he could to preserve the lives of the people, contrary to the order of the Governor,)—he, Hinkle, assured them that these generals<sup>414</sup> had pledged their sacred honor that they should not be abused or insulted, but should be guarded back in safety in the morning, or so soon as the consultation was over.

My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual; however, he said that<sup>415</sup> he was always willing<sup>416</sup> to do

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398. DHC 3:412: replaces “town” with “place”

399. MS draft, 11: “~~having~~ <and>”

400. MS draft, 11: “~~our~~ <the>”

401. MS draft, 11: “~~buried~~ <cast>”

402. MS draft, 11: “<who>”

403. DHC 3:412: omits “who are”

404. DHC 3:412: adds “[1843]”

405. DHC 3:412: adds “[Nauvoo]”

406. MS draft, 11: “~~through~~ <in consequence of> the”

407. MS draft, 11: “~~the ball~~ <which>”

408. MS draft, 11: adds “~~continued~~”

409. MS draft, 11: replaces “with” with “to”

410. DHC 3:412: omits “the”

411. DHC 3:412: adds “at”

412. MS draft, 12, Book D-1, 1610, Book E-2, 8: replace “hands” with “horses”

413. DHC 3:413: “Hinkle also assured them that these Generals—”

414. DHC 3:413: omits “he, Hinkle ... Generals”

415. MS draft, 12: adds “~~if~~”

416. MS draft, 12: “<willing>”

all the good he could, and would obey every law of the land, and then leave the event with God.

They immediately started with Colonel Hinkle to go down into the camp. As they were going down, about half way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder <sup>417</sup>in the center. They supposed he was <sup>418</sup>coming with this strong force to guard them into the camp in safety; but to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, "gentlemen, you are my prisoners," and about that time the main army were on their march to meet them.

They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, howlings, yellings, and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city.

It is impossible to describe the feelings of horror and distress of the people.

After being thus <sup>419</sup>betrayed <sup>420</sup>they <sup>421</sup>were placed under a strong guard of thirty men, armed cap-a-pie, who were <sup>422</sup>relieved every two hours. They were compelled to lay <sup>423</sup>on the cold ground that night, and were told in plain language, that they need never to expect their liberties again. So far for their honor pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri.

<sup>424</sup>On the next day, the soldiers were permitted to patrol the streets <sup>425</sup>, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements: and <sup>426</sup>about twelve o'clock on that day Colonel Hinkle came to my house, with an armed force, opened the door and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go: my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph—and within about half an hour afterwards, Amasa Lyman was also brought and placed under the same guard. There we were compelled to stay all that night, and lie on the ground: but <sup>427</sup>some time in the same <sup>428</sup>night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court Martial, but he was afraid he should not succeed.

He said there was a Court Martial then in Session, consisting of thirteen or fourteen officers, Circuit Judge A[ustin]. A. King, and Mr. Birch, District Attorney; also Sashiel Woods, Presbyterian priest, <sup>429</sup>and about twenty other <sup>430</sup>priests <sup>431</sup>of the different religious denomina-

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417. DHC 3:413: adds "[cannon]"

418. MS draft, 12: replaces "he was" with "they ~~were intended as~~ were"

419. Book E-2, 8: "<thus>" (prob. LH)

420. MS draft, 13: "~~there~~ <After being thus betrayed>"

421. DHC 3:413: adds "[the prisoners]"

422. MS draft, 13: "~~were which~~ <they <were>>"; last insertion in pencil.

423. DHC 3:413: "lie"

424. MS draft, 13: adds "And"

425. DHC 3:413: adds "of Far West"

426. DHC 3:413: omits "and"

427. MS draft, 13: apparently adds "along"

428. Book D-1, 1611: "<same>" (pos. RLC)

429. MS draft, 14: "<circuit Judge A. A. King ... priest,>"

430. MS draft, 14: "<other>"

431. MS draft, 14: adds "~~he said~~"

tions in that country. He said they were determined to shoot us on the next morning in the public square in Far West<sup>432</sup>. I made him no reply.

On the next morning, about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us<sup>433</sup>, and bid us farewell. His first salutation was, "By God you have been<sup>434</sup> sentenced by the Court Martial to be shot this morning; but I will be damned if I will have any of the honor of it, or any of the disgrace of it<sup>435</sup>; therefore I have ordered my brigade to take up the line of march and to leave the camp,<sup>436</sup> for I consider it to be cold-blooded murder, and I bid you farewell"; and he<sup>437</sup> went away.

This movement of General<sup>438</sup> Doniphan, made considerable excitement in the army, and there was considerable whisperings amongst the officers<sup>439</sup>. We listened very attentively, and frequently heard it mentioned by the guard, that ["the damned Mormons would not be shot this time.["]

In a few moments the guard was relieved with<sup>440</sup> a new set; one of those new guard<sup>441</sup> said that ["the damned Mormons would not be shot this time,["] for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court-martial, and had ordered<sup>442</sup> us to be taken to Jackson county, and there to be executed; and in a few moments two large wagons drove up, and we were ordered to get into them, and while we were getting into them, there came up four or five men armed with guns, who<sup>443</sup> drew up and snapped their guns at us, in order to kill us, some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers, and their guns taken from them, and the drivers drove off.

We requested<sup>444</sup> General Lucas to let us go to our houses and get some clothing; in order to do this, we had to<sup>445</sup> be driven up into the city. It was with much difficulty that we could get his permission to go and see our families, and get some clothing; but after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes, and if she did not do it, I should go off without them.

I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet.

We<sup>446</sup> were hurried back to<sup>447</sup> the wagons and ordered into them, all in about the

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432. MS draft, 14: "<of in Far West>"

433. MS draft, 14: "<with us>"

434. MS draft, 14: "<were <have been>"

435. Book E-2, 9: "<or any ... of it>" (LH)

436. MS draft, 14: possibly adds "as"

437. MS draft, 14: omits "he"

438. DHC 3:414: "Colonel"

439. MS draft, 14: adds "of the army"

440. DHC 3:414: replaces "with" with "by"

441. MS draft, 14, DHC 3:414: "guards"

442. MS draft, 14: adds "my-I"

443. MS draft, 14: "<who>"

444. MS draft, 14: adds "of"

445. MS draft, 14: "<he had to drive <we had to>"

446. MS draft, 15: possibly adds "hurried"

447. DHC 3:415: "into"



same space of time. In the meanwhile our father, and mother, and sisters, had forced their way to the wagons to get permission to see us, but were forbidden to speak to us<sup>448</sup>; and<sup>449</sup> they<sup>450</sup> immediately drove off for Jackson county. We traveled about twelve miles that evening, and encamped for the night.

The same strong guard was kept around us, and were relieved every two hours, and we were permitted to sleep on the ground; the nights were then cold, with considerable snow on the ground, and for the<sup>451</sup> want of covering and clothing, we suffered extremely with the cold. That night was a<sup>452</sup> commencement of a fit of sickness, from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather.

Our provision was fresh beef roasted in the fire on a stick; the army having no bread in consequence of the want of mills to grind the grain.

In the morning at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road<sup>453</sup>, the same as they exhibit a caravan of elephants or<sup>454</sup> camels. We were examined from head to foot, by men, women and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly, until we arrived at Independence, in Jackson county.

After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billets of wood, and we were compelled to stay in that house all that night and the next day.

They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately all that day and the next night, but on the morning of the following day we were all permitted to go to the tavern to eat and to sleep; but afterward they<sup>455</sup> made us pay<sup>456</sup> our own expenses, for board, lodging, and attendance, and for which they made a most exorbitant charge.

We remained in the tavern about two<sup>457</sup> days and two nights, when an officer arrived with authority from General Clark, to take us back to Richmond, Ray county, where the general had arrived with his army to await our arrival<sup>458</sup>; but on the morning<sup>459</sup> of our start for Richmond, we were informed, by General Wilson, that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased.

During our stay at Independence, the officers informed us that there were eight or ten horses in that place<sup>460</sup> belonging to the Mormon people, which had been stolen by the soldiers,

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448. Book E-2, 10: "<but were forbidden ... us>" (LH)

449. MS draft, 15: "[~~illegible~~] <and>"

450. DHC 3:415: adds "[the guard]"

451. DHC 3:415: omits "the"

452. DHC 3:415: replaces "a" with "the"

453. MS draft, 15: "<the road>"

454. DHC 3:415: replaces "or" with "and"

455. MS draft, 16: "<they>"

456. MS draft, 16: adds "~~for~~"

457. Book D-1, 1612: "{\about two/}" (RLC)

458. MS draft, 16: adds "there"

459. MS draft, 16: adds "~~that we~~"

460. MS draft, 16: "<in that place>"

and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond.

We accepted of<sup>461</sup> them, and they were rode to Richmond, and the owners came there and got them.

We started in the morning under our new officer, Colonel Price, of Keatsville<sup>462</sup>, Chariton county, with several other men to guard us<sup>463</sup>.

We arrived there<sup>464</sup> on Friday evening, the 9th day of November,<sup>465</sup> and were thrust into an old log house, with a strong guard placed over us.

After we had been there for the space of half an hour, there came in a man who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains.

Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger, and the State's prison-keeper went to work; putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments General Clark came in<sup>466</sup>; we requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time; but said he would in a few days; so we were compelled to continue in that situation; camping on the floor, all chained together, without any chance or means to be made comfortable; having to eat our victuals as it<sup>467</sup> was served up to us, using our fingers and teeth instead of knives and forks.

Whilst we were in this situation, a young man of the name of Jedediah M.<sup>468</sup> Grant, brother-in-law to my brother William Smith, came to see us, and put up<sup>469</sup> at the tavern where General Clark made his quarters, he happened to come in time to see General Clark make choice of his men, to shoot us on Monday morning, the 12th day of November, he saw them make choice of their rifles, and load them with two balls in each, and after they had prepared their guns, General Clark saluted them by saying, "*Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!*"

But in consequence of the influence of our friends<sup>470</sup>, the HEATHEN<sup>471</sup> GENERAL was intimidated so that he durst<sup>472</sup> not carry his murderous designs into execution,<sup>473</sup> and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws.

After the messenger's return, the general was employed nearly a whole week, examining the laws; so Monday passed away without our being shot: however, it seemed like foolishness to me for<sup>474</sup> so great a man as General Clark pretended<sup>475</sup> to be, should have<sup>476</sup> to search the military

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461. DHC 3:416: omits "of"

462. MS draft, 16: "Keatsville"

463. MS draft, 16: adds "over"

464. MS draft, 16: "<there>"

465. MS draft, 16: adds "~~in the month of November~~"

466. MS draft, 17: moves "came in" to precede "General"

467. MS draft, 17: "{~~they~~} <it>"

468. MS draft, 17: omits "Jedediah M."; Book E-2, 11: "<Jedediah M.>" (LH)

469. MS draft, 17: "\up/"

470. DHC 3:417: "friends"

471. DHC 3:417: replaces "HEATHEN" with "inhuman"

472. DHC 3:417: "dared"

473. MS draft, 17: adds "~~but~~"

474. DHC 3:417: replaces "for" with "that"

475. MS draft, 17: replaces "pretended" with "appeared"

476. MS draft, 17: "~~want~~ <have>"

law to find out whether preachers of the gospel, who never did military duty, could<sup>477</sup> be subject to<sup>478</sup> court-martial.

However, the general seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard, and in chains, and told us he had concluded to deliver us over to the civil authorities, as persons guilty of [“]treason, murder, arson, larceny, theft,<sup>479</sup> and stealing.[”] The poor deluded general did not know the difference between theft,<sup>480</sup> larceny, and stealing.

Accordingly we were<sup>481</sup> handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the court-house, where there was a pretended court in session; Austin A. King being the judge, and Mr. Birch, the district attorney;—the two extremely and very honorable gentlemen who sat on the court-martial when we were sentenced to be shot.

Witnesses were called up and sworn at the point of the bayonet, and if they would not swear to the things they were told to do<sup>482</sup>, they were threatened with instant death; and I do know, positively, that the evidence given in by those men whilst under duress, was false.<sup>483</sup>

This state<sup>484</sup> of things continued twelve or fourteen days, and after that time<sup>485</sup> we were<sup>486</sup> ordered by the judge, to introduce some rebutting evidence, saying,<sup>487</sup> if we did not do it, we should be thrust into prison.

I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition: however, we gave him the names of forty persons who were acquainted with all the persecutions and sufferings of the people.

The judge made out a subpoena, and inserted the names of those men and caused it to be placed in the hands of Bogard<sup>488</sup>, the notorious Methodist minister, and he took fifty armed<sup>489</sup> soldiers and started for Far West. I saw the subpoena<sup>490</sup> given to him and his company, when they started.

In the course of a few days they returned with almost all those forty men, whose names were inserted in the subpoena<sup>491</sup> and thrust them into jail, and we were not permitted to bring one of them before the court, but the judge turned upon us with an air of *indignation* and said, “Gentlemen, you must get your witnesses, or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer, for you anyhow.”

We felt very<sup>492</sup> much distressed and oppressed at that time.<sup>493</sup> Colonel Wight said, [“]what

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477. MS draft, 18: “~~should~~ <could>”

478. MS draft, 18: “subjects ~~to~~ of”

479. MS draft, 18: “<theft>”

480. MS draft, 18: “<theft>”

481. MS draft, 18: adds “~~put into the~~”

482. MS draft, 18: “<to do>”

483. MS draft, 18: “<& I do know <positively> that ... false>.”

484. MS draft, 18: “~~order~~ <state>”

485. MS draft, 18: “<time>”

486. MS draft, 18: adds “~~permitted]~~”

487. DHC 3:418: adds “that”

488. DHC 3:418: “Bogart”

489. MS draft, 18: “<armed>”

490. DHC 3:418: “subpoenas”

491. DHC 3:418: “subpoenas”

492. Book E-2, 12: “<very>” (LH)

493. MS draft, 19: adds “~~Brother~~”

shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do anything, of course we must submit to this tyranny and oppression; we cannot help ourselves.”

Several others made similar expressions in the agony of their souls; but my brother Joseph did not say anything, he being sick at that time with the toothache, and ague<sup>494</sup> in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather.

However, it was considered best by General Doniphan and lawyer Reese<sup>495</sup>, that we should try to get some witnesses before the pretended court.

Accordingly, I gave the names of about twenty other persons; the judge inserted them in a subpoena, and caused it to be placed into the hands of Bogard<sup>496</sup>, the Methodist priest, and he again started off with his fifty soldiers to take those men prisoners, as he had done <sup>497</sup>the forty others.

The judge sat and laughed at the good opportunity of getting the names, <sup>498</sup>that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which he was the chief inquisitor or conspirator. Bogard<sup>499</sup> returned from his second expedition with one witness<sup>500</sup> only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the State, having been made acquainted with the treatment of the former witnesses.

But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house, we beckoned to him as though we would have him come in, he immediately came in.

At that time Judge King retorted upon us again, saying, “Gentlemen, are you not going to introduce some witnesses”; also saying it was the last day he should hold court open for us; and that if we did not rebut the testimony that had been given against us, he should have to<sup>501</sup> commit us to jail.

I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so; but after a few moments’ consultation, the State’s attorney arose and said he should object to that witness being sworn, and that he should object to that witness<sup>502</sup> giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the part of the State.

Upon this General Doniphan arose, and said, “he would be God damned<sup>503</sup> if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner; that they could<sup>504</sup> not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into<sup>505</sup> that damned<sup>506</sup> ‘bull pen’ in order to prevent them from giving their testimony.”

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494. DHC 3:418: replaces “ague” with “pain”

495. DHC 3:418: “Rees”

496. DHC 3:418: “Bogart”

497. MS draft, 19: adds “before to”

498. MS draft, 19: adds “for the benefit”

499. MS draft, 19, DHC 3:418: “Bogart”

500. MS draft, 19: replaces “witness” with “prisoner”

501. Book E-2, 12: “<have to>” (LH)

502. Book E-2, 12: “<being sworn ... witness>” (LH)

503. DHC 3:419: replaces “God damned” with dashes.

504. MS draft, 20: “~~should~~ <could>”

505. Book E-2, 13: “<into>” (LH)

506. MS draft, 20: omits “that damned”; Book D-1, 1615: “<damned>” (pos. RLC)

After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to Priest Bogard<sup>507</sup>, the Methodist, and<sup>508</sup> who was a lieutenant,<sup>509</sup> and whose place<sup>510</sup> at that time, was to superintend the guard, stepped in before the pretended court, and took him by the<sup>511</sup> nape of his neck and jammed his head down under the pole or log of wood, that was<sup>512</sup> around the place where the inquisition was sitting, to keep the bystanders from intruding<sup>513</sup> upon the majesty of the inquisitors<sup>514</sup>, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, “Go and shoot him, damn him, shoot him, damn him.”

The soldiers ran after the man to shoot him, he fled for his life, and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay county, and there to be thrust into jail. We endeavored to find out for what cause, but all that<sup>515</sup> we could learn was<sup>516</sup> because we were Mormons.

The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs; he said his orders were from the judge, to handcuff us, and chain us together;<sup>517</sup> he informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said the judge had done this that we might not get bail; he also said the judge stated<sup>518</sup> his intention to keep us in jail until all the Mormons were driven out of the State; he also said that<sup>519</sup> the judge had further stated<sup>520</sup> that if he<sup>521</sup> let us out before<sup>522</sup> the Mormons had left the State, that we would not let them leave, and there would be another damned fuss kicked up; I also heard the judge say<sup>523</sup>, whilst he was sitting in his pretended court, that there was no law for us, nor for the Mormons, in the State of Missouri: that he had sworn to see them exterminated, and to see the Governor’s order executed to the very letter, and that he would do so<sup>524</sup>; however, the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon, and they drove off for Clay county, and<sup>525</sup> as we journeyed along on the road, we were exhibited to the inhabitants; and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay county.

There we were thrust into prison again, and locked up—and were held there in close confinement for the space of six months, and our place of lodging<sup>526</sup> was the square side of a

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507. DHC 3:419: “Bogart”

508. MS draft, 20: “<who was a Son <brother> in law of priest Bogard the methodist and>”

509. DHC 3:419: adds “[in the state militia]”

510. DHC 3:419: replaces “place” with “duty”

511. MS draft, 20: adds “shoulder & the”

512. MS draft, 20: adds “placed up”

513. MS draft, 20: adds “~~from~~”

514. Book D-1, 1615 (light pencil): “inquisitions<tors>”

515. MS draft, 21, DHC 3:420: omit “that”

516. DHC 3:420: adds “that it was”

517. MS draft, 21: adds “~~we~~”

518. DHC 3:420: replaces “stated” with “declared”

519. Book D-1, 1615: “<that>” (pos. RLC)

520. MS draft, 21: “~~also said~~ <further stated>”

521. MS draft, 21: “\he/”

522. MS draft, 21: “\all/”

523. MS draft, 21: adds “myself”

524. MS draft, 21: “<and that he would do so>”

525. DHC 3:420: omits “and” and begins new sentence.

526. DHC 3:420: adds “[bed]”

hewed<sup>527</sup> white oak log—and our food was anything but good and decent; poison was administered to us three or four times, the effect it had upon our system was, that it vomited us almost to death, and then we would lay<sup>528</sup> some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison being administered in too large doses, or it would inevitably have<sup>529</sup> proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose.

<sup>530</sup>We were also subjected to the necessity of eating human flesh, for the space of five days; or go without food, except a little coffee or a little corn-bread, the latter I chose in preference to the former. We none of us partook of the flesh except Lyman Wight; we also heard the guard, which was placed over us, making sport of us, saying that<sup>531</sup> they had fed us on<sup>532</sup> “Mormon beef.”—I have described the appearance of this flesh to several experienced physicians, and they have<sup>533</sup> decided that it was human flesh. We have<sup>534</sup> learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism<sup>535</sup>, in feeding us with human flesh, would be considered a popular deed of notoriety: but the people on learning that it would not take, <sup>536</sup>tried to keep it secret; but the fact was<sup>537</sup> noised abroad before they took that precaution.

Whilst we were incarcerated in prison we <sup>538</sup>petitioned the Supreme Court of the State of Missouri for <sup>539</sup>habeas corpus, twice,<sup>540</sup> but were refused <sup>541</sup>both times by Judge Reynolds, who is now <sup>542</sup>the Governor of that State. We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about three weeks afterwards; but were not permitted to have any trial; we were only taken out of jail and kept out for a few hours and then remanded back again.

In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but <sup>543</sup>said he had <sup>544</sup>to do it in the night, and had also <sup>545</sup>to get away in the night and unknown to any of the citizens, or they would kill him; for they had sworn to kill him if they could find him: and as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men, and he said<sup>546</sup> *the people also know it*; and that it was only a persecution and treachery and the scenes of Jackson county

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527. MS draft, 21: adds “by”

528. DHC 3:420: “lie”

529. MS draft, 22: “<have>”

530. At this point, Book D-1, 1616, has a circled a “B” in pencil, possibly in contemplation of moving or adding material.

531. DHC 3:420: omits “that”

532. MS draft, 22: “upon”; Book D-1, 1616 (pencil): “~~upon~~”

533. MS draft, 22: “<have>”

534. MS draft, 22: omits “have”

535. MS draft, 22: “~~barbarity~~ <cannibalism>”

536. MS draft, 22: adds “they”

537. MS draft, 22: “~~having been~~ <was>”

538. MS draft, 22: adds “~~applied~~”

539. MS draft, 22: adds “a writ of”; DHC 3:421: adds “[a writ of]”

540. MS draft, 22: inserts “\twice/” at *boln*

541. MS draft, 22: adds “~~twice~~”

542. DHC 3:421: adds “[1843]”

543. MS draft, 22: adds “he”

544. MS draft, 22: adds “got”

545. MS draft, 22: adds “got”

546. MS draft, 23: “<he said>”

acted over again, for fear that we would become too numerous in that upper country. He said that the plan was concocted from<sup>547</sup> the Governor down to the lowest judge, and that damned Baptist<sup>548</sup> priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices<sup>549</sup> against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape into<sup>550</sup> Illinois.

The<sup>551</sup> jailer, <sup>552</sup>Samuel Tillory<sup>553</sup>, Esq., told us also, that the whole plan was concocted by the Governor down to the lowest judge in that upper country early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city, with Generals Wilson, Lucas and Gill[i]um, the self-styled Delaware Chief. This was sometime in the month of September, when the mob were collected at De Witt, in Carroll county. He also told us that the Governor was now ashamed enough of the whole transaction and would be glad to set us at liberty, if he dared <sup>554</sup>do it; [“]but,[”] said he, [“]you need not be concerned, for the Governor has laid a plan for your release.” He also said that Squire Birch, the State’s attorney, was appointed to be Circuit Judge, on the circuit passing through Daviess county, and that he (Birch) was instructed to fix the papers, so that we would<sup>555</sup> be sure to be clear from any incumbrance, in a very short time.

Some time in April, we were taken to Daviess county, as they said, to have a trial[;] but when we arrived at that place, instead of finding a court or <sup>556</sup>jury, we found another inquisition, and Birch, who was the District Attorney, the same man who was<sup>557</sup> one of the court-martial when we were sentenced to death, was now the Circuit Judge of that pretended court; and the grand jury that was<sup>558</sup> empaneled, were all at the massacre at Haun’s mill<sup>559</sup>, and lively actors in that awful, solemn, disgraceful, cool-blooded murder, and all the pretense they made of excuse, was,<sup>560</sup> they had done it because the governor ordered them to do it.

The same jury<sup>561</sup> sat as a jury in the day time, and were placed over us<sup>562</sup> as a guard in the night time; they tantalized and boasted over<sup>563</sup> us, of their great achievements at Haun’s mills, and at other places, telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off, belonging to the Mormons, and how many rapes they had committed, and what squealing and kicking there was among the damned bitches<sup>564</sup>; saying that they lashed one woman upon one of the damned Mormon meeting <sup>565</sup>benches, tying her hands and her

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547. MS draft, 23: replaces “from” with “by”

548. MS draft, 23: adds “minister”

549. MS draft, 23: adds “~~of the people~~”

550. MS draft, 23, Book D-1, 1616, Book E-2, 14: “to”

551. MS draft, 23: “~~our~~ <The>”

552. MS draft, 23: adds “~~Judge Taylor~~”

553. MS draft, 23, Book D-1, 1616, Book E-2, 14, DHC 3:421: “Tillery”

554. MS draft, 23: adds “to”

555. DHC 3:421: “should”

556. MS draft, 23, Book D-1, 1617, Book E-2, 15: add “a”

557. DHC 3:422: replaces “was” with “had been”

558. DHC 3:422: “were”

559. DHC 3:422: “Mills”

560. MS draft, 24: “<was>”

561. DHC 3:422: replaces “jury” with “men”

562. MS draft, 24: “<us>”

563. DHC 3:422: omits “over” and moves “and boasted” to precede “of their great”

564. DHC 3:422: “d— b—s”

565. MS draft, 24: adds “~~house~~”



feet fast and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed<sup>566</sup> condition. These fiends of the lower regions<sup>567</sup> boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of this<sup>568</sup> brutality, did not recover her health, to be able to help herself for more than three months afterwards.—

This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits<sup>569</sup> in Murdering the Mormons, in plundering their houses and carrying off their property; at the end of every song they would bring in the chorus: “God damn God, God damn<sup>570</sup> Jesus Christ, God damn<sup>571</sup> the Presbyterians, God damn<sup>572</sup> the Baptists, God damn<sup>573</sup> the Methodists,” reiterating one sect after another in the same manner, until they came to the Mormons, to them it was, “God damn the God damn<sup>574</sup> Mormons; we have sent them to hell.” Then they would slap their hands and shout hosanna, hosanna, glory to God, and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their<sup>575</sup> trance, and would shout and again slap their hands and jump up, while one would take a bottle of whisky and a tumbler, and turn it out full of whisky, and pour<sup>576</sup> down each other’s necks crying “damn it take it, you must take it”; and if<sup>577</sup> anyone refused to drink the whisky, others would clinch him and hold him whilst another poured it down his neck, and what did not go down the inside, went<sup>578</sup> down the outside: this is a part of the farce acted out<sup>579</sup> by the grand jury of Daviess county, whilst they stood over us as guards, for ten nights successively. And all this in the presence of the great *Judge Birch*, who had previously said in our hearing that there was no law for the Mormons in the State of Missouri. His brother was there acting as district attorney in that circuit, and if anything, was a greater cannibal<sup>580</sup> than the judge<sup>581</sup>.

After all these ten days of drunkenness, we were informed that we were indicted for [“*treason, murder, arson, larceny, theft and stealing.*”] We asked for a change of venue from that county to Marion county, but<sup>582</sup> they would not grant it; but they gave us a change of venue from Daviess to Boon[e]<sup>583</sup> county; and a mittimus was made out by the pretended<sup>584</sup> Judge Birch, without date, name or place.

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566. MS draft, 24: “<& escaped> in that <distressed>”

567. Book D-1, 1617, Book E-2, 15: “region”

568. MS draft, 24: replaces “this” with “their”

569. MS draft, 24: adds “& great”

570. DHC 3:422: “G— d—, G— d—, G— d—”

571. DHC 3:422: “G— d—”

572. DHC 3:422: “G— d—”

573. DHC 3:422: “G— d—”

574. MS draft, 25: “damned”; DHC 3:422: “G— d— the G— d—”

575. DHC 3:422: replaces “their” with “the”

576. Book D-1, 1617, Book E-2, 15: add “it”

577. MS draft, 25: adds “he”

578. MS draft, 25: “went” overwrites “when”

579. MS draft, 25: adds “under”

580. DHC 3:423: replaces “cannibal” with “ruffian”

581. MS draft, 25: “his brother <the Judge>”

582. DHC 3:423: omits “but” and starts new sentence

583. Book E-2, 16: “Boone”

584. DHC 3:423: omits “the pretended”

They fitted us out with a two-horse wagon, and horses, and <sup>585</sup>four men, besides the sheriff, to be our guard; there were five of us. We started from Gallatin, <sup>586</sup>the sun about two hours high <sup>587</sup>, <sup>588</sup>**and went as far as Diahman that evening and stayed till morning.**

There we bought two horses of <sup>589</sup>the guard, and paid for one of them in our clothing, which we had with us, and for the other we gave our note.

We <sup>590</sup>went down that day as far as Judge Morin's, a distance of some four or five miles. There we stayed until the next morning, when we started on our journey to Boon[e] <sup>591</sup>county, and traveled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company, and while there the sheriff showed us the mittimus, before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon[e] <sup>592</sup>county, and never to show the mittimus; and said he, I shall take a good drink of grog and go to bed; and you may do as you have <sup>593</sup>a mind to.

Three others of the guard drank pretty freely of whisky, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses.

[DN 6 (24 December 1856): 329-30]

Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois; and in the course of nine or ten <sup>594</sup>days arrived safely <sup>595</sup>at Quincy, Adams county, where we found our families in a state of poverty, although in good health; they having been driven out of the State previously, by the murderous militia, under the exterminating order of the executive of Missouri, and now <sup>596</sup>the people of that State, a portion of them, would be glad to make the people of this State <sup>597</sup>believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution, and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule, in the State of Missouri. <sup>598</sup>

But I do know that the Mormon people, *en masse*, were driven out of that State, after being robbed of all they had, and they barely escaped with their lives: as well as <sup>599</sup>my brother Joseph, who barely escaped with his life, his family also was <sup>600</sup>robbed of all they had, and barely escaped with the skin of their teeth, and all this in consequence of the exterminating order of Governor Boggs <sup>601</sup>, the same being confirmed <sup>602</sup>by the Legislature of the State.

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585. MS draft, 25: adds “five”

586. MS draft, 25: adds “at night”

587. MS draft, 25, Book D-1, 1618, Book E-2, 16: add “P.M.”

588. Remainder of paragraph does not appear in DN, but appears in MS draft, 25, Book D-1, 1618, Book E-2, 16, and DHC 3:423.

589. MS draft, 25: “off”

590. MS draft, 26: replaces “We” with “And”

591. Book E-2, 16: “Boone”

592. Book E-2, 16: “Boone”

593. MS draft, 26: “~~we might~~ <you may> do as ~~we had~~ <you have>”

594. MS draft, 26: “~~three~~ <nine> or ~~four~~ <ten>”

595. DHC 3:423: “safe”

596. DHC 3:423: adds “[1843]”

597. DHC 3:423: adds “[Illinois]”

598. MS draft, 26: adds “~~And further the deponent saith not~~”

599. DHC 3:424: “as also”

600. DHC 3:424: “were”

601. MS draft, 27: “~~the~~ Governor <Boggs>”

602. DHC 3:424: replaces “confirmed” with “sanctioned”

And I do know—so does this court, and every <sup>603</sup>rational man who is acquainted with the circumstances, <sup>604</sup>and every man who shall hereafter become acquainted with the particulars thereof<sup>605</sup>, will know, that Governor Boggs, and Generals Clark, Lucas, Wilson and Gill[i]um, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri; and did exile and expel<sup>606</sup>, at the point of the bayonet, <sup>607</sup>some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds<sup>608</sup> of men, women and children in cold blood, and in the most horrid and cruel manner possible, and the whole of it was caused by religious bigotry and persecution, because the Mormons dared to worship Almighty God according to the dictates of their own consciences, and agreeable<sup>609</sup> to His divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach<sup>610</sup> for doctrine the precepts of men—<sup>611</sup>expecting that the Constitution of the United States would have protected them therein.<sup>612</sup>

But notwithstanding the Mormon people had purchased upwards of *two hundred thousand dollars' worth of land*, most of which was entered and paid for at the land office of the United States in the State of Missouri<sup>613</sup>—and<sup>614</sup> although the President of the United States has been made acquainted with these facts, and the particulars of our persecutions and oppressions, by petition to him, and to Congress—yet<sup>615</sup> they have not even<sup>616</sup> attempted to restore the Mormons to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know, most positively and assuredly, that my brother, Joseph Smith, senior, has not been in the State of Missouri since the spring of the year 1839. And further this deponent saith not.

[Signed]<sup>617</sup> HYRUM SMITH.

<sup>618</sup>PARLEY P. PRATT, sworn: Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same, and that Joseph Smith has not been known as Joseph Smith, junior, for the time stated by Hyrum Smith. He was an eye-witness of most of the scenes testified to<sup>619</sup> by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the

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603. MS draft, 27: adds “other”

604. MS draft, 27: adds “~~or shall become acquainted~~”

605. MS draft, 27: “<thereof>”

606. MS draft, 27: “~~drive~~ <exile & expel>”

607. MS draft, 27: adds “~~seve~~[ral?]”

608. DHC 3:424: replaces “three or four hundreds” with “a large number”

609. Book D-1, 1619 (pencil): “agreeably<e>”; MS draft, 27, Book E-2, 17: “agreeably”

610. MS draft, 27: “~~taught~~ <teach>”

611. DHC 3:424: adds “the Saints”

612. MS draft, 27: adds “And I do also know that my brother Joseph has not been in the State of Missouri since the spring of the year 1839 And further this Deponent saith not”

613. MS draft, 28: “<in the State of Missouri>”

614. MS draft, 28: “~~yet~~ <And>”

615. MS draft, 28: “~~yet~~ <but> <yet>”

616. MS draft, 28: “~~as yet~~ <even>”

617. DHC 3:424: adds “[Signed]”

618. Source: MS draft in NCR, Bx 5, fd 15. P. P. Pratt’s 11-page testimony is possibly in handwriting of George Walker, with signature apparently added by WWP.

619. MS draft, 1: “~~described~~ <testified to>”

mob assembled in various places, for the avowed object of killing<sup>620</sup>, driving, robbing, plundering and exterminating the Mormons, and <sup>621</sup>actually committed many murders and other depredations, as related by the preceding witness.

The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men for the avowed purpose of quelling the mob and protecting the Mormons. These being under arms for several weeks, did, in some measure, prevent the mob's proceedings for some time; after <sup>622</sup>which, Judge King withdrew the<sup>623</sup> force, refusing to put the State to further expense, for our protection, without <sup>624</sup>orders from the Governor.

The mobs then again collected in great numbers in Carroll, Daviess, and Caldwell counties, and expressed their determination to drive the Mormons from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others<sup>625</sup> prisoners.

They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses and property.

Those whose lives were spared, precipitately fled to <sup>626</sup>Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering and destitution. Other parties of the mob were plundering <sup>627</sup>and burning houses in Daviess county; and another party of the mob<sup>628</sup> were ravaging the south part of Caldwell county in a similar manner.

The Governor was again and again petitioned for redress and protection but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan and Parks, to call out the militia of Caldwell and Daviess counties, which was mostly composed of Mormons, and to make a general defense.

The presiding Judge of Caldwell county, Elias Higbee, gave orders to the sheriff of said county to call out the militia. They were called out under the command of Colonel Hinkle, who held a commission from the Governor, and was the highest military officer in the county. This force effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble<sup>629</sup> in the public square of said city, <sup>630</sup>in cases of emergency.

These proceedings against the mob being misrepresented by designing men, both to the Governor and other<sup>631</sup> authorities and people of the State, caused great excitement against the Mormons. <sup>632</sup>Many tried to have it understood that the Mormons were in open rebellion, and making war upon the State.

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620. DHC 3:425: moves "killing" to follow "plundering"

621. DHC 3:425: adds "they"

622. MS draft, 1: adds "~~the wither~~[ew]"

623. MS draft, 1: "~~their~~"

624. MS draft, 1: adds "~~the Governors~~"

625. DHC 3:425: "other"

626. MS draft, 1: adds "~~Caldwell~~"

627. MS draft, 1: adds "~~in Da~~[viess]"

628. MS draft, 1: "<of the Mob>"

629. MS draft, 2: "~~parade~~ <assemble>"

630. MS draft, 2: adds "~~when circumstances rendered it necessary~~"

631. MS draft, 2: "~~of~~ <other>"

632. MS draft, 2: adds "& prof"

With these pretenses, <sup>633</sup>Governor Boggs issued the following exterminating order.<sup>634</sup>

“Headquarters of the Militia,  
City of Jefferson, October 27, 1838. }  
**Gen. John B. Clark.** <sup>635</sup>

Sir:—Since the order of the morning to you, directing you to come with four hundred mounted men to be raised within your division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aides, information of the most appalling character, which changes entirely<sup>636</sup> the face of things, and places the Mormons in the attitude of an <sup>637</sup>avowed defiance of the laws, and of having made war upon the people of the State.

Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county<sup>638</sup>, with all possible speed. The Mormons must be treated as enemies, and must be *exterminated, or driven from the State*, if necessary for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wollock<sup>639</sup>, of Marion county, to raise five hundred men, and to march them to the northern part of Daviess county<sup>640</sup>, and there unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of *intercepting the retreat of the Mormons* to the north. They have been directed to communicate with you by express. You can also communicate with them, if you find it necessary.

Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess, in their homes, you will proceed immediately to Richmond, and there operate against the Mormons.

Brigadier General Parks, of Ray, has been ordered to have four hundred of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

**I am very respectfully your ob’t Serv’t,** <sup>641</sup>

(Signed)<sup>642</sup>

L. W. BOGGS,

Governor and<sup>643</sup> Commander-in-Chief.”

<sup>644</sup>In the meantime, Major-General Lucas and Brigadier-General Wilson, both of Jackson county (who had, five years previously, assisted in driving about<sup>645</sup> twelve hundred <sup>646</sup>Mormon citizens from that county, besides burning two hundred and three houses, and assisting<sup>647</sup> in murdering <sup>648</sup>several, and plundering the rest) raised forces to the amount of several thousand men, and appeared before the city of Far West in battle array.

633. MS draft, 2: adds “the”

634. MS draft, 2: omits Boggs’s order with the following note: “(see appeal to american people page 35) <which was inserted here>”. See *AAP*, 35.

635. DHC 3:426: adds name

636. DHC 3:426: “entirely changes”

637. DHC 3:426: adds “open and”

638. DHC 3:426: omits “and endeavor ... county”

639. DHC 3:426: “Willock”

640. DHC 3:426: “[county]”

641. Bolded words appear only in DHC 3:426.

642. DHC 3:426: omits “(Signed)”

643. DHC 3:426: omits “Governor and”

644. Book D-1, 1620: “\Mc/” in pencil at *boln*.

645. MS draft, 2: “<about>”

646. MS draft, 2: adds “inhabitants of”

647. DHC 3:427: “assisted”

648. MS draft, 2: adds “& p[plundering]”

A few of the militia then paraded in front of the city<sup>649</sup>, which caused<sup>650</sup> the cowardly assailants to come to a halt at about a mile distant, in full view of the town.

A messenger arrived from them and demanded three persons before they massacred the rest and laid the town in ashes. The names of the persons demanded were Adam Lightner, John Clemenson and his wife. They gave no information<sup>651</sup> who this army were<sup>652</sup>, nor by what authority they came; neither had we at that time any knowledge of the Governor's order, nor any of these movements, the mail having been designedly stopped by our enemies for three weeks previously. We had supposed on their first appearance that they were friendly troops, sent for our protection; but on receiving this alarming information of their wicked intentions, we were much surprised, and sent a messenger with a white flag to inquire of them who they were, and what they wanted of us, and by whose authority they came.

This flag<sup>653</sup> was fired upon by Captain Bogard, the Methodist priest, who afterwards told me the same with his own mouth. After several attempts, however, we got an interview,<sup>654</sup> by which we learned who they were, and that they pretended to have been sent by the Governor to exterminate our people.<sup>655</sup>

Upon learning this fact no resistance was offered to their will or wishes. They demanded the arms of the militia, and forcibly took them away<sup>656</sup>. They requested that Mr. Joseph Smith and other leaders of the church should come into their camp for consultation, giving them a sacred<sup>657</sup> promise of protection and safe return. Accordingly Messrs. Joseph Smith, Sidney Rigdon, Lyman Wight, George W. Robinson and myself, started in company with Colonel Hinkle to their camp, when we were soon abruptly met by General Lucas with several hundreds<sup>658</sup> of his soldiers, in a hostile manner, who immediately surrounded us, and set up the most hideous yells that might have been supposed to have<sup>659</sup> proceeded from the mouths of demons, and marched us, as prisoners, within their lines.

There we were<sup>660</sup> detained for two days and nights, and had to sleep on the ground in the cold month of November, in the midst of rain and mud—were continually surrounded with a strong guard, whose mouths were filled with cursing and bitterness, blackguardism and blasphemy; who offered us every abuse and insult in their power, both by night and day; and many individuals of the army cocked their rifles and taking deadly<sup>661</sup> aim at our heads swore they would shoot us.

While under these circumstances, our ears were continually shocked with the relation of the horrid deeds they had committed, and<sup>662</sup> which they boasted of. They related the circumstance in detail of having, the previous day, disarmed a certain man in his own house, and took him prisoner, and afterwards *beat out his brains with his own gun!* in presence of their officers. They

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649. MS draft, 3: adds “~~of Far West~~”

650. MS draft, 3: “<caused>”

651. MS draft, 3: “~~authority~~ <information>”

652. Book E-2, 19: “was”

653. MS draft, 3: “~~Messenger~~ <flag>”

654. MS draft, 3: adds “~~with~~”

655. MS draft, 3: adds “~~we <They> offered no resistance to~~”

656. MS draft, 3: “~~they were given up to them~~ <which & forcibly took ~~many~~ them away>”

657. MS draft, 3: “~~and with an assurance of~~ <giving them a sacred>”

658. DHC 3:427: “hundred”

659. MS draft, 4: “~~could not~~ <might> have been [~~expelled?~~] <supposed> ~~had they~~ <to have>”

660. MS draft, 4: “<were>”

661. MS draft, 4: replaces “deadly” with “deliberate”

662. MS draft, 4: adds “~~of~~”



told <sup>663</sup>of other individuals laying here and there in the brush, whom they had shot down without resistance, and who were lying unburied for the hogs to feed upon.

They also named one or two individual females of our society, whom they had forcibly bound, and twenty or thirty of them, one after another, committed rape upon<sup>664</sup>. One of these females was a daughter of a respectable family, with whom I have been long acquainted, and with whom I have since conversed, and learned that it was truly the case. Delicacy at present forbids my mentioning the<sup>665</sup> names. I also heard<sup>666</sup> several of the soldiers acknowledge and boast of having stolen money in one place, clothing and bedding in another, and horses in another, whilst corn, pork, and beef were taken by the whole army to support the<sup>667</sup> men and horses; and in many cases cattle, hogs and sheep were shot down, and only a small portion of them used, <sup>668</sup>the rest left to waste, of these crimes, of which the soldiers boasted, the general officers freely conversed and corroborated the same. And even General Doniphan, who professed to be opposed to such proceedings, acknowledged the truth of them; and gave us several particulars in detail<sup>669</sup>.

I believe the name of the<sup>670</sup> man whose brains they knocked out, was <sup>671</sup>Carey; and<sup>672</sup> another individual <sup>673</sup>had his <sup>674</sup>chest broken open and several hundred dollars in specie taken out, <sup>675</sup>was the same Smith Humphrey whose house the mob burned at De Witt.

After the Mormons were all disarmed, General Lucas gave them<sup>676</sup> a compulsory order for men, women and children<sup>677</sup> to leave the State forthwith, without any exceptions—counting it a mercy to spare their lives on these conditions. Whilst these things were proceeding instead of releasing us from confinement, Hyrum Smith and Amasa Lyman were forcibly added to our number, as prisoners, and under a large military escort, commanded by General Wilson, before mentioned, we<sup>678</sup> were all marched to Jackson county, a distance of between fifty and sixty miles, leaving our families and our friends at their<sup>679</sup> mercy, in a destitute condition, to prepare for a journey of more than two hundred miles, at the approach of winter, without our protection, and every moment exposed to robbery, ravishment, and other insult<sup>680</sup>—their property robbed and their houses and lands<sup>681</sup> already wrested from them.

We were exhibited like a caravan of wild animals on the way, and in the streets of Independence, and were also kept prisoners for a show for several days.

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663. Book E-2, 20: adds erasure

664. DHC 3:428: adds “them”

665. Book E-2, 20 (darker ink): “<the>” (pos. LH)

666. MS draft, 4: “<heard>”

667. MS draft, 5: “~~them~~”

668. Book E-2, 20: adds “and”

669. Book E-2, 20: repeats “in detail”

670. MS draft, 5: “<name of the>”

671. Book D-1, 1622: first name apparently added interlinearly and then erased; Book E-2, 20: leaves space for name

672. DHC 3:428: omits “and” and begins new sentence

673. MS draft, 5: “<who>”

674. DHC 3:428: adds “money”

675. DHC 3:428: adds “He” and begins new sentence

676. DHC 3:428: omits “them”

677. MS draft, 5: “~~compelled them~~ <gave them ... children>”

678. MS draft, 5: inserts “\we/” at *boln*

679. DHC 3:428: replaces “their” with “the mob’s”

680. DHC 3:428: “insults”

681. MS draft, 5: “<& Lands>”



In the meantime,<sup>682</sup> General Clark had been sent by <sup>683</sup>Governor Boggs with an additional<sup>684</sup> force of six thousand men, from the lower country, to join General Lucas in his operations against the Mormons. He soon arrived before Far West with his army, and confirmed all Lucas had done, and highly commended them<sup>685</sup> for their virtue, forbearance<sup>686</sup> and other deeds in bringing *about so peaceable and amicable an adjustment of affairs*. He kept up the same scene of ravage, plunder, ravishment and depredation, for the support and enrichment of his army—even burning the houses and fences<sup>687</sup> for fuel.

He also insisted that every man, woman and child of the Mormon society should leave the State, except such as he detained as prisoners; stating that *the Governor had sent him to exterminate them*, but that *he* would, as a *mercy*, spare their lives, and<sup>688</sup> gave<sup>689</sup> them until the first of April following, to get out of the State.

<sup>690</sup>He also compelled them, at the point of the bayonet, to sign a deed of trust of all their real estate, to defray the expenses of what *he* called “THE MORMON WAR”.

After arranging all these matters to *his* satisfaction, he returned to Richmond, thirty miles distant, taking about sixty heads of families with him, and marching them<sup>691</sup> through a severe snowstorm, on foot, as prisoners, leaving their families in a perishing condition.

Having established his headquarters at Richmond, Ray county, he sent to General Lucas and demanded us to be given up to him. We were accordingly transported some thirty or forty miles, delivered over to him, and put in close confinement in chains, under a strong guard.

At length we obtained an interview with him and inquired why we were detained as prisoners. I said to him, “Sir we have now been prisoners<sup>692</sup> under the most aggravating circumstances for two or three weeks, during which time we have received no information as to why we are prisoners, or for what object, as<sup>693</sup> no writ has been served upon us. We are not detained by the civil law, and as ministers of the Gospel in time of peace, *who never bear arms*, we cannot be considered prisoners of war, especially as there has been no war. And from present appearances, we can hardly be considered prisoners of hope. Why then these bonds?”

Said he, “you were taken to be tried.” “Tried by what authority?” said I. “By Court-Martial,” replied he. “By Court-Martial?” said I. “Yes,” said he. “How,” says<sup>694</sup> I, “can men, who are not military men, but ministers of the gospel, be tried by Court-Martial, in this country where every man has a right to be tried by a jury?” He replied, it was according to the treaty with General Lucas, on the part of the State of Missouri, and Colonel Hinkle,<sup>695</sup> the commanding officer of the fortress of Far West, on the part of the Mormons, and in accordance with the Governor’s order<sup>696</sup>. “And,” said he, “I approve of all that Lucas has done, and am determined to

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682. Book D-1, 1622: adds erasure; MS draft, 5, Book E-2, 20: add “a”

683. MS draft, 5: adds “~~the~~”

684. MS draft, 5: “~~to the~~ <with an additional>”

685. MS draft, 6: “<them>”

686. MS draft, 6: “<forbearance>”

687. MS draft, 6: “\&/ fence\s/ ~~rails~~ &e”

688. MS draft, 6: “<spare their lives &>”

689. MS draft, 6, Book D-1, 1622, Book E-2, 21: “give”

690. MS draft, 6: adds “~~At~~”

691. MS draft, 6: “<them>”

692. Book D-1, 1623: “{\prisoners/}” (prob. RLC)

693. DHC 3:429: replaces “as” with “and”

694. DHC 3:429: “said”

695. MS draft, 7: adds “~~on~~”

696. MS draft, 7: “orders”

see it fulfilled.” Said I, “Colonel Hinkle was but a Colonel of the Caldwell county militia, and commissioned by the Governor, and the Mormons had no fortress; but were, in common with others, citizens of Missouri, and therefore we recognize no authority in Colonel Hinkle, to sell our liberties or make treaties for us.[”]

Several days afterwards, General Clark again entered our prison and said he had concluded to deliver us over to the civil authorities. Accordingly we were soon brought before Austin A. King, Judge of the Fifth <sup>697</sup>circuit, where an examination was commenced, and witnesses sworn, at the point of the bayonet, and threatened on pain of death if they did not swear to that which would suit the court.

During this examination, I heard Judge King ask one of the witnesses, who was a Mormon, if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, [“]why not? [”] The Judge replied, [“]If you once think to plant crops or to occupy your lands any longer than the first <sup>698</sup>of April, the citizens will be upon you; they will kill you every one, men, women and children, and leave you to manure the ground without a burial. They have been mercifully withheld <sup>699</sup>from doing this on the present occasion, but will not be restrained for the future.[”]<sup>700</sup>

On examining a Mormon witness for the purpose of substantiating the charge of treason against Mr. [Joseph] Smith. He questioned him concerning <sup>701</sup>our religious faith:

First. <sup>702</sup>Do the Mormons send missionaries to foreign nations? <sup>703</sup>The witness answered in the affirmative.

Secondly<sup>704</sup>. Do the Mormons believe <sup>705</sup>a certain passage in the Book of Daniel? naming the passage, which reads as follows: <sup>706</sup>“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. 7, 27. On being answered in the affirmative, the Judge ordered the scribe to put it down as a strong point for treason; but this was too much<sup>707</sup> for even a Missouri lawyer to bear; he remonstrated against such a course of procedure, but in vain. Said he, “Judge you had better make the Bible treason.”

After an examination of this kind, for many days, some were set at liberty, others <sup>708</sup>admitted out on<sup>709</sup> bail, and themselves and <sup>710</sup>bail <sup>711</sup>expelled from the State forthwith, with the rest of the Mormon citizens. And Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were committed to the Clay county jail for further trial. Two or three others, and myself,<sup>712</sup> were put into the jail at Ray county, for the same purpose.

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697. DHC 3:430: adds “Judicial”

698. MS draft, 8: adds “~~day~~”

699. MS draft, 8: adds “~~restrain[ed]~~”

700. Book E-2, 21: “<They have been ... future>” (LH)

701. MS draft, 8: adds “~~the~~”

702. MS draft, 8: apparently adds “~~Do yo[u]~~”

703. MS draft, 8: adds “~~secondl[y]~~”

704. DHC 3:430: “2nd”

705. DHC 3:430: adds “in”

706. MS draft, 8: adds “~~“And/ The Kingdom & dominion under the”~~”

707. Book E-2, 22: omits “much”

708. DHC 3:430: adds “[were]”

709. DHC 3:430: replaces “out on” with “to”

710. DHC 3:430: adds “[those who went their]”

711. DHC 3:430: adds “[were]”

712. MS draft, 9: “<myself>”

The Mormon people now began to leave the State<sup>713</sup>, agreeable<sup>714</sup> to the exterminating order of Governor Boggs. Ten or twelve thousand left the State during the winter, and fled to the State of Illinois.

A small number of the widows, and the poor, together with my family and some of the friends of the other prisoners, still lingered in <sup>715</sup>Far West, when a small band of armed men entered the town and committed many depredations and threatened life; and swore <sup>716</sup>if my wife and children, and others whom they named were not out of the State, in so many days, they would kill them; as the time now drew near for the completion of the exterminating order of Governor Boggs.

Accordingly, my wife and children, and others,<sup>717</sup> left the State as best<sup>718</sup> they could; wandered to<sup>719</sup> the State of Illinois, there to get a living among strangers, without a husband, father or protector. Myself and party still remained in prison, after all the other<sup>720</sup> Mormons had left the State; and even Mr. Smith and his party, had escaped <sup>721</sup>**to bring up the rear.**

In June, by change of venue, we were removed from Ray county, to Columbia, Boone county, upwards of one hundred miles towards the State of Illinois; and by our<sup>722</sup> request a special court was called, <sup>723</sup>for final trial; but notwithstanding we were removed<sup>724</sup> more<sup>725</sup> than one hundred miles from the scenes<sup>726</sup> of their<sup>727</sup> depredations, yet such was the fact, that neither our friends or<sup>728</sup> witnesses dared<sup>729</sup> come<sup>730</sup> into that State to attend our trial, as they had been banished from the State by the Governor's order of extermination, executed to the very letter by the principal officers of the State, civil and military.

On these grounds, and having had all these opportunities to know, I testify that neither Mr. Smith, nor any other Mormon, has the least prospect for justice, or to receive a fair and impartial trial in the State of Missouri.

If tried at all, they must be tried by authorities <sup>731</sup>who have trampled all law under their feet, and who have assisted in committing murder, robbery, treason, arson, rape, burglary and felony; and who have made a law of banishment, contrary to the laws of all nations, and executed this barbarous law with the utmost rigor and severity.

Therefore, Mr. Smith, and the Mormons generally, have<sup>732</sup> suffered the end of the<sup>733</sup> law,

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713. MS draft, 9: “~~country~~ <state>”

714. Book D-1, 1624: “agreeabl{e/}”; MS draft, 9, DHC 3:431: “agreeably”

715. MS draft, 9: adds “~~Caldwell County~~”

716. MS draft, 9: “that ~~they we~~”; DHC 3:431: adds “that”

717. MS draft, 9: “<& others>”

718. MS draft, 9: “~~fast as~~ <best>”

719. MS draft, 9: “~~& arrived near~~ <wandered to>”

720. MS draft, 9: “<other>”

721. DHC 3:431: deletes remainder of sentence

722. MS draft, 9: “<our>”

723. MS draft, 9: adds “~~at our request~~”

724. MS draft, 9: “<removed>”

725. Book D-1, 1624 (darker ink): “{more/}” (pos. RLC)

726. MS draft, 9: “scene”

727. DHC 3:431: replaces “their” with “the”

728. DHC 3:431: “nor”

729. DHC 3:431: “dare”

730. MS draft, 9: “<te> come te”

731. MS draft, 10: adds “of”

732. DHC 3:431: “having”

733. DHC 3:431: replaces “the end of the” with “without regard to”

of which they had no choice; and therefore, the State of<sup>734</sup> Missouri has no further claims, whatever, upon any of them.

I furthermore testify that the authorities of other States, who would assist Missouri, to wreak further vengeance upon any individual of the persecuted Mormons, are either ignorantly or willfully aiding and abetting<sup>735</sup> in all these crimes.

<sup>736</sup>Cross-examined: He states that he was very intimate with Mr. Smith all the time he resided in the State of Missouri, and was with him<sup>737</sup> almost daily, and<sup>738</sup> that he knows positively that Mr. Smith held no office, either civil or military, either real or pretended, in that State; and that he never bore arms,<sup>739</sup> or did military duty, not even in self-defense; but that he was a peaceable, law-abiding, and faithful citizen, and a preacher of the gospel, and exhorted all the citizens to be peaceable, long-suffering and slow to act, even in self-defense.

He further stated that there was no fortress in Far West, but a temporary fence, made of rails, house logs, floor planks, wagons, carts, &c., hastily thrown together, after being told by General Lucas that they were to be massacred the following morning, and the town burnt to ashes, without giving any information by what authority. And he further states that he only escaped himself<sup>740</sup> from that State by walking out of the jail when the door was open to put in food, and came out in obedience to the Governor's order of banishment, and to fulfill the same.

PARLEY P. PRATT.

<sup>741</sup>GEORGE W. PITKIN sworn: Says that he concurs with the preceding witnesses, H[yrum]. Smith and P[arley]. P. Pratt,<sup>742</sup> in all the facts with which he is acquainted, that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year, while the county was threatened and infested with mobs, he received an order from Judge Higbee, the presiding Judge of said county, to call out the militia, and he executed the same.

The said order was presented by Joseph Smith, sen., who showed the witness a letter from General Atchison, giving such<sup>743</sup> advice as was necessary<sup>744</sup> for the protection of the citizens of said county; reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith<sup>745</sup> was concerned in organizing or commanding said militia in any capacity whatever.

About this time he received information that about forty or fifty "Yauger Rifles," and a quantity of ammunition were being conveyed through Caldwell to Daviess county, for the use of the mob: upon which he deputized William Allred to go with a company of men and intercept them, if possible; he did so, and brought the said arms and ammunition into Far West, which were afterwards delivered up to the order of Austin A. King, Judge of the fifth circuit in Missouri.

734. DHC 3:431: replaces "of which they ... State of" with "having been expelled from the state"

735. MS draft, 10: adds "~~Missouri~~"

736. MS draft, 10: adds "~~The~~"

737. MS draft, 10: "~~in his company~~ <with him>"

738. MS draft, 10: "<&>"

739. MS draft, 10: adds "~~either~~"

740. MS draft, 11: "<himself>"

741. *Source*: MS draft in NCR, Bx 5, fd 17. G. W. Pitkin's 2-page testimony is possibly in handwriting of George Walker, with signature apparently added by WWP.

742. MS draft, 1: "<H Smith & P. P. Pratt,>"

743. MS draft, 1: "<such>"

744. MS draft, 1: "<as was necessary>"

745. MS draft, 1: adds "~~had any~~"

It was generally understood at that time that said arms had been stolen by Neil Gillum, and his company of volunteers, who had been upon a six months' tour of service in the war between the United States and the Florida Indians; they were supposed to have been taken from the Fort at Tampa Bay, and brought to Richmond, Clay county, and that Captain Pollard, or some other person loaned them to the mob.

He further says that whilst in office as sheriff he was forcibly and illegally compelled by Lieutenant Cook, the son-in-law, or brother-in-law<sup>746</sup> of Bogard<sup>747</sup>, the Methodist priest, to start for Richmond, and when he demanded of him by what authority he acted, he was shown a bow-knife, and a brace of pistols; and when he asked what they wanted of him, he said they would let him know when he got to Richmond. Many of the citizens of Caldwell county were taken in the same manner, without any legal process whatever, and thrust into prison.

GEORGE W. PITKIN.

<sup>748</sup>BRIGHAM YOUNG sworn: Says that, so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that<sup>749</sup> he accompanied Mr. Joseph Smith<sup>750</sup> into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbor to Mr. Smith until he was taken by Governor Boggs' militia,<sup>751</sup> a prisoner of war, as they said, and that he was knowing to his character whilst he was<sup>752</sup> in the State of Missouri; and that he, Mr. Smith,<sup>753</sup> was in no way connected with the militia of that State, neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true republican in every sense of the word.

He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating<sup>754</sup> order of Governor Boggs.

He heard the most of Mr. Smith's public addresses, and never did he hear<sup>755</sup> him give advice or encourage anything contrary to the laws of the State of Missouri; but to the contrary, always instructing the people<sup>756</sup> to be peaceable, quiet, and law-abiding; and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the Mormons, should attend to their business strictly, and not regard reports; and if the mob did come upon them, to<sup>757</sup> contend with them by the strong arm of the law; and if that should fail,<sup>758</sup> our only relief would be self-defense: and be sure and act only upon<sup>759</sup> the defensive. And<sup>760</sup> there were no operations against the mob by<sup>761</sup> the militia of Caldwell county, only by the advice of Generals Atchison, Doniphan, and Parks.

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746. MS draft, 1: "<or Brother in Law>"

747. DHC 3:433: "Bogart"

748. Source: MS draft in NCR, Bx 5, fd 16. B. Young's 4-page testimony is possibly in handwriting of George Walker, with signature apparently added by WWP.

749. MS draft, 1: "<so far as he ... & that>"

750. DHC 3:433: adds "Sen."

751. MS draft, 1: adds "as"

752. DHC 3:433: omits "he was"

753. MS draft, 1: "<(Mr Smith)>"

754. MS draft, 1: adds "facts"

755. MS draft, 1: adds "M[r]"

756. MS draft, 1: "his the Mormon people"

757. MS draft, 1: "<to>"

758. MS draft, 1: "them, and"

759. Book E-2, 24: "\up/on"

760. MS draft, 1: adds "he further says that the Militia of Far West"

761. MS draft, 1: "of <against the Mob by>"

<sup>762</sup>At the time that the army came in sight of Far West, he observed their approach, and thought some of <sup>763</sup>the Militia of the State had come to the <sup>764</sup>relief of the citizens<sup>765</sup>; but to his<sup>766</sup> great surprise, he<sup>767</sup> found that they were come to strengthen the hands of the mobs <sup>768</sup>that were around us<sup>769</sup>, and which immediately joined the army.<sup>770</sup>

A part of these mobs were painted like Indians; and Gillum, their leader, was also painted in a similar manner, and styled himself the “DELAWARE CHIEF”; and afterwards he, and the rest of the mob, claimed and obtained pay<sup>771</sup> as militia <sup>772</sup>from the State, for all the time they were engaged as <sup>773</sup>mob,<sup>774</sup> as will be seen by reference to the acts of the Legislature.

That there<sup>775</sup> were Mormon citizens wounded and murdered<sup>776</sup> by the army under the command of General Lucas, and <sup>777</sup>he verily believes that several women were<sup>778</sup> ravished <sup>779</sup>to death by the soldiery of Lucas and Clark.

He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson, <sup>780</sup>delivered up by Colonel <sup>781</sup>Hinkle to General Lucas, but<sup>782</sup> expected that<sup>783</sup> they would have returned to the city that evening or the next morning,<sup>784</sup> according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so: but they did not return at all.

The next morning, General Lucas<sup>785</sup> demanded and took away<sup>786</sup> the arms of the militia of Caldwell county, (which arms have never been returned)<sup>787</sup> assuring them that they should be protected; but as soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel,<sup>788</sup> and everything<sup>789</sup> of

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762. MS draft, 1: adds “and”

763. MS draft, 1: “<some of>”

764. MS draft, 1: “~~our~~ <the>”

765. MS draft, 1: “<of the citizens>”

766. MS draft, 1: “~~my~~ <his>”

767. MS draft, 1: “~~I~~ <he>”

768. MS draft, 1: adds “by whom”

769. DHC 3:434: omits “us”

770. MS draft, 1: “~~which Mobs joined the army~~ <& which immediately joined the army.>”

771. MS draft, 1: “~~claimed pay~~ <and the ~~other~~ <[illegible]> [illegible] of the Mob claimed & obtained pay>”

772. MS draft, 1: adds “for the”

773. DHC 3:434: adds “a”

774. MS draft, 2: “<for all the time they were engaged as Mob>”, which is moved to end of sentence.

775. MS draft, 2: “<there>”

776. MS draft, 2: “~~killed~~ <murdered & wounded>”

777. MS draft, 2: adds “according to”

778. MS draft, 2: “~~women died in consequence of the brutal treatment they received from the soldiery who~~  
had <women were>”

779. MS draft, 2: adds “~~them~~ unt[er]”

780. MS draft, 2: adds “go”

781. MS draft, 2: adds “Geo”

782. MS draft, 2: “~~and we~~ <but>”

783. MS draft, 2, Book D-1, 1626: omit “that”

784. MS draft, 2: “<or the next morning>”

785. MS draft, 2: “<General Lucas>”

786. MS draft, 2: “~~the arms were~~ demanded and ~~forcibly taken~~ <took away>”

787. MS draft, 2: “~~which~~ <(which arms ... returned)>”

788. MS draft, 2: “~~rifles~~ <money, wearing apparel>”

789. MS draft, 2: replaces “everything” with “every article”

value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of<sup>790</sup> their husbands and friends, under the pretense of hunting for prisoners and arms.

The soldiers shot down our oxen,<sup>791</sup> cows, hogs, and fowls, at our own doors, taking part away, and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.<sup>792</sup>

Here the witness was shown<sup>793</sup> General Clark's speech, which is as follows, viz.<sup>794</sup>:

"Gentlemen:—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families.

Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done.

Another article yet remains for you to comply with,—and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me.

General Lucas (whose military rank is equal with mine) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been *destroyed*, and your houses in *ashes*.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency.

I do not say that you shall go now, but you must not think of staying here another season, or shall act of putting in crops; for the moment you do this, the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now.

You need not expect any mercy, but *extermination*, for I am determined the Governor's order shall be executed.

As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their *fate* is fixed, the DIE is cast, their doom is *sealed*.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that Great Spirit of the unknown God to rest upon

790. MS draft, 2: "~~before~~ <in sight of>"

791. MS draft, 2: "<oxen>"

792. MS draft, 2: "\taking part away/ <& leaving ... They <soldiers> ... corn.>"

793. MS draft, 2: "[~~illegible~~] follows <was shewn>"

794. MS draft, 2: "... Genl Clark's speech page 58 in a pamphlet entitled an appeal to the American people, & after reading it and was asked ..." See AAP, 58.



and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.”

When asked by the Court if it was correct? and after reading it,<sup>795</sup> he <sup>796</sup>replied:—

Yes, as far as it goes—for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies, as prisoners, which was<sup>797</sup> done at the instigation of our open and avowed enemies, such as William [E.]<sup>798</sup> M’Lellan<sup>799</sup> and others, and the treachery of Colonel Hinkle. In addition to the <sup>800</sup>speech referred to, General Clark said that we must not be seen as many as five together. If you are, said he, the citizens will be upon you, and destroy you; but to flee immediately out of the State. There was no alternative for them but to flee; that they need not expect any redress, for there was none for them.

With respect to the treaty, the witness further says, that there never was any treaty proposed or entered into <sup>801</sup>on the part of the Mormons, or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the Mormons, or any one called a Mormon, except by Colonel Hinkle and with respect to the trial of the prisoners at Richmond: I do not consider that tribunal a legal court, but an inquisition—for the following reasons: That Mr. Smith was not allowed any evidence whatever<sup>802</sup> on his part, for<sup>803</sup> the conduct of the court, as well as <sup>804</sup>the judge’s own words affirmed,<sup>805</sup> that there was no law for Mormons in the State of Missouri; <sup>806</sup>he also knew<sup>807</sup> that when Mr. Smith left the State of Missouri, he did not flee from justice,<sup>808</sup> for the plain reason that the officers and the people <sup>809</sup>manifested by their works and their words, that there was *no law nor justice*<sup>810</sup> for the people called Mormons. And further he knows that Mr. Smith has ever<sup>811</sup> been a strong advocate for the laws and constitutions of his country—and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever, to prove

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795. MS draft, 2: “<and after reading it>”

796. DHC 3:436: adds “[Brigham Young]”

797. MS draft, 2: “<which was>”

798. MS draft, 2: “\E/”

799. Book E-2, 26: “McClellen”; DHC 3:436: “M’Lellan”

800. MS draft, 2: adds “~~above~~ [c]”

801. MS draft, [3]: adds “~~by or~~”

802. MS draft, [3]: “<whatever>”

803. MS draft, [3]: “~~and~~ <for>”

804. MS draft, [3]: adds “~~his words affirmed~~”

805. MS draft, [3]: “~~Judge upon that occasion would have disgraced the spanish inquisition for he positively declared~~ <words affirmed>”

806. MS draft, [3], Book D-1, 1628, Book E-2, 26: add “And”

807. MS draft, [3]: “~~I do know~~ <he also knew>”

808. MS draft, [3]: adds “I”

809. MS draft, [3]: adds “~~shewed did~~”

810. MS draft, [3]: “<nor justice>”

811. MS draft, [3]: “<ever>”

him a fugitive from justice; or that he has been<sup>812</sup> guilty of “murder, treason, arson, larceny, theft, and stealing,” the crimes he was charged with by General Clark, when he delivered him over to the civil authorities: and<sup>813</sup> he supposes that the learned general did not know but <sup>814</sup>there was a difference between “larceny, theft and stealing”.

The witness also says that they compelled the brethren to sign away their property by executing a Deed of Trust, at the point of the bayonet, and that Judge Cameron stood and saw the Mormons sign away their property, and then he and others would run and kick up their heels, and said they were glad of it, and “we have nothing to trouble us now”. This Judge also said, “God damn<sup>815</sup> them, see how well they feel now.” General Clark also said he had authority to make what treaties he pleased; and the Governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri; and he never knew a Latter Day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Daviess counties, they could not find one record of <sup>816</sup>crime against a Latter Day Saint, or even in Jackson county, so far as witness knew.

BRIGHAM YOUNG.

<sup>817</sup>LYMAN WIGHT sworn: Saith that he has been acquainted with Joseph Smith, senior for the last twelve years, and <sup>818</sup>that he removed to the State of Missouri in the year 1831 when the Church of Jesus Christ of Latter Day Saints was organized, agreeably<sup>819</sup> to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon, and Revelations which were given through<sup>820</sup> said Joseph Smith, senior.<sup>821</sup> After nearly two years of peace<sup>822</sup> had elapsed, a strong prejudice among the various sects arose declaring that Joseph Smith was a false prophet, and ought to die: and I heard hundreds say they had never known<sup>823</sup> the man, but if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that if they did not renounce it, they would exterminate or drive

812. MS draft, [3]: “<been>”

813. MS draft, [3]: “<the crimes he was ... authorities and> as”

814. DHC 3:436: adds “that”

815. DHC 3:437: “G— d—”

816. Book E-2, 27: adds erasure

817. *Source*: MS draft in NCR, Bx 5, fd 18. Lyman Wight’s 32-page testimony is in an unidentified scribe’s handwriting, with signature apparently added by WWP. The most formal of these testimonies, LW’s statement was written in third-person, with frequent references to “the deponent,” which a different hand systematically changed to first person prior to publication in *T&S* 4 (15 July 1843): 263–69. Most of these changes have not been documented in footnotes. Draft ends abruptly, suggesting concluding page is missing. MS draft, 1, includes following canceled introduction:

State of Illinois city of Nauvoo }  
Hancock county July 1st 1843 }

This day came Lyman Wight before the Municipal <court> and after being duly sworn in behalf of Jos. smith sen. in a suit brought against s[ai]d Smith by the state of Missouri for having fled from Justice of the said state for crimes of Treason, Murder Arson Burglary &c <Said to have been committed in the year 1838> Deposeth and saith that he \Lyman Wight sworn, saith that he/ ...

Last insertion in different hand and ink.

818. MS draft, 1: adds “deponent further saith”

819. DHC 3:437: “agreeable”

820. MS draft, 1 (different ink): “~~of~~ <which were given through>” (US)

821. MS draft, 1 (different ink): “\Senr./” (US)

822. MS draft, 1: “<of peace>”

823. MS draft, 1 (different ink): “<had> never ~~had heard~~ <known>” (US)

them from the country<sup>824</sup> in which they lived. On inquiring of them if they had any prejudice against us, they said “No, but Joe Smith ought to die, and if he ever<sup>825</sup> comes to this country<sup>826</sup>, we will kill him. God damn<sup>827</sup> him.”

Matters went on thus until some time in the summer of 1833, when mobs assembled in considerable bodies, frequently visiting private houses, threatening them<sup>828</sup> with death and destruction instantly, if they did not renounce Joe Smith as a prophet, and the Book of Mormon<sup>829</sup>. Sometime towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their<sup>830</sup> priests, by uniting<sup>831</sup> in their prejudices against Joseph Smith, senior,<sup>832</sup> as I believe, gangs of from<sup>833</sup> thirty to sixty, visited<sup>834</sup> the house of George Bebee, called<sup>835</sup> him out of his house at the hour of midnight, with many guns and pistols pointed<sup>836</sup> at his breast, beat<sup>837</sup> him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the church in Jackson county. These scenes of mobocracy continued to exist with unabated fury.

Mobs went from house to house<sup>838</sup>, thrusting poles and rails in at the windows and doors of the houses of the Saints<sup>839</sup>, tearing down a number of houses, turning hogs,<sup>840</sup> horses, &c.<sup>841</sup>, into corn fields,<sup>842</sup> burning fences, &c.<sup>843</sup> Some time in the month of October they broke into the store of A.<sup>844</sup> S. Gilbert & Co., and I<sup>845</sup> marched up with thirty or forty men to witness the scene, and found a man by the name of McCarty<sup>846</sup>, brickbatting the store door with all fury, the silks, calicos, and other fine goods, entwined about his feet, reaching within the door of the store-house. McCarty<sup>847</sup> was arrested and taken before squire Weston; and although seven persons testified against him, he was acquitted without delay.<sup>848</sup> The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar, were found guilty<sup>849</sup>, and committed to jail.

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824. Book D-1, 1629: “count{f}y”; MS draft, 2, DHC 3:437: “county”

825. Book E-2, 27: “if \he/ ever” (LH); DHC 3:437: “ever he”

826. DHC 3:437: “county”

827. DHC 3:437: “G— d—”

828. DHC 3:437: replaces “them” with “the inmates”

829. MS draft, 2: “<Mormon> as a Fable”

830. MS draft, 2: “<on account of their of>”

831. MS draft, 2: replaces “uniting” with “mating”

832. MS draft, 2 (different ink): “<Senr>” (US)

833. DHC 3:437: replaces “from” with “them”

834. Book D-1, 1629 (darker ink): “visi{\ted/}”

835. MS draft, 2: “calling”; Book D-1, 1629: “call{\ed/}”

836. MS draft, 2: replaces “pointed” with “presented”

837. MS draft, 2: “beating”; Book D-1, 1629: “beat{ing}”

838. MS draft, 2: “<To house>”

839. Book E-2, 28 (darker ink): “<of the Saints>” (LH)

840. DHC 3:438: adds “and”

841. DHC 3:438: omits “&c.”

842. DHC 3:438: adds “and”

843. DHC 3:438: omits “&c.”

844. MS draft, 3: omits “A.”

845. MS draft, 3 (different ink): “The deponent further saith he \I/” (US)

846. DHC 3:438: “McCarty”

847. DHC 3:438: “McCarty”

848. In MS draft, 3, preceding sentence reads: “by 7 Testimonies and Then acquitted without delay”.

849. MS draft, 3: adds “of false impris=onment That he <I>”

This so exasperated my feelings that I<sup>850</sup> went with two hundred men to inquire into the affair, when I was promptly met by the Colonel of the Militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith, a man with whom they were not acquainted. I here agreed that the church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant-Governor Boggs, [Samuel C.] Owen, and others. This treaty entered into, we returned home<sup>851</sup>, resting assured on their honor, that we would not be farther molested. But <sup>852</sup>this solemn contract was violated in every sense of the word.

The arms of the mob were never taken away, and <sup>853</sup>the majority of the militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene men were chased from their houses and homes without any preparations<sup>854</sup> for themselves or families<sup>855</sup>. I<sup>856</sup> was chased by one of these gangs across an open prairie five miles without being overtaken, and<sup>857</sup> lay three weeks in the woods, and was three days and three nights without <sup>858</sup>food.

In the meantime, my<sup>859</sup> wife and three small children, in a skiff passed down Big Blue river a distance of fourteen miles and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends, and made a tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home<sup>860</sup>. <sup>861</sup>Having found my family in this situation, and making some inquiry, I was informed I had been hunted throughout<sup>862</sup> Jackson, Lafayette, and Clay counties, and also the Indian territory. Having made the inquiry of my family, why it was they had so much against me, the answer<sup>863</sup> was, "He believes in Joe Smith and the Book of Mormon, God damn<sup>864</sup> him, and we believe Joe Smith to be a damned<sup>865</sup> rascal!"

#### [DN 6 (31 December 1856): 337-38]

Here, on the banks of the Missouri river were eight families, exiled from plenteous homes without one particle of provisions, or any other<sup>866</sup> means under the heavens to get any only by hunting in the forest.

I here built a camp twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th of December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable.

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850. MS draft, 3 (different ink): "exasperated ~~The~~ \my/ feelings of ~~deponent~~" (US)

851. MS draft, 4 (different ink): "~~to our~~ homes" (US)

852. MS draft, 4: adds "~~the deponent further saith that~~"

853. MS draft, 4: adds "~~the deponent saith that~~"

854. MS draft, 4, DHC 3:438: "preparation"

855. MS draft, 4 (different ink): "themselves<ves> or famil\ies/ ["ies" *w.o.* "y"]" (US)

856. MS draft, 4 (different ink): "~~Deponent himself~~ \I/" (US)

857. MS draft, 4 (different ink): "\&/" (US)

858. MS draft, 4: adds "eating"

859. MS draft, 4 (different ink): "<time> ~~his~~ <my>" (US)

860. MS draft, 4: "<of my expulsion from home>"

861. MS draft, 5 (different ink): adds "~~I was hid~~"

862. Book D-1, 1630: "through\out/"

863. MS draft, 5: "~~Then they~~ answered"

864. DHC 3:439: "G— d—"

865. DHC 3:439: replaces "damned" with a dash

866. MS draft, 5 (different ink): "<other>" (US)

In this doleful condition I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and traveled one thousand and three hundred miles through the interior of the United States<sup>867</sup>, and<sup>868</sup> was frequently answered, “That such conduct was not justifiable in a republican government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge<sup>869</sup> a man, but in some circumstances, the voice of the people ought to rule.”

The most of these expressions were from professors of religion; and<sup>870</sup> in the <sup>871</sup>aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of November, the ground thinly crusted with sleet, and I could easily follow on their trail by the *blood that flowed from their lacerated feet!!* on the stubble of the burnt prairie.

This company, not knowing the situation of the country, nor<sup>872</sup> the extent of Jackson county, built quite a number of cabins, that proved to be in the borders of Jackson county. The mob, infuriated at this, rushed on them in the month of January 1834, burned these scanty cabins, and scattered the inhabitants to the four winds, from which cause many were taken suddenly ill, and of this illness died. In the meantime, they burned two hundred and three houses and one grist mill, these being the only residences of the saints in Jackson county<sup>873</sup>.

The most part of one thousand and two hundred saints, who resided in Jackson county, made their escape to Clay county. I would here remark that among one of the companies that went to Clay county, was a woman named Sarah Ann Higbee who had been sick of chills and fever for many months; and another of the name of Keziah Higbee, who was under the most delicate circumstances, lay on the bank<sup>874</sup> of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and <sup>875</sup>streams of the smallest size<sup>876</sup> were magnified into rivers. The former was carried across the river, apparently a lifeless corpse. The latter was delivered of a fine son, on the bank<sup>877</sup>, within twenty minutes after being carried across the river, under the open canopy of heaven<sup>878</sup>, and from which cause, I have<sup>879</sup> every reason to believe she died a premature death.

The only consolation they received from the mob<sup>880</sup>, under these circumstances, was “God damn<sup>881</sup> you, do you believe in Joe Smith<sup>882</sup> now?”<sup>883</sup> During this whole time, the<sup>884</sup> said Joseph Smith, senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and

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867. MS draft, 6: “<and traveled 1300 miles ... US.>”

868. MS draft, 6 (different ink): “&” overwrites “he” (US)

869. DHC 3:439: “prejudice”

870. MS draft, 6 (different ink): “~~Deponent further saith that~~ \&/” (US)

871. MS draft, 6: adds “above”

872. DHC 3:439: replaces “nor” with “or”

873. MS draft, 7 (different ink): “<in Jackson County>” (US)

874. DHC 3:439: “banks”

875. MS draft, 7: possibly adds “swelled”

876. MS draft, 7: replaces “size” with “minutias”; Book D-1, 1631: “{\size/}” (RLC)

877. DHC 3:440: “banks”

878. MS draft, 8 (different ink): “<of heaven>” (US)

879. MS draft, 8 (different ink): “~~he~~ \I/ ha\ve/ [“ve” w.o. “s”]” (US)

880. MS draft, 8: “<From the mob>”

881. DHC 3:440: “G— d—”

882. MS draft, 8: “~~the~~ [truth?] <Joe Smith>”

883. MS draft, 8: adds “~~The deponent saith that~~”

884. MS draft, 8 (different ink): inserts “\the/” at *coln* (US)

belief, a distance of eleven hundred miles from Jackson county,<sup>885</sup> and I think that the Church in Missouri<sup>886</sup> had but little correspondence with him during that time.

<sup>887</sup>We now mostly<sup>888</sup> found ourselves in Clay county—some in Negro cabins—some in gentlemen's kitchens—some in old cabins that had been out of use for years—and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy<sup>889</sup> winter.

Thus like men of servitude we went to work to obtain a scanty living among the inhabitants of Clay county. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay county. A great<sup>890</sup> degree of friendship prevailed between the Saints and this<sup>891</sup> people, under these circumstances, for the space of two years; when the Saints commenced purchasing some small possessions for themselves<sup>892</sup>; this, together with the immigration created a jealousy on the part of the old citizens—that we were to be<sup>893</sup> their servants no longer.

This raised an apparent indignation and the first thing expressed in this excitement was: “you believe too much in Joe Smith,” consequently they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets.

<sup>894</sup>This so exasperated the Saints that they mutually agreed with the citizens of Clay county that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than forty or fifty inhabitants in this new county, they<sup>895</sup> frankly sold out their possessions to the Saints, who<sup>896</sup> immediately set in to enter the entire county from the general government.

The county having been settled,<sup>897</sup> the Governor issued an order for the organization of the county, and of<sup>898</sup> a regiment of militia, and an election being called for a Colonel of said regiment—I was elected unanimously, receiving 236 votes, in August 1837. <sup>899</sup>Then organized with subaltern officers according to the statutes of the State, and received legal and lawful commissions<sup>900</sup> from Governor Boggs for the same.

I think, some time in the latter part of the winter said Joseph Smith moved to<sup>901</sup> the district of country the Saints had purchased, and he<sup>902</sup> settled down like other citizens of a new county, and <sup>903</sup>was appointed the first Elder in the Church of Jesus Christ of Latter Day Saints,

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885. MS draft, 8: adds “~~Missouri~~”

886. MS draft, 8: replaces “in Missouri” with “\these/ ~~Jackson County~~”; “these” *w.o.* “in” in different hand and ink.

887. MS draft, 8: adds “~~The Deponent further saith~~”

888. DHC 3:440: moves “mostly” to follow “ourselves”

889. MS draft, 8: “and <cold & stormy>”

890. MS draft, 9: “~~some~~ <a great>”

891. DHC 3:440: replaces “this” with “the”

892. MS draft, 9: “~~our~~<them>selves”

893. MS draft, 9: “<~~be no longer~~> <be>”; second insertion in different hand and ink.

894. MS draft, 9: adds “~~The deponent further saith~~”

895. MS draft, 9: replaces “they” with “who”

896. MS draft, 10 (different ink): “<who>” (US)

897. MS draft, 10: adds “~~the deponent saith that~~”

898. MS draft, 10: replaces “and of” with “into”

899. DHC 3:440: adds “we”

900. MS draft, 10: “commission”

901. MS draft, 10 (different ink): “<to>” (US)

902. MS draft, 10 (different ink): “& not far from this time it was set into a county and it was called Caldwell  
 \&/ ~~saith~~ Joseph Smith <he>” (US)

903. MS draft, 10 (different ink): adds “<he>” (US)



holding no office in the county, either civil or military. I declare that I<sup>904</sup> never knew said Joseph Smith to dictate by his influence or otherwise any of the officers either civil or military, he himself being exempt from military duty from the amputation, from his leg, of<sup>905</sup> a part of the<sup>906</sup> bone, on account of a fever sore.

I removed from Caldwell to Daviess county, purchased a pre-emption right<sup>907</sup>, for which I gave seven hundred and fifty dollars, gained another by the side thereof, put in a large crop and became acquainted with the citizens of Daviess, who appeared very friendly.

In the month of June or July there was a town laid off, partly on my pre-emption, and partly on lands belonging to government, the immigration commenced flowing to this newly laid off<sup>908</sup> town very rapidly. This excited a prejudice in the minds of some of the old<sup>909</sup> citizens who were an ignorant set, and<sup>910</sup> not very far advanced before the aborigines of the country in civilization or cultivated minds, fearing lest<sup>911</sup> this rapid tide of immigration should deprive them of office, of which they were dear lovers. This was more plainly exhibited at the August election in the year 1838. The old settlers then swore that not one Mormon should vote at that election; accordingly they commenced operations by fist and skull, this terminated in the loss of some teeth, some flesh<sup>912</sup>, and some blood. The combat being very strongly contested on both sides—many Mormons were deprived of their votes; and I<sup>913</sup> was followed to the polls by three ruffians<sup>914</sup> with stones in their hands, swearing they would kill me if I<sup>915</sup> voted.

A false rumor was immediately sent to Far West, such as<sup>916</sup> two or three Mormons were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house—said Joseph Smith came with them—he inquired of me concerning the difficulty—the answer was political difficulties—he then asked if there was anything serious—the answer was, no, I think not—we then all mounted our horses and rode up<sup>917</sup> on to<sup>918</sup> the prairie a short distance from my house to a cool spring near the house of Esq[ui]re. Black, where the greater number stopped for refreshment<sup>919</sup>, whilst a few waited on Esq[ui]re. Black—he was interrogated<sup>920</sup> to know whether he justified the course of conduct at the late election or not—he said he did not, and was willing to give his protest in writing, which he did, and also desired that there should be a public meeting called, which I think was done on the next day.

Said Joseph Smith was not addressed on the subject, but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would<sup>921</sup> live in peace,

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904. MS draft, 11 (different ink): "~~Deponent here~~ <& I> declares that \I/ [“I” w.o. “he”]” (US)

905. MS draft, 11: "~~the bow of his leg~~ <his leg> <of>"; second insertion in different hand and ink.

906. DHC 3:441: replaces “the” with “a”

907. MS draft, 11: “<a preemption right>”

908. MS draft, 11: “<off>”

909. MS draft, 11 (different ink): “<old>” (US)

910. MS draft, 11 (different ink): “<&>” (US)

911. DHC 3:441: “They feared that”

912. MS draft, 12: “~~blood~~ <flesh>”

913. MS draft, 12 (different ink): “~~Deponent~~ <& I>” (US)

914. MS draft, 12: adds “~~to the polls~~”

915. MS draft, 12 (different ink): “~~him~~ <me> if \I/ [“I” w.o. “he”]” (US)

916. DHC 3:441: adds “that”

917. DHC 3:441: omits “up”

918. MS draft, 12, Book D-1, 1632, Book E-2, 31: “into”

919. DHC 3:441: “refreshments”

920. MS draft, 13: adds “~~by one Sampson Avard~~”

921. MS draft, 13: “~~they~~ <\we/ would>”; “we” in different hand and ink.



enjoying those blessings fought for<sup>922</sup> by our forefathers, but while some of their leading men were entering into this contract, others were raising mobs, and in a short time the mob increased to two hundred and five<sup>923</sup> rank and file, and they encamped within six miles of Adam-ondi-Ahman<sup>924</sup>.

In the meantime, Joseph Smith and those who came with him from Far West returned to their homes in peace, suspecting nothing—but I<sup>925</sup> seeing the rage of the mob and their full determination to drive the Church from Daviess county, sent to General Atchison (Major-General of the Division in which we lived,) he immediately sent Brigadier-General Doniphan<sup>926</sup>, with between two and three hundred men. General Doniphan moved his troops near the mob force, and came up and conversed with me<sup>927</sup> on the subject—after conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing<sup>928</sup>, and the mob were determined to fall on the Saints in Adam-ondi-Ahman<sup>929</sup>. I<sup>930</sup> having a Colonel's commission under Doniphan, was commanded<sup>931</sup> to call out my troops forthwith, and to use Doniphan's own language, "kill every God damned<sup>932</sup> mobocrat you can find in the county<sup>933</sup>, or make them prisoners, and if they come upon you give them hell"—he then returned to his troops and gave them an address, stating the interview he had with me, and he also said to the mob, that if they were so disposed they could go on with their measures—that he considered that Col[onel]. Wight with the militia under his command all sufficient to quell every God damned<sup>934</sup> mobocrat in the county, and if they did not feel disposed so to do, to go home or God damn<sup>935</sup> them he would kill every one of them. The mob then dispersed.

During these movements, neither<sup>936</sup> Joseph Smith nor any of those of Far West were<sup>937</sup> at Adam-ondi-Ahman<sup>938</sup>, only those who were settlers and legal citizens of the place.

The mob again assembled and went to De Witt, Carroll county, there being a small branch of the Church at that place, but of the transactions at this place I have<sup>939</sup> no personal knowledge. They succeeded in driving the Church twice from that place, some to the east and some to the west, &c.<sup>940</sup> This increased their ardor, and with redoubled forces<sup>941</sup> from several counties of the State, they returned<sup>942</sup> to Daviess county to renew the attack, many wanton<sup>943</sup> attacks and

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922. MS draft, 13: "<for>"

923. MS draft, 13: "203"

924. MS draft, 13: "\On/DiAman"

925. MS draft, 13 (different ink): "~~Deponent~~ <but I>" (US)

926. MS draft, 13: "Donophon" throughout

927. MS draft, 14: "~~me~~ <~~Deponent~~> <me>"; second insertion in different hand and ink.

928. DHC 3:442: "mutinying"

929. MS draft, 14: "On DiAman"

930. MS draft, 14 (different ink): "{W} The ~~deponent~~ <I>" (US); DHC 3:442: moves "I" to follow "under Doniphan"

931. MS draft, 14 (different ink): "com=mand<ed>" (US)

932. DHC 3:442: "G— d—"

933. MS draft, 14: "<you can find in the County>"

934. Book D-1, 1633: "G—d d—n"; DHC 3:442: "G— d—"

935. Book D-1, 1633: "G—d d—n"; DHC 3:442: "G— d—"

936. MS draft, 14: omits "neither"

937. MS draft, 14 (different ink): "~~or any other place~~ were <not>" (US)

938. MS draft, 14 (different ink): "\On/ DiAmman" (US)

939. MS draft, 15 (different ink): "~~Deponent~~ <I> ha've/ [\"ve\" w.o. \"s\"]" (US)

940. DHC 3:442: omits "&c."

941. MS draft, 15 (different ink): "a redoubled <forces>" (US)

942. MS draft, 15: "{\retu/}ned"

943. MS draft, 15: "unwanton"; Book D-1, 1633: "{un}wanton"

violations of the rights of citizens took place at this time from the hands of this hellish band.

I<sup>944</sup>, believing forbearance no longer to be a virtue, again sent to the Major General for military aid, who ordered out Brigadier-General Parks. Parks came part of the way, but fearing his men would mutinize<sup>945</sup> and join the mob, he came on ahead<sup>946</sup> and conversed with me a considerable time.

The night previous to his arrival the wife of Don Carlos Smith was driven from her house by this ruthless mob, and<sup>947</sup> came into Adam-ondi-Ahman, a distance of three miles, carrying two children on her hips, one of which was then rising<sup>948</sup> of two years old, the other six or eight months old, the snow being over shoemouth deep, and she having to wade Grand river which was at this time waist deep, and the mob burnt the house and everything they had in it—and<sup>949</sup> General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought<sup>950</sup> it imprudent to call upon the militia under my command in consequence of popular opinion, but he now considered it no more than justice that I should<sup>951</sup> have command of my own troops, and said to me,<sup>952</sup> “I therefore command you forthwith to raise your companies immediately, and take such course as you may deem best in order to disperse the mob from this county.”

I then<sup>953</sup> called out sixty men, and placed them under the command of Captain David W. Patten, and I also<sup>954</sup> took about the same number. Capt[ain]. Patten was ordered to Gallatin, where a<sup>955</sup> party of the mob were located, and I<sup>956</sup> to Millport, where another party was located. I and<sup>957</sup> Captain Patten formed the troops under our<sup>958</sup> command, and General Parks addressed them as follows:—

“Gentlemen, I deplore your situation, I regret that transactions of this nature should have transpired in our once happy State—your condition is certainly not an enviable one—surrounded by mobs on<sup>959</sup> one side, and popular opinion and prejudice against you<sup>960</sup> on the other; gladly would I fly to your relief with my troops, but I fear it would be worse for you—most of them have relations living in this county, and will not fight against them.

One of my principal captains, namely Samuel Bogard<sup>961</sup>, and his men have already mutinized<sup>962</sup>, and have refused to obey my command.

I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have

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944. MS draft, 15 (different ink): “~~Deponent~~ <I>” (US); DHC 3:442: moves “I” to follow “virtue”

945. DHC 3:442: “mutiny”

946. Book E-2, 32 (pencil): “\a/head”

947. MS draft, 15 (different ink): “\&/” (US)

948. MS draft, 15: “the rise”

949. DHC 3:443: omits “and”

950. MS draft, 16 (different ink): “<thought>” (US)

951. MS draft, 16 (different ink): “~~Deponent~~ <I should>” (US)

952. MS draft, 16 (different ink): “<said to me,>” (US)

953. MS draft, 16 (different ink): “~~Deponent~~ <I then>” (US)

954. MS draft, 16 (different ink): “~~Deponent~~ <& <I> also>” (US)

955. Book D-1, 1633 (darker ink): “{\a/}”

956. MS draft, 16 (different ink): “~~Deponent~~ <& I>” (US); DHC 3:443: adds “went”

957. DHC 3:443: “Patten and I”

958. MS draft, 16 (different ink): “our” overwrites “their” (US)

959. MS draft, 16 (different ink): “<on>” (US)

960. DHC 3:443: omits “against you”

961. DHC 3:443: “Bogart”

962. DHC 3:443: “mutinied”

commanded to disperse all mobs found in Daviess county, or to make them prisoners and bring them before the civil authorities forthwith.

I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Daviess.

I deeply regret, gentlemen, (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed.

In conclusion, gentlemen, be vigilant, and persevere, and allay every excitement of mobocracy. I have visited your place frequently—find you to be an industrious and thriving people, willing to abide the laws of the land. And I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops, and put Captain Bogard<sup>963</sup> under <sup>964</sup>arrest—leave the sole charge with Colonel Wight, who<sup>965</sup> I deem sufficiently qualified to perform according to law in all military operations necessary.”<sup>966</sup>

Captain Patten then went to Gallatin. When coming in sight of Gallatin, he discovered about 100 of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner. At the sight of Captain Patten and company, the mob took fright; and such was their hurry to get away, some cut their bridle reins, and some pulled the bridles from their horses’ heads<sup>967</sup>, and went off with all speed<sup>968</sup>.

I went to Millport, and on my way discovered the inhabitants had become enraged at the orders of Generals Doniphan and Parks, and that they had sworn vengeance<sup>969</sup>, not only against<sup>970</sup> the church, but also against<sup>971</sup> the two generals, together with General Atchison, and to carry out their plans; they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were ingeniously carried out.

Firstly, by loading their families and goods in covered wagons, setting fire to their houses, moving into the midst of the mob, and crying out, “the Mormons have driven us and burnt our houses.” In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt.

Runners were immediately sent to the Governor, with the news that the Mormons were killing and burning everything before them, and that great fears were entertained that they would reach Jefferson city before the runners could bring the news.

This was not known by the Church of Latter Day Saints, until 2,200 of the militia had arrived within half a mile of Far West, and they then supposed the militia <sup>972</sup>to be a mob.

I<sup>973</sup> was sent for from Adam-on-di-Ahman<sup>974</sup> to Far West; reached there the sun<sup>975</sup> about

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963. MS draft, 18, DHC 3:444: “Bogart”

964. Book D-1, 1634: adds erasure

965. DHC 3:444: “whom”

966. MS draft, 18 (different ink): “~~discipline~~ <operations necessary>” (US)

967. Book E-2, 33: “<heads>” (LH)

968. MS draft, 18: adds “nothing to present the speed of their horses”

969. MS draft, 18: adds “~~against~~”

970. MS draft, 19 (different ink): inserts “\ag[ain]st/” at *boln* (US)

971. MS draft, 19: “<against>”

972. MS draft, 19: adds “~~supposed~~”

973. MS draft, 19 (different ink): “~~Deponent~~ <I>” (US)

974. MS draft, 19: “from On Di Awman”

975. MS draft, 19 (different ink): “<the Sun>” (US)

one hour high in the morning of the 29th of October, 1838, called upon Joseph Smith, inquired the cause of the great uproar; he declared he did not know, but feared the mob had increased their numbers, and was endeavoring to destroy us.

I inquired of him if he had had any conversation with any one concerning the matter; he said he had not, as he was only a private citizen of the county; that he did not interfere with any such matters.

<sup>976</sup>He told me there had been an order either<sup>977</sup> from General Atchison, or Doniphan<sup>978</sup> to the sheriff to call out the militia, in order to quell the riots, and to go to him, he could give me any information on this subject; on inquiring for the sheriff<sup>979</sup>, I found him not. <sup>980</sup>That between 3 and 4 o'clock<sup>981</sup>, p.m., George M. Hinkle, colonel of the militia in that place, called on me in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same. He said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P[arley]. P. Pratt, and<sup>982</sup> George, W.<sup>983</sup> Robinson.<sup>984</sup>

Joseph Smith first inquired why they should desire to see him, as he held no office, either civil or military. I next inquired why it was<sup>985</sup> they should desire to see a man out of his own county.

Colonel Hinkle here observed there<sup>986</sup> is no time for controversy; if you are<sup>987</sup> not into the camp immediately, they are<sup>988</sup> determined to come upon Far West before the setting of the sun, and said<sup>989</sup> they did not consider us<sup>990</sup> as military leaders, but <sup>991</sup>religious leaders. He said that if the aforesaid persons went into the camp, they would be liberated that night or very early next morning, that there should be no harm done.

We<sup>992</sup> consulted together and agreed to go down; on going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us, and not have us go in so large a crowd of soldiers; accordingly the generals moved onwards, followed by fifty artillerymen with a four-pounder. The whole 2,200 moved in steady pace on the right and left, keeping about even with the former.

General Lucas approached the aforesaid designated persons with a vile, base and treacherous look in his countenance. I shook hands with him and saluted him thus: "we understand, General, you wish to confer with us a few moments; will not tomorrow morning do as well."

At this moment George M. Hinkle spake and said, "here, General, are the prisoners I agreed to deliver to you." General Lucas then brandished his sword with a most hideous look, and said, "you are my prisoners, and there is no time for talking at the present, you will march into the camp."

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976. MS draft, 20 (different ink): "~~Deponent~~ <I> think" (US)

977. MS draft, 20: omits "either"

978. MS draft, 20: adds "one"

979. MS draft, 20: replaces "the sheriff" with "him"

980. MS draft, 20: adds "~~Deponent states~~"

981. DHC 3:444: omits "o'clock"

982. MS draft, 20 (different ink): "<&>" (US)

983. MS draft, 20: "<W.>"

984. MS draft, 20: "& ~~Amasa Lyman~~"

985. MS draft, 20 (different ink): "<was>" (US)

986. Book E-2, 34: "th{ere/}"

987. MS draft, 21 (different ink): "they <you> \are/ ["are" w.o. "dare"]" (US)

988. MS draft, 21 (different ink): "was <are>" (US)

989. MS draft, 21 (different ink): "<& said>" (US)

990. MS draft, 21 (different ink): "them <us>" (US)

991. Book E-2, 34: adds "as"

992. MS draft, 21 (different ink): "They <We>" (US)

At this moment I believe<sup>993</sup> that there were 500 guns cocked, and not less than twenty caps bursted, and more hideous yells were never<sup>994</sup> heard, even if <sup>995</sup>the description of the yells of the damned in hell is true, as given by the modern sects of the day.

The aforesaid designated persons were then<sup>996</sup> introduced into the midst of 2,200 mob militia. They then called out a guard of 90 men, placing 30 around the prisoners, who were on duty two hours and four off<sup>997</sup>; the<sup>998</sup> prisoners were placed on the ground with nothing to cover them but the heavens, and they were over-shadowed by clouds that moistened them<sup>999</sup> before morning.

Sidney Rigdon who<sup>1000</sup> was of a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob militia. Thus the prisoners<sup>1001</sup> spent a doleful night in the midst of a prejudiced and diabolical community.

Next day<sup>1002</sup> Hyrum Smith and Amasa Lyman<sup>1003</sup> were dragged from their families<sup>1004</sup>, and brought prisoners<sup>1005</sup> into the camp; they<sup>1006</sup> alleging no other reason for taking Hyrum Smith<sup>1007</sup> than that he was <sup>1008</sup>brother to Joe Smith, the Prophet, and one of his Counselors as President of the Church.

The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on, and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me one side, and said, “we do not wish to hurt you nor kill you, neither shall you be, by God<sup>1009</sup>; but we have one thing against you, and that is, you are too friendly to Joe Smith, and we believe him to be a God<sup>1010</sup> d—d rascal and, Wight, you know all about his character.” I said, “I do, sir.”

“Will you swear all you know concerning him?[]” said Wilson. “I will, sir,” was the answer I gave<sup>1011</sup>. “Give us the outlines,” said Wilson. I then<sup>1012</sup> told said<sup>1013</sup> Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw, and possessed of the most pure and republican principles, a friend to mankind, a maker of peace; [“]and, sir, had it not been that I had given heed to his counsel, I would have given you hell before this time, with all your mob forces.”

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993. MS draft, 22: “~~deponent~~ <I> <believes>”; first insertion in different hand and ink.

994. MS draft, 22: “<never>”

995. MS draft, 22: adds “~~it is true~~”

996. Book D-1, 1635, “thus” made into “then”

997. DHC 3:445: “off four”

998. MS draft, 22, Book D-1, 1635, Book E-2, 34: omit “the”

999. MS draft, 22: “~~us~~ <them>”

1000. MS draft, 22, Book D-1, 1635, Book E-2, 34: omit “who”

1001. MS draft, 22: “~~we~~ <[the] prisoners>”

1002. MS draft, 23 (different ink): “~~morning~~ <day>” (US)

1003. MS draft, 23 (different ink): “<& Amasa Lyman>” (US)

1004. MS draft, 23 (different ink): “w\ere/ dragged from \their/ famil\ies/”; “ere” *w.o.* “as”, “their” *w.o.* “his”, and “ies” *w.o.* “y” (US)

1005. MS draft, 23 (different ink): “~~a~~ prisoner\s/” (US)

1006. MS draft, 23: “<they>”

1007. MS draft, 23 (different ink): “<for taking Hyrum Smith>” (US)

1008. DHC 3:446: adds “a”

1009. Book D-1, 1635: “G—d”; DHC 3:446: “G—”

1010. Book D-1, 1635: “Gød”; DHC 3:446: “G—”

1011. MS draft, 23 (different ink): “~~of Deponent~~ <I gave>” (US)

1012. MS draft, 23 (different ink): “~~Deponent says he~~ <I then>” (US)

1013. DHC 3:446: omits “said”

He then observed, "Wight, I fear your life is in danger, for there is no end to the prejudice against Joe Smith." "Kill and be d—<sup>1014</sup>, sir," was my answer. He answered and said<sup>1015</sup>, "there is to be a court-martial held this night, and will you attend, sir". "I will not, unless compelled by force," was my reply.

<sup>1016</sup>He returned about 11 o'clock that night and took me aside and said, "I regret to tell you, your die is cast, your doom is fixed, you are sentenced to be shot tomorrow<sup>1017</sup> morning on the public square in Far West,<sup>1018</sup> at 8 o'clock". I answered,<sup>1019</sup> "shoot and be damned<sup>1020</sup>."

"We were in hopes," said he, "you would come out against Joe Smith, but as you have not, you will have to share the same fate with him." I answered "you may thank Joe Smith that you are not in hell this night; for had it not been for him, I would have put you there." Somewhere about this time General Doniphan came up and said to me, "Colonel the decision is a damned<sup>1021</sup> hard one, and I have washed my hands against such cool and deliberate murder." He<sup>1022</sup> further told me, that General Graham<sup>1023</sup> and several others (names not recollected) were with him in the decision, and opposed it with all their power; that<sup>1024</sup> he should move his soldiers away by daylight in the morning; that they should not witness a heartless murder. "Colonel, I wish you well."

I then returned to my fellow-prisoners, to spend another night on the cold, damp earth, and the canopy of heaven to cover us. The night again proved a damp one.

At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson county. Consequently he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson county.

About the hour the prisoners<sup>1025</sup> were to have been shot on the public square in Far West, they<sup>1026</sup> were exhibited in a wagon in the town, all of them having families there, but myself<sup>1027</sup>; and it would have broken the heart of any person possessing an ordinary share of humanity, to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains<sup>1028</sup> of the wagon, and thus take leave of him.

When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard; and his eldest son, Joseph, about six or eight years old<sup>1029</sup>, hanging to

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1014. DHC 3:446: "damned"

1015. MS draft, 24 (different ink): "<and s[ai]d>" (US)

1016. MS draft, 24: adds "<Deponent further saith>"

1017. MS draft, 24 (different ink): "<To <tomorrow>" (US)

1018. MS draft, 24: "<in Far West,>"

1019. MS draft, 24, (different ink): "<Deponent says the <I> answer\ed,/ was" (US)

1020. Book D-1, 1636: "d—d"

1021. DHC 3:446: "d—"

1022. MS draft, 25 (different ink): "< &/ Deponent says he" (US)

1023. MS draft, 25 (pencil): "Gray<ham>" (US)

1024. DHC 3:446: replaces "that" with "and"

1025. MS draft, 26: "that ~~we~~ <prisoners>"

1026. MS draft, 26: "<we <they>"

1027. MS draft, 26 (different ink): "<there> but ~~deponent~~ <me>" (US)

1028. DHC 3:447: replaces "curtains" with "cover"

1029. MS draft, 26: "<about \6/ or \7/ years old>"; "6" *w.o.* "7" and "7" *w.o.* "8" in different hand and ink.



the tail of his coat, crying, “father, is the mob going to kill you?”—The guard said to him, “you damn<sup>1030</sup> little brat, go back, you will see your father no more.”

The prisoners then set out for Jackson county, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. /<sup>1031</sup>We<sup>1032</sup> remained in Jackson county three or four days and nights, during most of<sup>1033</sup> which time the prisoners were treated in a gentlemanly manner, and boarded at a hotel, for which they had afterwards, when confined in Liberty jail, to pay the most extravagant price, or have their property, if any they had, attached for the same.

<sup>1034</sup>At this time General Clark had arrived at Richmond, and by orders from the Governor, took on himself the command of the whole of the militia, notwithstanding General Atchison’s commission was the oldest, but he was supposed to be too friendly to the Mormons; and therefore dismounted, and General Clark sanctioned the measures of General Lucas, however cruel; <sup>1035</sup>and said he should have done the same had he been there himself.

Accordingly he remanded the prisoners from Jackson county, and<sup>1036</sup> they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond, by about<sup>1037</sup> one hundred armed men, and when they arrived in town they were thrust into an old cabin under a strong guard. I<sup>1038</sup> was informed by one of the guards<sup>1039</sup>, that two nights previous to their arrival, General Clark held a court-martial, and <sup>1040</sup>the prisoners were again sentenced<sup>1041</sup> to be shot; but he being a little doubtful of his authority, sent immediately to Fort Leavenworth<sup>1042</sup> for the military law, and a decision from the United States’ officers, where he was duly informed that any such proceedings<sup>1043</sup> would be a cool-blooded<sup>1044</sup> and heartless murder. On the arrival of the prisoners at Richmond, <sup>1045</sup>Joseph Smith and myself<sup>1046</sup> sent for General Clark; to be informed by him what crimes were alleged against us<sup>1047</sup>. He came in and said he would see us again in a few minutes; shortly he returned and said he would inform us of the crimes alleged against us by the State of Missouri.

“Gentlemen, you are charged with treason, murder, arson, burglary, larceny,<sup>1048</sup> theft and stealing, and various other charges too tedious to mention, at this time,” and<sup>1049</sup> he immediately

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1030. Book D-1, 1636: “dam[n]ed”; Book E-2, 36: “damned”; DHC 3:447: “d—”

1031. At this point, Book D-1 ends on p. 1636; RLC’s handwriting resumes in Book E-1, 1637, and continues to p. 1714 (vol. 6, chap. 1).

1032. MS draft, 26: “~~after~~ we”

1033. MS draft, 27 (different ink): “<most of>” (US)

1034. MS draft, 27: adds “~~From~~”

1035. MS draft, 27: adds “they might have been”; Book E-1, 1637: adds ellipses over erasure of about four words

1036. MS draft, 27 (different ink): “~~They were the Deponent says~~ <Co[unt]y.> \&/” (US)

1037. MS draft, 27: “<about>”

1038. MS draft, 28 (different ink): “~~Deponent~~ <I>” (US)

1039. MS draft, 28: replaces “guards” with “Generals”

1040. MS draft, 28: adds “~~also sentenced~~”

1041. MS draft, 28 (different ink): “<were again sentenced>” (US)

1042. MS draft, 28 (different ink): “~~Livingston~~ <fort Leavenworth>” (US)

1043. MS draft, 28, Book E-1, 1637, Book E-2, 36: “proceeding”

1044. MS draft, 28: “<blooded>”

1045. MS draft, 28: adds “~~Deponent says that he &~~”

1046. MS draft, 28 (different ink): inserts “\& I/” at *coln* (US)

1047. MS draft, 28 (different ink): “~~them~~ <us>” (US)

1048. MS draft, 28 (different ink): “<Larceny>” (US)

1049. MS draft, 28 (different ink): “\&/” (US)



left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the penitentiary of the State, who brought with him three common trace chains, noozed together by putting the small end through the ring; and<sup>1050</sup> commenced chaining us<sup>1051</sup> up one by one, and fastening<sup>1052</sup> with padlocks, about two feet apart.

In this unhallowed<sup>1053</sup> situation,<sup>1054</sup> the prisoners remained<sup>1055</sup> fifteen days, and in this situation, General Clark delivered us<sup>1056</sup> to the professed civil<sup>1057</sup> authorities of the State, without any legal process being served on us<sup>1058</sup> at all, during the whole time we were kept in chains, with nothing but ex parte evidence, and that<sup>1059</sup> either by the vilest apostates, or by the mob who had committed murder in the State of Missouri. Notwithstanding all this ex parte evidence, Judge King did<sup>1060</sup> inform our lawyer, ten days previous to the termination of the trial, who<sup>1061</sup> he should commit, and who<sup>1062</sup> he should not; and I<sup>1063</sup> heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for the Mormons, and they need<sup>1064</sup> not expect any. Said he, “if the Governor’s exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time.”

After a tedious trial of fifteen days, with no other witnesses but ex parte ones,<sup>1065</sup> the witnesses for the prisoners were either kicked out of doors or put on trial themselves.<sup>1066</sup> The prisoners were now committed to Liberty jail, under the care and direction of Samuel Tillery<sup>1067</sup>, jailer.—Here we were received with a shout of indignation and scorn<sup>1068</sup>, by the prejudiced populace.

Prisoners were here thrust into jail without a regular mittimus; the jailer having to send for one some days after. The mercies of the jailer were intolerable, feeding us with a scanty allowance, on the dregs of coffee and tea, from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned<sup>1069</sup>; five days he fed the prisoners on human flesh, and from extreme hunger I was<sup>1070</sup> compelled to eat it. In this situation we were kept until about the month<sup>1071</sup> of April, when we were remanded to Daviess county for trial before the grand jury.<sup>1072</sup> We were kept under the most loathsome and despotic

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1050. MS draft, 29: replaces “and” with “{\then/}”

1051. MS draft, 29 (different ink): inserts “\us/” at *boln* (US)

1052. DHC 3:448: adds “us”

1053. DHC 3:448: replaces “unhallowed” with “uncomfortable”

1054. MS draft, 29: adds “~~Deponent says~~”

1055. MS draft, 29: adds “~~about~~”

1056. MS draft, 29 (different ink): “~~them over~~ <us>” (US)

1057. MS draft, 29: “<civil>”

1058. MS draft, 29 (different ink): “~~them~~ <us>” (US)

1059. DHC 3:448: adds “given”

1060. MS draft, 29: “~~had~~ <did>”

1061. DHC 3:448: “whom”

1062. DHC 3:448: “whom”

1063. MS draft, 29 (different ink): “~~Deponent further saith~~ \& I/ [“I” w.o. “he”]” (US)

1064. MS draft, 29 (different ink): “<need>” (US)

1065. MS draft, 30 (different ink): “~~witnesses~~ <ones> ~~deponent says~~” (US)

1066. MS draft, 30 (different ink): adds “~~Deponent further says~~ \&/” (US)

1067. MS draft, 30 (different ink): “Til<l>ery” (US)

1068. MS draft, 30: “<scorn>”

1069. DHC 3:448: moves “without being cleaned” to follow “basket”

1070. MS draft, 30 (different ink): “~~we~~ <I> w\as/ [“as” w.o. “ere”]” (US)

1071. MS draft, 31 (different ink): “~~first~~ <month>” (US)

1072. MS draft, 31: adds “~~There~~”

guard<sup>1073</sup> they could produce in that county<sup>1074</sup> of lawless mobs.—After six or eight days the grand jury (most of whom,<sup>1075</sup> by-the-bye were so drunk that they had to be carried out and into their rooms as though they were lifeless) formed a fictitious indictment, which was sanctioned by Judge Birch, who<sup>1076</sup> was the State's Attorney under Judge King at our ex parte trial, and who at that time stated that the Mormons ought to be hung without judge or jury, he, the said judge, made out a mittimus without day or date, ordering the sheriff to take us to Columbia. The sheriff selected four men to guard five<sup>1077</sup> of us.

We then took a circuitous route, crossing prairies sixteen miles without houses, and after traveling three days the sheriff and I<sup>1078</sup> were together, by ourselves<sup>1079</sup> five miles from any of the rest of the company, for sixteen miles at a stretch.—The sheriff here observed to me, that he wished to God he was at home, and your friends and you<sup>1080</sup> also. The sheriff then showed me the mittimus, and he found it had neither<sup>1081</sup> day or<sup>1082</sup> date to it; and said the inhabitants of Daviess county would be surprised that the prisoners had not left them sooner; and said he, “by God<sup>1083</sup>, I shall not go much further.”

<sup>1084</sup>We were then near Yellow creek, and there were no houses nearer<sup>1085</sup> one way<sup>1086</sup> than sixteen miles and eleven<sup>1087</sup> another way; except right on the creek. Here<sup>1088</sup> a part of the guard took a spree while the balance helped<sup>1089</sup> us to mount our horses, which we purchased of them, and for which they were paid<sup>1090</sup>. Here we took a change of venue and<sup>1091</sup> went to Quincy<sup>1092</sup> without difficulty,<sup>1093</sup> where we found our families who had been driven out of the State under the exterminating order of Governor Boggs. I<sup>1094</sup> never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole<sup>1095</sup> routine<sup>1096</sup> of which I have<sup>1097</sup> been speaking.<sup>1098</sup>

LYMAN WIGHT.

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1073. Book E-1, 1638, Book E-2, 37: “guards”

1074. MS draft, 31 (different ink): “th\at/ [“at” w.o. “is”] country” (US)

1075. MS draft, 31 (different ink): “<most of> who<m>” (US)

1076. MS draft, 31: adds “by the by”

1077. MS draft, 31 (different ink): “5” apparently w.o. “6” (US)

1078. MS draft, 31 (different ink): “~~Deponent~~ \the/ [“the” w.o. “and”] sheriff <& I>” (US)

1079. MS draft, 31 (different ink): “~~them~~<our>selves ~~for~~” (US)

1080. MS draft, 31–32 (different ink): “~~Deponent &~~ [p. 31] ~~and~~ <my> friends <& I>” (US)

1081. MS draft, 32 (different ink): “n\either/”; “ei” w.o. “o” (US)

1082. DHC 3:449: “nor”

1083. DHC 3:449: “G—”

1084. MS draft, 32: adds “~~Deponent further says~~”

1085. MS draft, 32 (different ink): “<nearer>” (US)

1086. MS draft, 32: adds “~~nearer~~”; DHC 3:449: moves “one way” to follow “miles”

1087. MS draft, 32: adds “~~miles~~”

1088. MS draft, 32: adds “~~the~~”

1089. MS draft, 32: “~~of them~~ helped ~~them~~”

1090. MS draft, 32: “~~we have since paid them~~ <they were paid>”

1091. MS draft, 32 (different ink): “<~~There~~ here we took a change of venue &>” (US)

1092. MS draft, 32: “From thence \to/ ~~reached we~~ <Quincy>”; “to” w.o. “[we?]”

1093. MS draft, 32: adds “~~reached~~”

1094. MS draft, 32 (different ink): “~~Deponent further saith that~~ \I/ [“I” w.o. “he”]” (US)

1095. MS draft, 32: adds “~~of~~”

1096. DHC 3:449: replaces “routine” with “time”

1097. MS draft, 32 (different ink): “I \I have/”; “I have” w.o. “he has”

1098. MS draft, 32: adds “~~Deponent has hastily~~”

<sup>1099</sup>SIDNEY RIGDON sworn: Says<sup>1100</sup>—I arrived in Far West, Caldwell county, Missouri, on the 4th of April, 1838<sup>1101</sup>, and enjoyed peace and quietness in common with the rest of the citizens, until the August following, when great excitement was created by the office-seekers. Attempts were made to prevent the citizens of Daviess<sup>1102</sup> from voting. Soon after the election which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Daviess county, and other counties adjacent to Caldwell.

This, the August of 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell county, and in all the counties in the State, where our people were living.<sup>1103</sup> We had lived in peace<sup>1104</sup> from the April previous until this time, but from this time till we were all out of the State, it was but<sup>1105</sup> one scene of violence following another in quick succession.

There were at this time, settlements in Clay, Ray, Carroll, Caldwell and Daviess counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the State<sup>1106</sup>, which<sup>1107</sup> soon became violent, and threatenings were heard from every quarter.—Public meetings were held and the most inflammatory speeches made, and resolutions passed which denounced all the citizens of these counties<sup>1108</sup> in the most bitter and rancorous manner.—These resolutions were published in the papers, and the most extensive circulation given to them, that the press of the country was capable of giving.

The first regular mob that assembled was in Daviess<sup>1109</sup> county, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to anything else but their religion.

The only evidence necessary to<sup>1110</sup> dispossess any individual or family, or all the evidence required would be that they were Mormons, as we were called, or rather that they were of the Mormon religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the State, in the face of all law, and all authority.

I will now<sup>1111</sup> give a<sup>1112</sup> history of the settlement in Carroll county. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll county, on a stream called Turkey creek, to tarry for the night. Soon after we stopped, a younger<sup>1113</sup> man

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1099. Source: MS draft in NCR, Bx 5, fd 19. S. Rigdon's unsigned 24-page testimony is apparently in his own handwriting.

1100. MS draft, 1: "<Sidney Rigdon Sworn Says>" (WR)

1101. MS draft, 1 (pencil): "1\8/39"; "8" *w.o.* "9"

1102. MS draft, 1 (pencil): "Caldwell <Daviess>"

1103. MS draft, 1: "~~around and indeed all who were living~~ in the state, <where our people were living.>"

1104. MS draft, 1: adds "~~after I lived in the state which was~~"

1105. DHC 3:450: omits "but"

1106. DHC 3:450: adds "and" before "in every part of the State" and moves it to follow "counties"

1107. DHC 3:450: replaces "which" with "this"

1108. DHC 3:450: replaces "all the citizens of these counties" with "Mormons"

1109. MS draft, 1: "Caldwell <Davies>"

1110. MS draft, 1: "<to>"

1111. MS draft, [2]: "~~here~~ <now>"

1112. MS draft, [2]: "~~the~~ <a>"

1113. Book E-1, 1639: "young<erly>"; DHC 3:450: "young"

came riding up who also stopped and <sup>1114</sup>stayed <sup>1115</sup>through the night. Hearing my name mentioned he introduced himself to me<sup>1116</sup> as Henry Root, said he lived in that county at a little town called De Witt, on the Missouri river, and had been at<sup>1117</sup> Far West, to get some of those who were coming into that place, to form a settlement at De Witt; speaking highly of the advantages of the situation, and soliciting my interference in his behalf, to obtain a number of families to commence at that place, as he was a large proprietor in the town plat. He offered a liberal share in all the profits which might<sup>1118</sup> arise from the sale of property there, to those who would aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place, and in the July following the first families removed there<sup>1119</sup>, and the settlement soon increased, until in the <sup>1120</sup>October following it consisted of some seventy families. By this time a regular mob had collected, strongly armed; and had obtained possession of<sup>1121</sup> a cannon and stationed themselves a mile or two from the town.—The citizens being nearly all new comers, had to live in their tents and wagons, and were exerting themselves to the uttermost to get houses for the approaching winter. The mob commenced committing their<sup>1122</sup> depredations on the citizens, by<sup>1123</sup> not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life, in consequence of which there was much sickness and many died; females gave birth to children without a house to shelter them, and in consequence of the exposure many suffered great afflictions and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there<sup>1124</sup>. Accordingly we started, eluded the vigilance of the mob, and<sup>1125</sup> notwithstanding they had sentinels placed on all the principal roads, to prevent <sup>1126</sup>relief from being sent to the citizens, safely arrived<sup>1127</sup> in De Witt, and found the people as above stated.

During the time we were there, every effort that could be<sup>1128</sup>, was made to get the authorities of the country<sup>1129</sup> to interfere and scatter the mob. The judge of the<sup>1130</sup> circuit court was petitioned, but without success; and after that the Governor of the State, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they

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1114. MS draft, [2]: adds “~~taryed~~”

1115. MS draft, [2]: adds “~~the day~~”

1116. MS draft, [2]: “<me>”

1117. Book E-2, 38: replaces “at” with “to”

1118. MS draft, [2]: “<might>”

1119. MS draft, [2]: “~~to~~ \there/ ~~place~~”; “there” *w.o.* “this”

1120. MS draft, [3]: adds “~~first of the~~”

1121. MS draft, [3]: “<possession of>”

1122. MS draft, [3]: “<their>”

1123. MS draft, [3]: “\by/”

1124. MS draft, [3]: “<there>”

1125. MS draft, [3]: “<and>”

1126. MS draft, [3]: adds “~~any~~”

1127. MS draft, [3]: “~~and~~ arrived safely”

1128. MS draft, [3]: adds “~~made~~”

1129. DHC 3:451: “county”

1130. MS draft, [3]: “<Judge of the>”

might get out of it<sup>1131</sup>; for he would have nothing to do with it, or this was the answer that<sup>1132</sup> the messenger brought when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand river, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob; no man was at liberty to go out, nor<sup>1133</sup> any to come in. The extremities<sup>1134</sup> to which the people were driven were very great<sup>1135</sup>, suffering with much sickness, without shelter, and deprived of all aid, either<sup>1136</sup> medical or any other kind, and being<sup>1137</sup> without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which<sup>1138</sup> I will here give as a sample of many others of a similar kind.

There was neither bread nor flour to be had in the place; a steamboat landed there<sup>1139</sup>, and application was made to get flour, but the<sup>1140</sup> captain said there was none on board.

A man then offered his services to get flour for the place; knowing, he said, where there was a quantity. Money was given to him for that<sup>1141</sup> purpose; he got on the boat and went off, and that was the last we heard<sup>1142</sup> of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship.

In this time of extremity a man who had a short time before moved into<sup>1143</sup> De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them to keep the citizens from actual starvation; but before he got far<sup>1144</sup> from the town, he was fired upon by the mob, and<sup>1145</sup> narrowly escaped with his life, and had to return, or at least such was his report when he returned.

Being now completely enclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing<sup>1146</sup>, and indeed a small craft crossed from them with<sup>1147</sup> three men in it, who said that that was the object for which they had<sup>1148</sup> assembled.

At this critical moment, with death staring us in the face, in its worst form, cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals. They by quails, and we by cattle and hogs which came walking into the camp; for such it truly was, as the people were living in tents and wagons, not being privileged with building houses.

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1131. MS draft, [3]: “[of] <it>”

1132. DHC 3:451: omits “that”

1133. Book E-1, 1640: “no{\r/}”

1134. MS draft, [4]: adds “~~were now great~~”

1135. MS draft, [4]: “<were very great>”

1136. MS draft, [4]: “\either/”

1137. MS draft, [4]: “<& being>”

1138. MS draft, [4]: “<of which>”

1139. MS draft, [4]: “~~at~~ the\re/ place”

1140. MS draft, [4]: “they”

1141. MS draft, [4]: replaces “that” with “this”

1142. MS draft, [4]: “<we heard>”

1143. Book E-2, 39: “in\to/”

1144. MS draft, [4]: replaces “far” with “but a little distance”; Book E-1, 1640: “[*erasure*] {\far/} [*erasure of about two words*]” (US); Book E-2, 39: “[*erasure*] {\far/} [*erasure of about two words*]” (LH)

1145. MS draft, [4]: adds “was”

1146. MS draft, [4]: adds “~~the river~~”

1147. DHC 3:452: replaces “with” with “and”

1148. Book E-1, 1640: “{\object for which they had/}” (RLC)

What was to be done in this extremity? Why, recourse was had to the only means of subsistence left, and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing, and what to me is remarkable, is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were thus<sup>1149</sup> besieged by the mob. This indeed was but coarse<sup>1150</sup> living, but such as it was, it sustained life.

From this circumstance, the cry went out that the citizens of De Witt, were thieves and plunderers,<sup>1151</sup> and were stealing cattle and hogs. During this time the mob of Carroll county<sup>1152</sup> said that all they wanted was that the citizens of De Witt should leave Carroll county, and go to Caldwell and Daviess counties.

The citizens, finding that they must leave De Witt, or eventually starve, finally agreed to leave; and accordingly preparations were made, and De Witt was vacated<sup>1153</sup>.

The first evening after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who, a short time before had given birth to a child, in consequence of exposure, died.

A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey, part of them going to Daviess county, and part into Caldwell: This was in the month of October,<sup>1154</sup> 1838.

In a short time after their arrival in Daviess and Caldwell counties, messengers<sup>1155</sup> arrived, informing the new citizens of Caldwell and Daviess, that the mob was marching to Daviess county, with their cannon with them<sup>1156</sup>, threatening death to the citizens, or else that<sup>1157</sup> they should all leave Daviess county. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the Governor, and one to Austin A. King, circuit judge, imploring their assistance and intervention to protect the citizens of Daviess against the threatened violence of the mob.

These memorials were accompanied with affidavits which could leave no doubt on the mind of the Governor or judge, that the citizens before mentioned were in imminent danger.

At this time things began to assume an alarming aspect both to<sup>1158</sup> the citizens of Daviess and Caldwell counties. Mobs were forming all around<sup>1159</sup> the country, declaring that they would drive the people out of the State.

This made our<sup>1160</sup> appeals to the authorities more deeply<sup>1161</sup> solicitous as the danger increased, and very soon after this the mobs commenced their depredations, which was a general system of plunder; tearing down fences, exposing all within the field to destruction,<sup>1162</sup> and driving off every animal they could find.

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1149. DHC 3:452: omits "thus"

1150. MS draft, [5]: "~~rough~~ <course>"

1151. MS draft, [5]: adds "~~This however is~~"

1152. MS draft, [5]: adds "~~the~~"

1153. MS draft, [5]: "<a>vac<u>ated"

1154. MS draft, [5]: "<month of> October <of>"

1155. MS draft, [5]: adds "~~soon~~"

1156. DHC 3:453: omits "with them" and moves "with their cannon" to follow "the mob"

1157. MS draft, [5]: "<that>"

1158. MS draft, [6]: "~~around~~ both \to/"

1159. MS draft, [6]: adds "~~in~~"

1160. MS draft, [6]: "~~the~~ <our>"

1161. MS draft, [6]: "<deeply>"

1162. MS draft, [6]: "letting, cows[, ] horses and hogs in field of grain <exposed all within the field to dist[r]uction>"



Some time previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens, an association was formed, called the Danite Band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, senior) was for mutual protection against the bands that were forming, and threatened to be formed for the professed object of committing violence on the property and persons of the citizens of Daviess and Caldwell counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those signs and words secret, so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others who would flee to his relief at the risk of life.

In this way they sought to defend each other's <sup>1163</sup>lives and property; but they were strictly enjoined not <sup>1164</sup>to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number, or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the before-mentioned counties, and from this association arose all the horror afterwards expressed <sup>1165</sup>by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The militia was ordered out under the command of Major-General Atchison of Clay county, Brigadier-Generals Doniphan, of Clay, and Parks, of Ray county, who marched their troops to Daviess county, where they found a large mob, and General Atchison said in my presence, he took the following singular method to disperse them.

He organized them with his troops as part of the militia called out, to suppress and arrest the mob; after having thus organized them, <sup>1166</sup>discharged them and all the rest of the troops, as having no further need for their services, and all returned home.

This, however, seemed only <sup>1167</sup>to give the mob more courage to increase their exertions <sup>1168</sup>with redoubled vigor. They boasted after that, that the authorities would not punish them, and they would do as they pleased.

In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell, and such of the citizens of Daviess as they had marked out as victims, from <sup>1169</sup>the State.

A man by the name of Cornelius Gillum <sup>1170</sup>, who resided in Clay county, and formerly sheriff of said county, organized a band who <sup>1171</sup> painted themselves like Indians <sup>1172</sup>, and had a place of rendezvous at Hunter's <sup>1173</sup> Mills, on a stream called Grindstone. I think it was in Clinton county, the county west of Caldwell, and between it and the west line of the State.

From this place they would sally out and commit their depredations. Efforts were again

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1163. MS draft, [6]: adds "~~others and defend <both> them~~"

1164. MS draft, [6]: "~~bound~~ <strictly enjoined not>"

1165. MS draft, [7]: "<expressed>"

1166. MS draft, [7]: "<them> ~~they~~"

1167. DHC 3:454: "only seemed"

1168. DHC 3:454: "exertion"

1169. MS draft, [7]: "~~out of~~ <from>"

1170. MS draft, [7]: "Gilliam" throughout.

1171. MS draft, [7]: adds "~~were~~"

1172. MS draft, [7]: "<like indians>"

1173. MS draft, [7]: "<Hunter's>"



made to get the authorities to put a stop to these renewed <sup>1174</sup>outrages, and again General Doniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them.

General Doniphan came to Far West, and while there, recommended to the authorities of Caldwell to have the militia of said county called out as a necessary measure of defense; assuring us that Gillum had a large mob on the Grindstone <sup>1175</sup>, and his <sup>1176</sup>object was to make a descent upon Far West, burn the town and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The militia was <sup>1177</sup> accordingly called out. He also said that there had better be a strong force sent to Daviess county to guard the citizens there; he recommended that to avoid any difficulties which might arise, they had better go in very small parties without arms, so that no legal advantage could be taken of <sup>1178</sup>them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

[DN 6 (7 January 1857): 345-46, 348]

Missouri has three courts of law peculiar to that State <sup>1179</sup>: the supreme court, the circuit court and the county court. The two former, about the same as in many other States of the Union. The county court is composed of three judges, elected by the people of the respective counties. This court is in some respects like the court of probate in Illinois, or the surrogate's court of New York; but the powers of this court are more extensive than the courts of Illinois or New York.

The judges, or any one of them, of the county court of Missouri, has <sup>1180</sup> the power of issuing habeas corpus, in all cases where arrests are made within the county where they preside. They have also all the <sup>1181</sup> power <sup>1182</sup> of justices of the peace in civil, as well as criminal cases; for instance, a warrant may be obtained from one of these judges by affidavit, and a person arrested under such warrant.

From another of these judges, a habeas corpus may issue and the person arrested be ordered before him, and the character of the arrest be inquired into; and if in <sup>1183</sup> the opinion of the judge, the person ought not to be holden by virtue of said process, he has power to discharge him. They are considered conservators of the peace <sup>1184</sup>, and act as such <sup>1185</sup>.

In the internal regulation <sup>1186</sup> of the affairs of Missouri, the counties in some respects are nearly as independent of each other as the several <sup>1187</sup> States of the Union. No considerable number of men armed, can pass out of one county into, or through another county, without first

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1174. MS draft, [7]: adds "~~attack~~"

1175. DHC 3:454: "on Grindstone Creek"

1176. MS draft, [8]: "~~illegible~~"

1177. DHC 3:454: "were"

1178. MS draft, [8]: adds "~~it~~"

1179. MS draft, [8]: "\of/ <Law peculiar> ~~which belong~~ to that State peculiarly"

1180. DHC 3:455: "have"

1181. DHC 3:455: omits "the"

1182. MS draft, [8]: "powers"

1183. MS draft, [8]: "<in>"

1184. MS draft, [8]: "<peace>"

1185. Book E-2, 42 (pencil): "<act as such>" (US)

1186. DHC 3:455: "regulations"

1187. MS draft, [9]: "<several>"

obtaining the permission of the judges of the county court, or some one of them, otherwise they are liable to be<sup>1188</sup> arrested by the order of said judges, and if in their judgment they ought not thus to pass, they are ordered back from whence they came; and in<sup>1189</sup> case of refusal, are subject to be arrested or even<sup>1190</sup> shot down in case of resistance.

The judges of the county court<sup>1191</sup>, or any one of them, <sup>1192</sup>have the power to call out the militia of said county upon affidavit being made to<sup>1193</sup> them for that purpose<sup>1194</sup> by any of the citizens of said county: showing it<sup>1195</sup> just, in the judgment of such<sup>1196</sup> judge or judges, why said militia should be called out to defend any portion of the citizens of said county.

The following is the course of procedure: affidavit is made <sup>1197</sup>before one or any number of the judges, setting forth that the citizens of said<sup>1198</sup> county, or any particular portion of them<sup>1199</sup>, is either invaded or threatened with invasion by some unlawful assembly whereby their liberties, lives or property <sup>1200</sup>may be unlawfully taken.

When such affidavit is made to any one of the judges, or all of them, it is the duty of him or them, before whom<sup>1201</sup> such affidavit is made, to issue an order to the sheriff of the county, to make requisition upon the commanding officer of the militia of said county, to have immediately put under military order<sup>1202</sup> such a portion of the militia under his command, as may be necessary for the defense of the citizens of said county.

In this way the militia of any county may be called out at any time deemed necessary by the county judges, independently of any other civil authority of the State.

In case that the militia of the county is insufficient to quell the rioters, and secure the citizens against the invaders, then recourse can be had to the judge of the circuit court, who has the same power over the militia of his judicial district, as the county judges have over the militia of the county. And in case of insufficiency in the militia of the judicial district of the circuit judge, recourse can be had to the Governor of the State, and all the militia of the State called out, and if this should fail, then the Governor can call on the President of the United States.<sup>1203</sup>

I have given this expose<sup>1204</sup> of the<sup>1205</sup> internal regulations of the affairs of<sup>1206</sup> Missouri, in order that the court may clearly understand what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things<sup>1207</sup> that General Doniphan, who is a lawyer of some

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1188. MS draft, [9]: "<be>"

1189. MS draft, [9]: "<in>"

1190. MS draft, [9]: "<even>"

1191. MS draft, [9]: "<of the county court>"

1192. MS draft, [9]: adds "~~of the county court~~"

1193. MS draft, [9]: "~~when~~ <upon> affidavit ~~is to~~ <being made to>"

1194. MS draft, [9]: "~~effect~~ <purpose>"

1195. MS draft, [9]: "<it>"

1196. MS draft, [9]: "<such>"

1197. MS draft, [9]: adds "~~to~~"

1198. DHC 3:455: omits "citizens of said"

1199. DHC 3:455: replaces "them" with "it"

1200. DHC 3:455: adds "of the citizens"

1201. MS draft, [9]: "<whom>"

1202. MS draft, [9]: "<order>"

1203. MS draft, [10]: adds "and all the forces of the nation be put under orders"

1204. DHC 3:456: replaces "expose" with "explanation"

1205. MS draft, [10]: "<the>"

1206. MS draft, [10]: "<the affairs of>"

1207. MS draft, [10]: "<of things>"

celebrity in Missouri, gave the recommendation he did at Far West, when passing into Daviess county with his troops, for the defense of the citizens of said county.

It was in consequence of this, that he said that those of Caldwell county, which<sup>1208</sup> went into Daviess county, should go in small parties, and unarmed, in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations the militia of Caldwell<sup>1209</sup> county was called out; affidavit<sup>1210</sup> having been made to one of the judges of the county, setting forth the danger which it<sup>1211</sup> was<sup>1212</sup> believed the citizens were in, from a large marauding party, assembled under the command of one Cornelius Gillum, on a stream called Grindstone.

When affidavit was made to this effect, the judge issued his order to the sheriff of the county, and the sheriff to the commanding officer, who was Colonel<sup>1213</sup> George M. Hinkle, and thus<sup>1214</sup> were the militia of the county of Caldwell<sup>1215</sup> put under military<sup>1216</sup> orders.

General Doniphan, however, instead of going into Daviess county, soon after he left Far West returned<sup>1217</sup> to Clay county with all his troops, giving as his reason the mutinous character of his troops,<sup>1218</sup> whom<sup>1219</sup> he believed<sup>1220</sup> would join the mob, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks<sup>1221</sup> of Ray county, also came to Far West, and said that he had sent on a number of troops to Daviess county, to act in concert with General Doniphan. He also made the same complaint concerning his<sup>1222</sup> troops, that Doniphan had, doubting greatly whether they would render any service to those in Daviess who were threatened with violence by the mobs assembling; but on hearing that Doniphan, instead of going to Daviess county had returned to Clay, followed his example and ordered his troops back to Ray county, and thus were the citizens of Caldwell county and those of Daviess county, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks, were<sup>1223</sup> conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob after all the authorities<sup>1224</sup> of the State had been recalled, except<sup>1225</sup> the force of Caldwell county, commenced the work of destruction in earnest; showing a determination to accomplish their object.

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1208. DHC 3:456: replaces "which" with "who"

1209. MS draft, [10]: "~~Davies~~ <Caldwell>"

1210. DHC 3:456: "affidavits"

1211. MS draft, [10]: "<it>"

1212. MS draft, [10]: adds "expected"

1213. MS draft, [10]: "<Colonel>"

1214. MS draft, [10]: adds "for the first"

1215. MS draft, [10]: "<of Caldwell>"

1216. DHC 3:456: omits "military"

1217. MS draft, [10]: adds "back"; Book E-1, 1644: adds ellipses over erasure

1218. Book E-1, 1644: "<giving as his reason ... troops,>" (JG)

1219. MS draft, [10]: replaces "whom" with "which"; DHC 3:456: "who"

1220. MS draft, [10]: moves "he believed" to follow "mob"

1221. MS draft, [11]: adds "~~also~~"

1222. DHC 3:456: replaces "his" with "the"

1223. DHC 3:457: replaces "were" with "was learned in"

1224. DHC 3:457: "authority"

1225. MS draft, [11]: "~~commenced but~~ <except>"

Far West, where I resided, which was the shire town of Caldwell county, was placed under the charge of a Captain by the name of<sup>1226</sup> John<sup>1227</sup> Killian, who made my house his headquarters; other portions of the troops were distributed in different places in<sup>1228</sup> the county, wherever danger was apprehended. In consequence of Captain Killian making my house his headquarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed, not only against<sup>1229</sup> the property of the citizens, but their persons; many of whom when attending to their business, would be surprised and taken by marauding parties, tied up and whipped in a most desperate manner.

Such outrages were common during the progress of these extraordinary scenes, and<sup>1230</sup> all kinds of depredations were committed. Men driving their teams to and from<sup>1231</sup> mills where they got<sup>1232</sup> grinding done, would be surprised and taken, their persons abused, and their teams, wagons, and loading all taken as booty by the plunderers. Fields were thrown open and all within exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs and sheep were driven off, and a general system of plunder and destruction of all kinds of property, carried on to the great annoyance of the citizens of Caldwell, and that portion of the citizens of Daviess marked as victims by the mob.

One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell, and were engaged in threatening the citizens with death if they did not<sup>1233</sup> leave their homes and go out of the State within a very short time; the time not precisely recollected; but I think it was the next day by ten o'clock, but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolating farms, that they had set fire to a wagon loaded with goods and they were all consumed, that they had also set fire to a house, and when he left, it was burning down.

Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West.

The messenger went off, and I heard no more about it till some time the night following, when I was awakened from sleep by the voice of some man apparently giving command to a military body; being somewhat unwell, I did not get up. Some time after I got up in the morning, the Sheriff of the county stopped at the door, and said that David W.<sup>1234</sup> Patten had had a battle with the mob last night<sup>1235</sup> at Crooked River, and that several were killed and a number wounded; that Patten was among the number of the<sup>1236</sup> wounded, and his wound supposed to be mortal<sup>1237</sup>. After I had taken breakfast another gentleman called, giving<sup>1238</sup> me the same account, and asked<sup>1239</sup> me if I would not take my horse and ride out with him and see what was done.

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1226. MS draft, [11]: "<name of>"

1227. MS draft, [11]: omits "John"; Book E-1, 1644: "\John/" (pos. RLC); Book E-2, 43: "<John>" (LH)

1228. DHC 3:457: replaces "places in" with "portions of"

1229. MS draft, [11]: "against not only"

1230. MS draft, [12]: "\&/"

1231. DHC 3:457: adds "the"

1232. MS draft, [12]: adds "their"

1233. MS draft, [12]: "<not>"

1234. MS draft, [12]: omits "W."; Book E-1, 1645: "\W./" (RLC); Book E-2, 44 (darker ink): "<W>" (LH)

1235. MS draft, [12]: adds "and"

1236. MS draft, [12]: "was among the number of the <[*about two illegible words*] was among the number of the>"

1237. MS draft, [12]: "~~supposed to be mortal~~ <supposed to be mortal>"

1238. MS draft, [13]: "~~telling~~ <giving>"

1239. DHC 3:458: "asking"

I agreed to do so, and we started, and after going some<sup>1240</sup> three or four miles, met a company coming into Far West, we turned and went<sup>1241</sup> back with them.

This<sup>1242</sup> mob proved to be that headed by the Reverend Samuel Bogard<sup>1243</sup>, a Methodist preacher, and the battle was called the Bogard<sup>1244</sup> battle. After this battle there was a short season of quiet, the mobs disappeared, and the militia returned to Far West; though they were not discharged, but remained under orders until it should be known how the matter would turn.

In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell county. The County court ordered the military<sup>1245</sup> to go and inquire what was their object in thus coming into the county without permission.

The military<sup>1246</sup> started as commanded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far West. Far West being an elevated situation, the army was discovered while a number of miles from the place.

Their object was entirely unknown to the citizens as far as I had any knowledge, on the subject; and every man I heard speak of their object, expressed as great ignorance<sup>1247</sup> as myself. They reached a small stream on the south side of the town, which was studded with timber on its banks and for perhaps from<sup>1248</sup> half a mile to a mile on the south<sup>1249</sup> side of the stream, an hour before sundown<sup>1250</sup>.

There the main body<sup>1251</sup> halted, and soon after a detachment<sup>1252</sup> under the command of Brigadier-General<sup>1253</sup> Doniphan, marched towards the town in line of battle. This<sup>1254</sup> body was preceded, probably three-fourths of a mile in advance of them, by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town, and demanded three persons, who were in the town, to be sent to their camp, after which the whole town, he said, would be massacred. When the persons who were inquired for were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the Church of Latter Day Saints. His name is Adam Lightner, a merchant in that city<sup>1255</sup>.

The white flag returned to the camp. To the force of General Doniphan, was the small force of Caldwell militia, under<sup>1256</sup> Colonel Hinkle, opposed<sup>1257</sup>. Who also marched in line of battle to the southern<sup>1258</sup> line of the town. The whole force of Colonel Hinkle did not exceed

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1240. DHC 3:458: omits "some"

1241. MS draft, [13]: "~~came~~ <went>"

1242. DHC 3:458: replaces "This" with "The"

1243. MS draft, [13]: "Bogar\t/"; "t" *w.o.* "d"; DHC 3:458: "Bogart"

1244. MS draft, [13]: "Bogar\t/"; "t" *w.o.* "d"; DHC 3:458: "Bogart"

1245. DHC 3:458: replaces "military" with "militia"

1246. DHC 3:458: replaces "military" with "militia"

1247. MS draft, [13]: adds "~~of their object~~"

1248. Book E-2, 45: "<from>" (LH)

1249. MS draft, [13] (pencil): "~~east~~ <south>"

1250. MS draft, [13]: "~~a diamond hourly by sun~~ <an hour before sun down>"

1251. MS draft, [13]: adds "of the ~~army~~ <army>"

1252. MS draft, [13]: "~~part of them~~ <detachment>"

1253. MS draft, [13]: "<Brigadier> General"

1254. MS draft, [13]: "~~[illegible]~~"

1255. MS draft, [14]: replaces "that city" with "the place"

1256. MS draft, [14]: "~~an army of~~ <force of Caldwell militia under>"

1257. DHC 3:459: moves "opposed" to follow "was"

1258. MS draft, [14]: "eastern"

three hundred men—that of Doniphan, perhaps three times that number. I was <sup>1259</sup>no way connected with the militia, being over age; neither was Joseph Smith, senior.

<sup>1260</sup>I went into the line formed by Colonel Hinkle though unarmed, and stood among the rest to await the result, and had a full view of both forces<sup>1261</sup>, <sup>1262</sup>**and stood there**. The armies were within rifle shot of each other.

About the setting of the sun Doniphan ordered his army to return to the camp at the creek; they wheeled and marched off. After they had retired, it was consulted<sup>1263</sup> what was best to do—by what authority the army was there no one could<sup>1264</sup> tell, as far as I knew—it was agreed to build through the night a sort of fortification, and if we must fight, sell our lives as dear<sup>1265</sup> as we could, accordingly all hands went to work, rails, house-logs, and wagons, were all put in requisition, and the south<sup>1266</sup> line of the town as well secured as could be done by the men and means, and the short time allowed, expecting<sup>1267</sup> an <sup>1268</sup>attack in the morning.

The morning at length came, and that day<sup>1269</sup> passed away and still nothing <sup>1270</sup>done; but plundering the cornfields, shooting cattle and hogs, stealing horses and robbing houses, and carrying off potatoes, turnips, and<sup>1271</sup> all such things as the <sup>1272</sup>army of General Lucas could get, for such in the event<sup>1273</sup> they proved to be. <sup>1274</sup>The main<sup>1275</sup> body being<sup>1276</sup> commanded by Samuel D. Lucas, a deacon in the Presbyterian church. The next day came, and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith, senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself to go into their camp. With this demand<sup>1277</sup> we instantly complied and accordingly started<sup>1278</sup>.

When we came in sight of their camp, the whole army was on parade, marching toward<sup>1279</sup> the town, we approached and met them, and were informed by Lucas that we were prisoners of war. A scene <sup>1280</sup>followed that would defy any mortal to describe, a howling was set up that would put anything I ever heard before or since, at defiance; I thought at the time it had no parallel except it might be in<sup>1281</sup> the perdition of ungodly men. They had a cannon.

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1259. DHC 3:459: adds “in”

1260. MS draft, [14]: adds “~~The~~”

1261. MS draft, [14]: “~~armies~~ <forces>”

1262. DHC 3:459: deletes remainder of sentence

1263. DHC 3:459: replaces “it was consulted” with “a consultation was held as to”

1264. Book E-2, 45: “could” overwrites “can”

1265. DHC 3:459: “dearly”

1266. MS draft, [14]: “east”

1267. DHC 3:459: starts new sentence with “we expected”

1268. Book E-2, 45: adds erasure

1269. MS draft, [14]: “<day>”

1270. DHC 3:459: adds “was”

1271. MS draft, [14]: “<and>”

1272. MS draft, [14]: adds “~~could~~”

1273. DHC 3:459: omits “in the event”

1274. MS draft, [14], DHC 3:459: add “for”

1275. MS draft, [14]: “~~a~~ <main>”

1276. DHC 3:459: replaces “being” with “was”

1277. MS draft, [15]: “~~request~~ <demand>”; DHC 3:459: “command”

1278. MS draft, [15]: adds “to their camp”

1279. DHC 3:459: “towards”

1280. MS draft, [15]: adds “then”

1281. DHC 3:459: omits “in”

I could distinctly hear the <sup>1282</sup>guns as the locks were sprung, which appeared from the sound to be in every part of the army. General Doniphan came riding up where we were, and swore by his maker that he would hew the first man down that cocked a gun, one or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them or they would be hewed down with their swords, we were conducted into their camp and made to lay<sup>1283</sup> on the ground through the night.

This was late in October—we were kept here<sup>1284</sup> for two days and two nights. It commenced raining and snowing until we were completely drenched, and being compelled to lay<sup>1285</sup> on the ground, which had become very wet, and<sup>1286</sup> the water was running around us and under us—what consultation the officers and others had in relation to the disposition which<sup>1287</sup> was to be made of us, I am entirely indebted to the report made to me by General Doniphan, as none of us was <sup>1288</sup>put on any trial.

General Doniphan gave an account of which the following is the substance as far as my memory serves me: That they held a Court-Martial and sentenced us to be shot at 8 o'clock the next morning after the Court-Martial was holden, in the public square, in the presence of our families—that this Court-Martial was composed of seventeen preachers and some of the principal officers of the army—Samuel D. Lucas presided—Doniphan arose and said, that neither himself nor his brigade should have any hand in the shooting; that it was nothing short of cold-blooded murder, and left the Court-Martial and ordered his brigade to prepare and march off the ground.

This was probably the reason why they did not carry the decision of the Court-Martial into effect. It was finally agreed that we should be carried into Jackson county; accordingly on the third day after our arrest the army was all paraded, we were put into wagons and taken into the town—our families having heard that we were to be brought to town that morning to be shot. When we arrived a scene ensued such as might be expected, under the circumstances.

I was permitted to go alone with my family into the house, there I found my family so completely <sup>1289</sup>plundered of all kinds of food that they had nothing to<sup>1290</sup> eat but parched corn which they ground with<sup>1291</sup> a handmill, and thus were they sustaining life.

I soon pacified my family and allayed their feelings by assuring them that the ruffians dare<sup>1292</sup> not kill me. I gave them strong assurances that they dare<sup>1293</sup> not do it, and that I would return to them again. After this interview I took my leave of them, and returned to the wagon<sup>1294</sup>, got in and we were all started off to<sup>1295</sup> Jackson county.

Before we reached the Missouri river a man came riding along the line apparently in great haste. I did not know his business. When we got to the river Lucas came to me and told

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1282. MS draft, [15]: “s◊◊◊ping”

1283. DHC 3:460: “lie”

1284. Book E-2, 46: “{t}here”

1285. DHC 3:460: “lie”

1286. DHC 3:460: omits “and”

1287. DHC 3:460: replaces “which” with “that”

1288. MS draft, [15]: adds “called”

1289. MS draft, [16]: adds “pillaged?”

1290. MS draft, [16]: “<to>”

1291. MS draft, [16]: “~~on~~ <with>”

1292. MS draft, [16]: “dare\d/”; DHC 3:460: “dared”

1293. MS draft, [16]: “dare\d/”; DHC 3:460: “dared”

1294. DHC 3:460: “wagons”

1295. MS draft, [16]: replaces “to” with “for”



me that he wanted us to hurry, as Jacob Stollings<sup>1296</sup> had arrived from Far West with a message from Gen[eral]. John C. Clark<sup>1297</sup> ordering him to return with us to Far West as he was there with a large army, he said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible with as many of Lucas' army as could be sent over at one time and sent hastily on, and thus we were taken to Independence, the shire town of Jackson county, and put into an old house and a strong guard placed over us<sup>1298</sup>.

In a day or two they relaxed their severity, we were taken to the best tavern in town and there boarded and treated with kindness—we were permitted to go and come at our pleasure without any guard. After some days Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray county. It was difficult to get a guard to go with us, indeed, we solicited them to send one with us, and finally got a few men to go and we started; after we had crossed the Missouri, on our way to Richmond, we met a number of very rough-looking fellows, and as rough-acting as they were looking, they threatened our lives. We solicited our guard to send to Richmond for a stronger force to guard us there<sup>1299</sup>, as we considered our lives in danger. Sterling G. Price met us with a strong force and conducted us to Richmond where we were put in close confinement.

One thing I will here mention which I forgot—while we were at Independence I was introduced to Burrell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our families, <sup>1300</sup>said he presumed it was another Jackson county scrape. He said the Mormons had been driven from that county and that without any offense on their part. He said he knew all about it, they were driven off because the people feared their political influence. And what was said against<sup>1301</sup> the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Burrell Hicks, by his own confession was one of the principal leaders in the Jackson county mob.

After this digression I will resume—The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately, on entering the room cocked their guns, another followed with chains in his hands, and we were ordered to be<sup>1302</sup> chained <sup>1303</sup>together—a strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him—the awkward manner in which he entered and his apparent embarrassment was such as to force a smile from me.

He was then asked for what he had thus cast us<sup>1304</sup> into prison? To this question he could not or did not<sup>1305</sup> give a direct answer. He said he would let us know in a few days, and after a few more awkward and uncouth movements he withdrew. After he went out I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near-sighted: I replied that I was mistaken if he were not as near-witted as<sup>1306</sup> he was near-sighted.

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1296. DHC 3:461: "Stolling"

1297. MS draft, [16]: "Clarke" throughout

1298. MS draft, [17]: "<over us>"

1299. MS draft, [17]: "~~to Richmond~~ <there>"

1300. DHC 3:461: adds "he"

1301. Book E-1, 1647: "against" overwrites "about"; DHC 3:461: "about"

1302. Book E-2, 47: "<be>" (prob. LH)

1303. MS draft, [18], Book E-1, 1647, Book E-2, 47: add "all"

1304. Book E-1, 1648: "<us>" (US)

1305. MS draft, [18]: "<not>"

1306. MS draft, [18]: "~~and~~ <as>"

We were now left with our guards, without knowing for what we had been<sup>1307</sup> arrested, as no civil process had issued against us—for what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities, I am entirely indebted to what I heard the guards say—I heard them say that General Clark had promised them before leaving Coles county that they should have the privilege of shooting Joseph Smith, senior<sup>1308</sup>, and myself. And that General Clark was engaged in searching the military law to find authority for so doing; but <sup>1309</sup>found it difficult as we were not military men and did not belong to the militia; but he had sent to Fort Leavenworth for the military code of law, **and he expected, after he got the laws,**<sup>1310</sup> to find law to justify him in shooting us.

I must here again digress to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons who had applied to him for it, to go to my house and take such goods as they claimed. The goods claimed, were goods sold by the sheriff of Caldwell county on an execution,<sup>1311</sup> which I had<sup>1312</sup> purchased at the sale.

The man against whom the execution was issued, availed himself of that time of trouble to go and take the<sup>1313</sup> goods wherever he could find them.

I asked <sup>1314</sup>Clark if he had given any such authority. He said that an application had been made to him for such an order, but he said, “<sup>1315</sup>Your lady wrote me a letter requesting me not to do it—telling me<sup>1316</sup> that the goods had been purchased at the Sheriff’s sale, and I would not grant the order.”

I did not, at the time, suppose that Clark, in this, had barefacedly lied; but the sequel proved he had—for some time afterwards, behold there comes a<sup>1317</sup> man to Richmond with the order, and showed it to me, signed <sup>1318</sup>by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man<sup>1319</sup> at that time<sup>1320</sup> in religion and a Major-General <sup>1321</sup>of Missouri.

During the time that Clark was examining the military law, there was<sup>1322</sup> something took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark’s army, and some of them officers of high rank, to go to Far West and commit violence on the persons<sup>1323</sup> of Joseph Smith, senior’s wife, and my wife and daughter<sup>1324</sup>.

This gave me some uneasiness. I got <sup>1325</sup>an opportunity to send my family word of their

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1307. MS draft, [18]: “~~were~~ <had been>”

1308. DHC 3:462: “Jun.”

1309. MS draft, [18]: adds “he”

1310. DHC 3:462: omits “and he expected ... laws”

1311. MS draft, [19]: adds “~~part of~~”

1312. Book E-2, 48: “<had>” (LH)

1313. MS draft, [19]: “~~his~~ <the>”

1314. DHC 3:462: adds “General”

1315. MS draft, [19]: adds “~~my~~”.

1316. MS draft, [19]: inserts “\me/” at *boln*

1317. MS draft, [19]: “~~the~~ <a>”

1318. MS draft, [19]: adds “~~John~~”

1319. MS draft, [19]: “[a] very pious <man>”

1320. MS draft, [19]: “<time>”

1321. MS draft, [19]: adds “in the militia”

1322. MS draft, [19]: “laws, there were”; Book E-1, 1648: “were”

1323. MS draft, [19]: “person”

1324. Book E-1, 1648, Book E-2, 48: “daughters”

1325. MS draft, [19]: adds “~~at~~”

design, and to <sup>1326</sup>make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return.—After a number of days they returned. I listened to all they said, to find out, if possible what they had done<sup>1327</sup>. One night, I think the very night after their return, I heard them relating to <sup>1328</sup>some of those who had not been with them, the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in answer, was, “that they had passed and repassed both houses, and saw the females, but there were so many men about the town, that they dare not venture for fear of being detected, and their numbers were not sufficient <sup>1329</sup>to accomplish anything if they <sup>1330</sup>made the attempt, and they came off without trying.”

No civil process of any kind had been issued against us: we were there held in duress without knowing what for, or what charges were to be preferred against us. At last, after long suspense, General Clark<sup>1331</sup> came into the prison, <sup>1332</sup>presenting himself about as awkwardly as at <sup>1333</sup>first, and informed us, that <sup>1334</sup>would<sup>1335</sup> be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft, and stealing. Here again another smile was forced, and I could not<sup>1336</sup> refrain<sup>1337</sup>, at the expense of this would-be great man<sup>1338</sup>, in whom, he said, “the faith <sup>1339</sup>of Missouri was pledged.” After long and awful suspense, the notable Austin A. King, judge of the Circuit Court, took the<sup>1340</sup> seat, and we were ordered before him for trial, Thomas Birch, Esq., prosecuting attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement we requested that we might be tried separately, but this was refused, and we were all put on <sup>1341</sup>trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the State’s Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe, who was employed to write down the testimony—that he wanted all the testimony directed to certain points. Being taken sick at an early stage of the trial, I had not the opportunity of hearing but<sup>1342</sup> a small part of the testimony when it was delivered before the Court.

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1326. MS draft, [19]: adds “~~be prepared~~”

1327. MS draft, [20]: “<done>”

1328. MS draft, [20]: adds “~~one~~”

1329. MS draft, [20]: adds “~~of res~~”

1330. MS draft, [20]: adds “had”

1331. MS draft, [20]: “Clarke ~~who~~”

1332. MS draft, [20]: adds “~~went~~”

1333. DHC 3:463: adds “the”

1334. MS draft, [20], Book E-1, 1649, Book E-2, 48, DHC 3:463: add “we”

1335. MS draft, [20]: replaces “would” with “were to”

1336. MS draft, [20]: “<not>”

1337. DHC 3:463: adds “from smiling”

1338. MS draft, [20]: “<man>”

1339. MS draft, [20]: adds “of the state”

1340. MS draft, [20]: replaces “the” with “his”

1341. DHC 3:463: adds “our”

1342. MS draft, [21]: “<but>”

During the progress of the trial, after the adjournment of the court in the evening, our lawyers would come into the <sup>1343</sup>prison, and there the matters would be talked over.

The propriety of our sending for witnesses was also discussed. Our attorneys said that they would recommend <sup>1344</sup>us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the judge would put us in prison, if a cohort of angels were to come and swear <sup>1345</sup>we were innocent: and beside <sup>1346</sup>that, he said that if we were to give the court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from swearing, or else kill them <sup>1347</sup>. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was lying sick in prison. I had an opportunity of hearing a great deal said by those of them <sup>1348</sup>who would come in. The subject was the all-absorbing one. I heard them say that we must be put to death—that the character of the State required it <sup>1349</sup>. The State must justify herself in the course she had taken, and nothing but punishing us with death, could save the credit of the State, and it must therefore be done.

I heard a party of them one night telling about some female whose person they had violated, and this language was used by one of them: “The damned bitch <sup>1350</sup>, how she <sup>1351</sup>yelled.” Who this person was, I did not know, but before I got out of prison, I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison, and had arrived in Quincy, Illinois, I met a strange man in the street, who was inquiring <sup>1352</sup>of me respecting a circumstance of this kind—saying <sup>1353</sup>he had heard of it, and was on his way going to Missouri to get the children if he could find them—He said the woman thus murdered was his sister, or his wife’s sister, I am not <sup>1354</sup>positive which.—The man was in great agitation. What success <sup>1355</sup>he had I know not.

The trial at last ended, and Lyman Wight, Joseph Smith, senior, Hyrum Smith, Caleb Baldwin, Alexander McRae, and myself were sent to jail in the village of Liberty, Clay county, Missouri.

We were kept there from three to four months; after which time we were brought out on habeas corpus before one of the county judges. During the hearing under the habeas corpus, I had, for the first time, an opportunity of hearing the evidence as it was all written and read before the court.

It appeared from the evidence that they attempted to prove us guilty of treason in consequence of the militia of Caldwell county being under arms at the time that General Lucas’ army came to Far West. This calling out of the militia was what they founded the charge of treason

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1343. Book E-1, 1649: adds erasure

1344. MS draft, [21]: adds “to”; Book E-1, 1649: adds erasure

1345. MS draft, [21], Book E-1, 1649, Book E-2, 49: add “that”

1346. DHC 3:464: “besides”

1347. DHC 3:464: moves “or else kill them” to follow “prison”

1348. DHC 3:464: omits “of them”

1349. MS draft, [21]: “<it>”

1350. DHC 3:464: “d— b—”

1351. MS draft, [21]: “<she>”

1352. MS draft, [22], Book E-1, 1650, Book E-2, 49: “who was inquiring and inquired”; DHC 3:464: “who inquired”

1353. DHC 3:464: adds “that”

1354. MS draft, [22]: “<not>”

1355. MS draft, [22]: adds “the [illegible]”

upon—<sup>1356</sup>an account of which I have given above. The charge of murder was founded on the fact that a man of their number, they said, had been<sup>1357</sup> killed in the Bogard<sup>1358</sup> battle.

The other charges were founded on things which took place in Daviess<sup>1359</sup>. As I was not in Daviess county at that time I cannot testify anything about them.<sup>1360</sup>

A few words about this written testimony.

I do not now recollect one single point about which testimony was given, with which I was acquainted, but was misrepresented; nor one solitary witness whose testimony was there written, that did not swear falsely: and in many instances I cannot see how it could avoid being intentional on the part of those who testified—for all of<sup>1361</sup> them did swear <sup>1362</sup>things that I am satisfied they knew to be false at the time—and it would be hard to persuade me<sup>1363</sup> to the contrary.

There were things there said, so utterly without foundation in truth—so much so, that the persons swearing must at the time of swearing have known it. The best construction I can ever put upon it<sup>1364</sup> is, that they swore things to be true which they did not know to be so, and this to me is wilful perjury.

This trial lasted for a long time, the result of which was, that I was ordered to be discharged from prison, and the rest remanded back: but I was told by those who professed to be my friends, that it would not do for me to go out of jail at that time, as the mob were watching, and would most certainly take my life—and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of<sup>1365</sup> Governor Boggs<sup>1366</sup>, would, if I were found in the State, surely take my life—that I had no way to escape them but to flee with all speed from the State.—It was some ten days after this before I dare<sup>1367</sup> leave the jail. At last the evening came in which I was to leave the jail. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one who was well acquainted with the country—to pilot me through the country, so that I might not go on any of the public roads. My wife came to the jail to accompany me, of whose society I had been deprived for four months. Just at dark, the sheriff and jailer came to the jail with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one<sup>1368</sup>. All this was done. The sheriff then took me by the arm and an apparent scuffle ensued—so much so that those who were watching did not know who it was the sheriff was scuffling with. The sheriff kept pushing me towards the door,<sup>1369</sup> which was quickly opened, and we both reached the street. He took me by the hand and bade me farewell, telling me<sup>1370</sup> to make

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1356. MS draft, [22]: adds “~~a description~~”

1357. MS draft, [22]: replaces “had been” with “was”

1358. DHC 3:465: “Bogart”

1359. MS draft, [22], DHC 3:465: add “county”

1360. MS draft, [22]: adds “~~This trial lasted for a length of time the number of days I have forgotten~~”

1361. MS draft, [23]: “<of>”

1362. DHC 3:465: adds “to”

1363. MS draft, [23]: “<me>”

1364. MS draft, [23]: “on <it>”

1365. MS draft, [23]: “<of>”

1366. MS draft, [23]: “<Boggs>”

1367. DHC 3:465: “dared”

1368. Book E-2, 50: “<and step away ... one>” (LH)

1369. MS draft, [24], Book E-1, 1651, Book E-2, 50, DHC 3:465-66: add “and I apparently resisting until [draft: “till”] we reached the door”

1370. MS draft, [24]: “<me>”

my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me **in haste. The thought struck me in a moment that the mob was after me.**<sup>1371</sup> I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few moments I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in jail. I mentioned it to them, and one of them returned, and the other and myself pursued our journey, as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got, and rode all night. It was an open carriage, and in the month of February, 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again<sup>1372</sup> and reached a place called Tenn[e]y's<sup>1373</sup> Grove; and to my great surprise, I here found my family, and was again united with them after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenning's<sup>1374</sup> Grove.

SIDNEY RIGDON.<sup>1375</sup>

<sup>1376</sup>Messrs. Walker, Patrick, Southwick and Backman (the counsel on my behalf) then respectively addressed the court, and they exhorted the Mormons to stand for their rights, stand or fall, sink or swim, live or die. Mr. Mason was counselor for Reynolds.

After which the following order was made:

<sup>1377</sup>**Saturday July 1st 1843.**<sup>1378</sup>

This day came the said Joseph Smith, senior, in proper person, and the said Joseph H. Reynolds having made return of said Writ of Habeas Corpus and produced the body of said Smith in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition. It is ordered and considered by the court that the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested as well as upon the merits of said case, and that he go hence without day<sup>1379</sup>.

In testimony whereof I have hereunto set my hand and affixed the seal of said Court, at the City of Nauvoo, this second day of July, 1843.

[Seal.]

<sup>1380</sup>JAMES SLOAN, Clerk.

1371. MS draft, [24], Book E-1, 1651, Book E-2, 51: add "in haste ... after me"

1372. MS draft, [24]: "<again>"

1373. MS draft, [24], Book E-1, 1651: "Tenney's"

1374. MS draft, [24], Book E-1, 1651, DHC 3:466: "Tenney's"; Book E-2, 51: "Tenny's"

1375. MS draft, [24]: omits signature

1376. *Source*: Possibly based on the court record in *T&S* 4 (1 July 1843): 243ff., which gives the names of the attorneys. Cf. *WWj*, vol. 4, 1 July 1843 (*WWj* 2:255).

1377. *Source*: RDft 7:52 directs scribe to copy NMCDB, 55-56 (JSn), which does not include the last paragraph, seal, and name. These additions were taken from *T&S* 4 (1 Aug. 1843): 278, which does not include the first part of the document. Cf. another partial copy in JSLP, Bx 4, fd 13, 16 (Edward Southwick, JSn); also included in NCR, Bx 5, fd 13, 20.

1378. Date added here from NMCDB, 55.

1379. DHC 5:474: replaces "day" with "delay"

1380. Book E-1, 1651: omits "Seal"

<sup>1381</sup>A public meeting in relation to the late arrest of General Joseph Smith.

Nauvoo, Ill[inois]., July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall<sup>1382</sup>, it was

Resolved unanimously, that Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee county generally, in this State, receive the warmest thanks of this meeting for the<sup>1383</sup> firm patriotism, bold and decided stand taken against lawless outrage, and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to <sup>1384</sup>his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds, pretending to act under authority of a writ obtained from the Governor of this State, given in consequence of a pretended requisition made on him from the executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefit of them enjoyed by every citizen of said State, they have shown themselves republicans, patriots, and worthy citizens of this State<sup>1385</sup> and have entitled themselves, not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order, and the blessings of a free people.

Resolved unanimously, That the foregoing resolution be published in the newspapers.

<sup>1386</sup>SIDNEY RIGDON, Moderator.

WILLARD RICHARDS, Clerk.

<sup>1387</sup>A strong wind from the north-west, with thunder and rain in the afternoon.

<sup>1388</sup>In consequence of Reynolds and Wilson leaving abruptly last night for Carthage, I sent Col[onel]. Markham to learn what they were doing.

<sup>1389</sup>A tremendous shower at Chester, Penn[sylvania]; over 20 lives were lost, fifty bridges destroyed, besides many houses and stores: damage, \$250,000.

<sup>1390</sup>Elders H[eber]. C. Kimball and O[rson]. Pratt started on their mission to the east, for the purpose of attending conferences at Cincinnati and Pittsburgh, where they will wait until the rest of the Twelve arrive.

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1381. Source: NN 1 (19 July 1843): [47].

1382. NN 1:[47]: replaces “Assembly Hall” with “Mayor’s office”; Book E-1, 1651: “{\Assembly Hall/}” (TB)

1383. Book E-1, 1652, Book E-2, 51: replace “the” with “their”

1384. NN 1:[47]: adds “see”

1385. Book E-2, 52: “<they have shown ... State>” (LH)

1386. DHC 5:474: adds “[Signed.]”

1387. Source: JSj [1843], 292 (WR) (APR, 392).

1388. Source: Possibly SM [1854].

1389. Source: Based on “Tremendous Storm—Loss of Life—Whirlwind—Great Flood—Immense Destruction of Property, &c.,” *T&S* 4 (15 Aug. 1843): 290–92.

1390. This paragraph added interlinearly by TB in Book E-1, 1652, and incorporated by LH in Book E-2, 52, between 18 Apr.–6 Aug. 1856 (see MSHi Chronology). Source: Undetermined.





25.

## SUPPLEMENTARY AFFIDAVITS ON MISSOURI PERSECUTIONS

July 1843

[DN 6 (7 January 1857): 345-46, 348 (cont.)]

<sup>1</sup>Sunday [July] 2 [1843]<sup>2</sup>.—A large congregation met at the Grove, near the Temple, and heard an interesting address from Elder Orson Hyde. After he closed, Messrs. Walker, Southwick, Patrick and Wasson, spoke on the stand, stating that I had subjected myself to the law in every particular, and had treated my persecutors and kidnapers with courtesy and kindness, they also spoke on the unlawful conduct of my enemies.

Messrs. Patrick, Walker, Southwick and Harmon Wasson made the following affidavit:—

<sup>3</sup>Shepherd G. Patrick, Harmon Wasson<sup>4</sup>, Edward Southwick and Cyrus Walker, being duly sworn, depose and say that they were in company with Joseph H. Reynolds and Harmon T.<sup>5</sup> Wilson, the former acting as agent of the State of Missouri, and having in custody Joseph Smith, who was styled in the <sup>6</sup>warrant by which he had been <sup>7</sup>arrested Joseph Smith, jun., and who had been delivered into the custody of said Reynolds by said Wilson, who had first as an officer of the State of Illinois, arrested him, the said Smith, upon a warrant issued by his excellency <sup>8</sup>Thomas Ford to apprehend him as a fugitive from the justice of the State of Missouri, when it was alleged he was charged with treason against the said State of Missouri, that the arrest and transfer of the custody of said Smith took place in Lee county, Illinois; and that while said Joseph H. Reynolds was at Dixon in said county, a writ of habeas corpus was served on <sup>9</sup>him, in

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1. Source: WWj, vol. 4, 2 July 1843 (WWj 2:256), and JSj [1843], 293 (WR) (APR, 392), with editing.

2. Book E-1, 1652: "2 Sunday"

3. Source: MS copy in JSHD (Bx 2). RDft 7:52 directs scribe to "copy it <from neat copy>" (TB). The JSHD folder has both a draft and a fair copy.

4. Draft affidavit, 1: "~~Wilson~~ <Wasson>"

5. Book E-2, 52: "<T>" (LH)

6. Draft affidavit, 1: adds "~~writ~~"

7. Draft affidavit, 1: adds "~~taken~~"

8. Draft affidavit, 1: adds "~~the governor of~~"

9. Draft affidavit, 1: adds "~~said Smith~~"

behalf of said Smith, commanding him to bring said Smith before the nearest judge or judicial<sup>10</sup> tribunal in the fifth judicial district of the State of Illinois, authorized to hear and determine upon writs of habeas corpus; that said Harmon T.<sup>11</sup> Wilson acted as a guard and assistant under said Joseph H. Reynolds on their journey from Dixon, till they arrived at the city of Nauvoo; that said Smith was allowed by said Reynolds to ride his horse, and in a buggy on said journey, while the said Reynolds rode in the coach, upon the assurance and pledge of James Campbell, Esq., the sheriff of Lee county, Illinois, who had said Reynolds and Wilson in custody for want of bail in a civil action, and upon whom they had served habeas corpus, returnable before Judge Young at Quincy, Illinois.<sup>12</sup>

Your affiants,<sup>13</sup> as well as others in the company, at the same time, gave assurance and pledges to said Reynolds that his prisoner, the said Smith, should not escape from him; and the said Reynolds was satisfied, as he avowed, with the pledges aforesaid, and expressed himself to be so at the time, and fully consented that the said Smith might travel on said journey in the manner he did.

That the friends of said Smith met him in great numbers as he approached the city of Nauvoo, by which place the sheriff, as these affiants believe, voluntarily decided to go at the request of said Smith, and upon representations made to him that it was the best route to Quincy.

That no violence was offered to said Reynolds or Wilson; and that to the best of these affiants' knowledge and belief, no threats or intimidation were made use of to influence and control their conduct, either during the journey to, or after their arrival at Nauvoo; said<sup>14</sup> Reynolds and Wilson dined with said Smith at his own house, and were hospitably entertained; and after dinner, say in two hours after the arrival of the party in said city, a writ of habeas corpus was issued by the municipal court of the said city of Nauvoo, in favor of said Smith, which was served upon said Reynolds.

The said Reynolds made return of the writ, together with the body of said Smith, and alleged the causes of his capture and detention; at the same time denying the jurisdiction of the court, and alleging that he had been served with the prior writ of habeas corpus before mentioned; said Reynolds remained in Nauvoo, and a part of the time in the municipal court-room, and sometime after the examination of the writ of habeas corpus issued by the municipal court had commenced; and as your affiants believe during the whole sitting of the court on Friday afternoon, the 30th of June, and then departed for Carthage, after a patient examination of the fact and matter of law set forth in complainant's petition, which said examination lasted from Friday afternoon till the next day, Saturday, at night; the said Smith was discharged as for defects in the warrant, under which he had been arrested and was imprisoned as upon the merits of the case by the said municipal court; and these affiants further say that said Reynolds and Wilson were, before they arrived at the city of Nauvoo; and while they were there, assured by<sup>15</sup> the said Smith, and many of the company who had traveled together from Dixon, (these affiants among the number) that they should be protected from violence, and that the said Smith did publicly declare in Nauvoo, to the people there assembled, that his honor was pledged that said Reynolds should be protected from violence, and requested every one to preserve his pledge inviolate.

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10. Draft affidavit, 1: "<judicial>"

11. Draft affidavit, 2: omits "T"; Book E-2, 52: "<T.>" (LH)

12. Draft affidavit, 2: adds erasure of about five words

13. Draft affidavit, 2: adds "~~further~~—more time"

14. Draft affidavit, 3: adds "~~Wilson &~~"

15. Draft affidavit, 4: "<by>"

These affiants state further that no violence or threats to their knowledge or belief were made use of towards the said Reynolds, or the said Wilson,<sup>16</sup> either before or after their arrival at Nauvoo; but the numbers who met and accompanied the said Smith and his escort on the journey, conducted themselves in an orderly and peaceable manner, and manifested only their attachment to said Smith, and joy to find him safe in the custody of the laws of the State of Illinois, all of which facts are true to the best of the knowledge and recollection of these<sup>17</sup> affiants.

SHEPHERD G. PATRICK,  
CYRUS WALKER,  
E. SOUTHWICK,  
HARMON WASSON.

Sworn to, &c.

Col[onel]. Markham, Mr. Sanger, and myself also made affidavits on the same subject.

<sup>18</sup>Judge Adams came from Carthage, and stated that Wilson and Reynolds were inciting the people to mobocracy, and sending a petition to Governor Ford for a posse to retake me.

A petition to the Governor, praying him not to issue any more writs, was immediately made out, and signed by about 150 citizens of Nauvoo, and also

A remonstrance against the Carthage proceedings was got<sup>19</sup> up, signed and forwarded the same to Carthage by Messrs. Southwick and Patrick<sup>20</sup>.

I directed the clerk to make a transcript of the proceedings before the municipal court, to forward to the Governor, and to which he attached the following certificate:—

<sup>21</sup>I, James Sloan, clerk of the municipal court of the city of Nauvoo, Illinois, do hereby certify that the foregoing hereunto attached papers and documents; to wit, <sup>22</sup>the foregoing petition of Joseph Smith, senior, and warrant from the Governor of the State of Illinois, and commission issued by Thomas Reynolds, Governor of the State of Missouri, to Joseph H. Reynolds, and the writ of habeas corpus, and the return of the<sup>23</sup> said Joseph H. Reynolds thereto, and endorsed thereon, are true copies of the papers and originals filed in this court, in the exparte case of Joseph Smith, senior, upon the petition of said Smith, for a discharge from arrest on habeas corpus, and that the foregoing is a true copy of the true, full and perfect record of the proceedings had in said case.

In witness whereof I have hereunto set my hand, and affixed the seal of said court, at the city of Nauvoo, Illinois, this third day of July, A.D. 1843.

[L.S.]

JAMES SLOAN,  
Clerk of the Municipal Court  
of the city of Nauvoo, Ill[inois].

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16. Draft affidavit, 4: adds “~~whom~~”

17. DHC 5:478: replaces “these” with “the”

18. *Source*: Following three paragraphs from JSj [1843], 293 (WR) (*APR*, 392-93), with editing, elaboration, and change to first person.

19. DHC 5:478: “gotten”

20. JSj [1843], 293: “forwarded to Carthage and carried forward by Backenstos”

21. *Source*: RDft 7:54 directs scribe to copy “54a”, which is not among the RDft collection but presently located in JSLP, Bx 4, fd 13, 17 (JSn) (transcription in vol. 7, I.7). Included in NCR, Bx 5, fd 13, 21.

22. DHC 5:479: adds “that”

23. Book E-2, 54: “<the>” (pos. LH)

He also made a transcript of the ordinances relating to habeas corpus, and attached the following certificate:—

<sup>24</sup>I, James Sloan, City Recorder of the city of Nauvoo, Illinois, and clerk of the city council of said city, do hereby certify that the foregoing hereunto attached, are true copies of the ordinances of said city, regulating the proceedings on writs of habeas corpus, the one passed the 8th day of August, A.D. 1842, and the other passed <sup>25</sup>November 14, 1842, both of which said ordinances are unrepealed, and now in force in said city.

In witness whereof I have hereunto set my hand and affixed the corporate seal of said city of Nauvoo, at said city, this 3rd day of July, A.D. 1843.

[L.S.]

JAMES SLOAN,  
City Recorder and Clerk of the City Council  
of the city of Nauvoo, Illinois.

<sup>26</sup>Which documents were delivered to my lawyers, with instructions to see Governor Ford immediately.

<sup>27</sup>I had an interview with several Pottawat[t]amie chiefs, who came to see me during my absence.<sup>28</sup> From W[ilford]. Woodruff's journal:—

**Several of the Pottawat[t]amie chiefs came to Nauvoo for the purpose of having an interview with the Prophet Joseph Smith. At the time of their arrival he had gone to Dixon upon a visit, was kidnapped while there, and efforts [were] made to run him to Missouri.** The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. W[ilford]. Woodruff and some others were present; they were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve<sup>29</sup> met those chiefs in the court-room<sup>30</sup>, with about twenty of the Elders. The following is a synopsis of the conversation which took place as given by the interpreter<sup>31</sup>.

The Indian orator arose and asked the Prophet if the<sup>32</sup> men who were present were all his friends. Answer, ["yes.[""]

24. Source: JSLP, Bx 4, fd 13, 17 (JSn) (transcription in vol. 7, I.7).

25. Book E-1, 1654: adds ellipses over erasure

26. Source: JSLP, Bx 4, fd 13, 17 (JSn) (transcription in vol. 7, I.7). Note written sideways in left margin reads: "This is a Copy Cert[ification]. attached to the Copies [of] documents ... & delivered to the Lawyers of Joseph Smith Senr." (JSn).

27. The following excerpt from "W. Woodruff's journal" is recorded in closely-written lines with no margins on the bottom fourth of p. 1654 in Book E-1 (RLC). Source: Despite the claim, the excerpt is not found in WWj. An insertion in the margin of RDft 7:54, reads: "note to be supplied by Woodruff about Indians" (TB). Among the RDft papers (following 7:56) is a two-page draft written and signed by WW (transcription in vol. 7, I.7). This source originally said "written by W. Woodruff" (WW), but RLC added "~~note~~ <from W Woodruff's Journal>". WW's reminiscence was written after RLC left the blank in E-1, 1654, between 20 Feb.–20 June 1855, and before publication of this section of the History in DN on 7 Jan. 1857 (see RDft Chronology). Deleted material supplied here in bold type.

28. WW draft, 1: "I had an/ Interview <with several Pottowatamie chiefs, who came to see me during my absence, and remained until the present> between Joseph Smith & the Potawatamie Chiefs." Interlinear and on-line insertions by RLC, remainder in WW's hand.

29. WW draft, 1: "<& councellors & Several /of\ the 12>"

30. WW draft, 1 (pencil): "chamber of his store <Court room>" (pos. LH)

31. WW draft, 1: adds "who accompanied them"

32. WW draft, 1 (pencil): "those <the>" (pos. LH)

He then said, “we as a people have long been distressed and oppressed, we have been driven from our lands many times; we have been wasted away by wars until there are<sup>33</sup> but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian<sup>34</sup> left. We have talked with the Great Spirit, and the Great Spirit has talked with us; we have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great prophet, chief and friend,<sup>35</sup> who would do us great good, and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph.) We have now come a great way to see you, and hear your words, and to have you to tell us what to do. Our horses have become poor traveling, and we are hungry; we will now wait and hear your words<sup>36</sup>.”

[DN 6 (14 January 1857): 353-54]

The Spirit of God rested upon the Lamanites, especially the orator<sup>37</sup>. Joseph was much affected and shed tears; he arose and said unto them, “I have heard your words; they are true, the Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good; your fathers were<sup>38</sup> once a great people, they worshiped the Great Spirit, the Great Spirit did<sup>39</sup> them good, he was their friend, but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children; this is the book which your fathers made; I wrote upon it; (showing them the Book of Mormon) this tells me<sup>40</sup> what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to<sup>41</sup> make peace with one another, and do not kill any more Indians; it is not good; do not kill white men, it is not good<sup>42</sup>; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men; we will give you something to eat and to take home with you.”

When the Prophet’s words were interpreted to the chiefs, they all said it was good. The chief asked, “How many moons would it be before the Great Spirit would bless them?” He<sup>43</sup> told them not a great many.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses; and they went home satisfied and contented.

<sup>44</sup>**There were many other things said by the chiefs and Prophet but the words I cannot now bring to mind to record.**

W[ilford]. Woodruff.

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33. WW draft, 1 (pencil): “is <are>” (pos. LH)

34. DHC 5:480: “Indians”

35. WW draft, 1: adds “~~unto us~~”

36. DHC 5:480: “word”

37. WW draft, 1: adds “~~who spoke~~”

38. WW draft, 1 (pencil): “~~was~~ <were>” (pos. LH)

39. WW draft, 1 (pencil): “~~done~~ <did>” (pos. LH)

40. WW draft, 2, DHC 5:480: omit “me”

41. WW draft, 2: “~~to have~~ you <to>”

42. Book E-2, 55: “<do not kill white ... good>” (LH)

43. DHC 5:481: adds “[Joseph]”

44. This paragraph canceled in WW draft, 2.

<sup>45</sup>About 6 p.m., the *Maid of Iowa* returned to her landing at the Nauvoo House. The company who had been on the expedition on board of her, formed in a procession and walked up to my office, where they formed a hollow square, and sent in a deputation to me. As soon as I had bid them welcome, I opened the window of my office, and requested that no man would leave the ground until I had spoken to them. My brother Hyrum and I went into the hollow square, and directed them not to allow their ranks to be broken; I then shook hands with each man, blessing them and welcoming them home.

I then took off my hat, and related to them how I was brought home to the midst of my friends, and how I regained my liberty. I feel by the Spirit of the Lord, that if I had fallen into your hands, that you would either have brought me safe home, or that we should all have died in a heap together.

At this time, a well dressed man, a stranger, who had a cloak around him, broke through the south line of the ranks, when the orderly sergeant took the strange man<sup>46</sup> by the nape of the neck and kicked him outside the ranks, telling him not to come in again. As soon as quiet was resumed, I continued my address to the company. <sup>47</sup>**and had scarce spoken 15 minutes, when the same stranger again broke the ranks, which annoyed me, and I stopped speaking; the first Lieutenant then marched out of the ranks and struck at him with the barrel of his gun, but he retired escaping the blow.**

About dusk I dismissed the company, blessing them in the name of the Lord.

My brother Hyrum then blest<sup>48</sup> them also, commending them for their diligence and attention to the instructions given by him before their departure.

The following is the report of their doings, as reported by Daniel M. Burbanks:—

<sup>49</sup>Sunday, June 25.—The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th.—About 8½ a.m., Pres[iden]t. Hyrum Smith, in company with Judge Adams, came<sup>50</sup> on board, and instructed us<sup>51</sup> to watch for the steamboats that may run up the Illinois river; and if any persons were running brother Joseph down the river, under any pretext whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottawa, and it had been reported that a company of men were armed in St. Louis, and had chartered a steamboat to run up to Ottawa, there to seize Joseph and kidnap him to Missouri; and if we saw such a boat, we were to rescue Joseph at all hazards, and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the “Little Maid” started at 9¼ a.m. down the Mississippi river, with the following persons on board, viz.<sup>52</sup>: Dan Jones, captain of boat; Daniel M. Burbanks, first pilot; Dimick B. Huntington, mate;

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45. Source: Following five paragraphs possibly from TB’s original notes of his 4 Oct. 1854 interview with Daniel M. Burbanks (CHOj 17:181), which have not been located (see below).

46. DHC 5:481: replaces “strange man” with “stranger”

47. Remainder of paragraph canceled in Book E-1, 1655; omitted in Book E-2, 56, DN, and DHC 5:481.

48. Book E-2, 56, DHC 5:481: “blessed”

49. Source: Burbanks’ statement was originally recorded by TB on 4 Oct. 1854 (CHOj 17:181), and copied by LH on 16 Mar. 1855 (CHOj 17:348). TB’s notes have not been located, but RDft MS #7 includes a three-page draft of Burbanks’ statement in the hand of LH (transcription in vol. 7, I.7), which was copied into Book E-1, 1655-57, by RLC between 2 May-20 Aug. 1855 (see MSHi Chronology).

50. DMB statement, 1: “~~went~~ <came>”

51. DMB statement, 1 (pencil): “<us>”

52. DHC 5:482: “namely”



Jonathan Dunham, captain of company<sup>53</sup>; George W.<sup>54</sup> Langley, lieutenant; John Taylor, chaplain; John M. Bernhisel, surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson, John Bair, Ben Rolfe, Sylvester B. Stoddard,<sup>55</sup> James Aikin, Elijah Averett<sup>56</sup>, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington<sup>57</sup>, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Ivory, H. B. M. Jolley<sup>58</sup>, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Allred, J. Foutz, H. Permain, John Binby<sup>59</sup>, George W. Rosecran<sup>60</sup>, and about 25 others, whose names are not reported.

At 9 p.m. she<sup>61</sup> turned the point of the bend, and started up the Illinois river. She did not stop until opposite Diamond Isle about 4 o'clock, on Tuesday morning, 27th; where they<sup>62</sup> learned that the *Chicago Belle* had passed up the Illinois river the day previous, with a large company of men, having a swivel gun on the forecastle, as they said, with the intention of taking Joseph Smith at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and the company on board<sup>63</sup> had left word that if the *Maid of Iowa* followed, they would send the Mormon boat and crew, with Jo Smith to hell. The people advised the company on the *Maid* to return. Stayed there half-an-hour to take in wood, and then continued our journey.

Wednesday, 28. At an hour before daybreak passed Pekin, and the *Chicago Belle* aground in an island chute; when she saw us coming, she backed her starboard wheel and blocked up the passage.

When the pilot of the *Maid* came near, he stopped his engine, and hailed them with his speaking trumpet, requesting a passage. They inquired<sup>64</sup> "What boat is that?" and were<sup>65</sup> told, "The *Maid of Iowa*." They replied, "you cannot pass, and we will see you all d—d<sup>66</sup> and in hell first." The pilot saw a little opening<sup>67</sup> in the willows of about 12 feet wide on her left, and signaled for the engineer to put on all steam, and drove<sup>68</sup> her through this narrow channel and a small tow head about 15 rods, tearing the willows down on each side with the guards and wheelhouses<sup>69</sup>; the captain crying out all the time, "Stop her! stop her! for God's sake, stop her! you will smash the boat to pieces!"

When the boat had headed round the *Belle*, and was once more in deep water, the pilot

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53. DMB statement, 1: "~~Capt~~ <Jonathan> Dunham <Capt of company>"

54. DMB statement, 1: "<W>"

55. DMB statement, 1: adds "George W. Langley"

56. DMB statement, 1 (pencil): "\A/verett"; "A" *w.o.* "E"

57. DMB statement, 1 (pencil): "Was<ort>hington"

58. Book E-2, 57: "Jolly"

59. DMB statement, 1, Book E-1, 1656, Book E-2, 57: "Binley"

60. DMB statement, 1: "Rosecrantz"; Book E-1, 1656: adds erasure

61. DHC 5:482: replaces "she" with "the boat"

62. DHC 5:482: replaces "they" with "the company"

63. DMB statement, 1 (pencil): inserts "\on board/" at *coln*

64. DMB statement, 2 (pencil): "~~answered~~ <inquired>"

65. DMB statement, 2 (pencil): "~~was~~ <were>"

66. Book E-2, 57: "damned"

67. DMB statement, 2 (pencil): "~~vacancy~~ <opening>"

68. DMB statement, 2: "dr\o/ve"; "o" *w.o.* "i"

69. DHC 5:483: "wheelhouse"

stopped the engine and asked the captain, "What is the matter?" The captain was afraid, and said, "My God, you will smash the boat to pieces"; and was answered, "All is safe, and we will go ahead," leaving the *Belle* still aground in the channel.

Then went to Peoria, about 10 miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express,<sup>70</sup> instructing the company to proceed to the mouth of Fox River; we took them<sup>71</sup> on board, and proceeded on our way.

Thursday, 29. Arrived at Peru at 10 a.m.; there met William F. Lane with an express from C[harles]. C. Rich, reporting that the company who had Joseph in charge, had started from Fox river for Shokoquon, destined to run him through the Iowa Territory by that route, and then into Missouri, as they had learned<sup>72</sup> their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon river, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About 1 p.m., again overhauled the *Chicago Belle* at the Grand Pass, while they were wooding; they hailed us to inquire "if old Jo was on board," and were answered, "it is none of your business"; when another man on the hurricane deck of the<sup>73</sup> *Belle* shouted "Hurrah, hurrah for old Joe<sup>74</sup> Smith." **When D[imick]. B. Huntington turned up his stern and significantly slapped it<sup>75</sup> without a word being spoken on the Maid, which caused a shout from the other boat.**<sup>76</sup>

We continued our journey, and again arrived at the Mississippi at 9 p.m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

<sup>77</sup>**On passing a woodyard on a large island, a man who lived on it told us that a large body of troops were stationed at Louisiana, who had sworn to bring the Maid to or sink her, as they had several canon ready shotted. The Maid went along as usual close by the shore, and were only saluted by some sarcastic expressions from some drunken men, but received no violence.**

Arrived at the island below Quincy about 8 p.m.<sup>78</sup> on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W.<sup>79</sup> Langley and Daniel M. Burbanks<sup>80</sup> took the yawl and went up to Quincy, to learn the news, and see if there was any excitement. They found all peace; then returned to the boat, got up steam and went up to Quincy, landing about midnight.

Saturday, July 1. About 8 a.m., left Quincy, after steaming about 8 miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived in Nauvoo, and was going to be tried before the municipal court; and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the

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70. DMB statement, 2: adds "and"; Book E-1, 1656: "~~and~~"

71. DMB statement, 2: replaces "the" with "him"

72. DMB statement, 2: adds "\"that/" at *boln*

73. DMB statement, 2: "<Hurricane deck of the>"

74. DHC 5:483: "Jo."

75. Evidently, before being canceled altogether, the part about slapping the stern in DMB statement, 3, was replaced with "<gave them a contemptuous sign>" in pencil.

76. Preceding bolded text canceled in DMB statement, 2-3.

77. This paragraph canceled in DMB statement, 3.

78. DMB statement, 3: adds "~~when~~"

79. DMB statement, 3: omits "W."

80. DMB statement, 3, Book E-1, 1656: "Burbank"; Book E-2, 58: "Burbank{~~s~~}"

church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel, and run the boat over the rapids to Nauvoo.<sup>81</sup>

<sup>82</sup>Col[onel]. Markham returned from Carthage in the evening, and reported that on his arriving at Carthage, he found that Reynolds and Wilson had filed their affidavits, that he (Markham) had with armed force taken me<sup>83</sup> out of their hands at the head of Elleston Grove; and that they had also got up a petition, which was signed by the inhabitants of Carthage, and sent it to Governor Ford by the hands of Reynolds and Wilson, requesting him to raise a posse comitatus, and they would come to Nauvoo and take me; they were to start by the mail early this morning, and Markham requested Jacob<sup>84</sup> Backenstos to go with the mail to Governor Ford, and request him to suspend all proceedings, until documents would be got to show the true state of the case.

On going to the stage proprietor, he engaged and paid for a passage for one man; on their finding who was going, Reynolds and Wilson objected to him<sup>85</sup> going, and <sup>86</sup>that objection was accepted by the stage proprietor, although he had received the passage money; he<sup>87</sup> then hired a horse from Mr. Hamilton for him <sup>88</sup>to ride.

<sup>89</sup>Monday,<sup>90</sup> [July] 3.—I directed the Twelve Apostles to call a Special Conference to choose Elders to go into the different counties of Illinois, to preach the gospel and disabuse the public mind with regard to my arrest.

<sup>91</sup>Elders B[urgham]. Young, O[rson]. Hyde, P[arley]. P. Pratt, John Taylor, Geo[rge]. A. Smith, Wilford Woodruff, and Willard Richards met at the Grove with the Elders, and it was decided that the following Elders go on a special mission to the following counties in the State of Illinois:—

<sup>92</sup>Elijah Reed and Jesse Hitchcock, Adams and Pike.  
 Salmon Warner and Jeremiah Curtis, Calhoun and Jersey.  
 Erastus H. Derby, Orson Hyde, and G[eorge]. J. Adams, Lee.  
 Charles C. Rich and Harvey Green, La Salle and De Calb.  
 Levi Richards, Luther A. Jones, and E. Robinson, Joe Davis<sup>93</sup>.  
 John Murdock, Vermillion.  
 Daniel Avery, Schnyder.<sup>94</sup>  
 Zebedee Coltrin, McDonough.

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81. DMB statement, 3, includes at note at end: “(about \$300 spent on the trip)”

82. *Source*: This and next paragraph possibly from SM [1854].

83. DHC 5:484: replaces “me” with “Joseph Smith”

84. Book E-1, 1657: “<Jacob>” (RLC)

85. DHC 5:484: replaces “him” with “his”

86. Book E-2, 58: adds erasure

87. DHC 5:484: replaces “he” with “The proprietor”

88. DHC 5:484: adds “[Markham]”

89. *Source*: JSj [1843], 294 (WR) (*APR*, 393), with light editing and change to first person.

90. Book E-1, 1657: omits “Monday”

91. *Source*: Names taken from the minutes of this conference, which was held on 3 and 5 July 1843: GCM, Bx 1, fd 17 (WR); remainder of this paragraph from “Special Conference,” *T&S* 4 (15 June 1843): 240 (cf. GCM, Bx 1, fd 17, 6). Cf. WWj, vol. 4, 3 July 1843 (*WWj* 2:256).

92. *Source*: A list appears in minutes, but RDft 7:53 directs scribe to copy “Special Conference,” *T&S* 4 (15 June 1843): 240.

93. *T&S* 4:240: “Davies”

94. *T&S* 4:240, Book E-1, 1657, Book E-2, 59, DHC 5:485: “Schuyler”

Truman Gillet, Benjamin Brown and Jesse W. Crosby, Cook.  
 Graham Coltrin, Fulton.  
 John L. Butler, Hamilton.  
 David Lewis, Wayne.  
 James Twist, Bureau.  
 G[eorge]. P. Dykes and Samuel Brown, St. Clair.  
 Pardon Webb, Will.  
 E. M. Webb, Grundy.  
 Simeon Dunn, Warren.  
 H. S. Eldredge, Mason.  
 Thomas Dobson, Taz[e]well.  
 Cyrus Canfield, Menard.  
 Jared Carter, Morgan.  
 Samuel James, and J. C. Wright, Scott.  
 Luman H. Calkins, White.  
 J. M. King, Mercer.  
 Daniel Allen, Rock Island.  
 U. C. Nickerson, Henry.  
 Alfred Brown, Putnam.  
 Priddy Meeks, McCoupin.  
 Abel Butterfield and J. H. Vanatta<sup>95</sup>, Winnebago.  
 William Nelson, Iroquois.  
 Samuel Russell, Boone.  
 Levi Stewart, Franklin.  
 William Meeks, Green.  
 W. B. Brink and George Chamberlin, Sangamon.  
 Jacob Wiley<sup>96</sup>, Edwards.  
 William S. Covert, Stark.  
 M. F. Bartlett and Melvin Wilbur, Bond.  
 John Outhouse, Alexander.  
 Cheney G. Van Buren, Brown.  
 James Carroll, Carroll.  
 David Jones, Fayette.  
 John Lowry, Munroe.  
 Urban V. Stewart, Williamson.  
 James McFate, Montgomery.  
 L[yman]. O. Littlefield, Clinton.  
 Elisha H. Groves, Madison.  
 Theodore Curtis, Cass.  
 Samuel Keele, Jefferson.  
 James Hale, Washington.  
 George W. Thatcher and John<sup>97</sup> A. Forgeus, Hancock.  
 Jacob H. Butterfield, Henderson.  
 George Middah, Clay.  
 James M. Munroe, Crawford.

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95. DHC 5:485: “Van Natta”

96. *T&S* 4:240: “Wile”

97. *T&S* 4:240: omits “John”; “John” appears also in MS minutes.

Ezra Chase, Coles.  
 Jesse Chase, Edgar.  
 Amos Lewell<sup>98</sup>, Clark.  
 John Miller, Whitesides.  
 William Martin, Christian.  
 Reuben Parkhurst, De Witt.  
 John Keele, Perry.  
 George W. Langley, Johnson.  
 James M. Henderson, Gallatin.  
 James W. Cummings, Randolph.  
 John Workman, Shelby.  
 Elijah Fordham, Knox.  
 George W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG, President.  
 W. RICHARDS, Clerk.

<sup>99</sup>About noon, Gen[eral]. C[hables]. C. Rich, with 25 men, returned, formed a square in front of my house, and sung a new song. I went out, shook hands with each individual, and blessed them in the name of the Lord.<sup>100</sup> The following is a report of their expedition:—

The detachment left the main body of the camp, and started from McQueen's Mills about 1 a.m. on Monday, the 26th of June<sup>101</sup>, under the command of Gen[eral]. Rich as follows:—C. C. Rich, Hosea Stout, John Pack, Truman R. Barlow, James W. Cummings, Daniel Carnes<sup>102</sup>, Jesse P. Harmon, Alanson Ripley, Stephen Abbott, Charles W. Hubbard, A. L. Fullmer, Joel E. Terry, Alfred Brown, Dr. Josiah Ells, William Edwards, Thomas Woolsey, O[smon]. M. Duel, Dr. Samuel Bennett, ——— Babcock, Isaiah Whitesides, Jesse B.<sup>103</sup> Nichols, Stephen Wilkinson, Samuel Gulley and four or five others,<sup>104</sup> on horses, with<sup>105</sup> one baggage wagon drawn by two<sup>106</sup> horses,<sup>107</sup> with instructions to proceed to Peoria,<sup>108</sup> there cross the Illinois river, and then <sup>109</sup>proceed up the east

98. Book E-1, 1658, Book E-2, 60: "Lowell"

99. *Source*: This introductory paragraph as well as CCR's statement below is from "A brief sketch of the expedition under the Command of General C. C. Rich from Nauvoo to Ottaway at the time that General Joseph Smith ~~at the time he~~ was kidnaped at Dixon Illinois by the Missourians" (ca. 1855), which consists of two pages of heavily edited text on two sheets inserted in RDft MS #7, between pp. 53 and 54 (transcription in vol. 7, I.7). First half appears in the hand of an unidentified scribe, and second half and most emendations in TB's hand.

100. Preceding sentence based on the following passage at end of CCR, 2: "3 July after breakfast again started <singing the new song> & arrived ~~betw~~ in Nauvoo about noon, went down to the mansion <House> when bro Joseph came out to us shook hands with each individual & blest us all in the name of the Lord" (TB). This was rewritten in its present form by TB in RDft 7:53.

101. CCR, 1: "<left the main body ... June>" (TB)

102. Book E-2, 60: "Carn"

103. CCR, 1: omits "B."; Book E-1, 1658: "\B./" (US)

104. CCR, 1: "~~Numbering~~ [blank space] <about 35> Men <as follows (see above) <C. C. Rich ... & 4 or five others>>" (TB)

105. CCR, 1: "& horses, and <on horses, with>" (TB)

106. Book E-2, 60: "\two/" (US)

107. CCR, 1: "left <leaving> the Main body of the camp about about one oclock at Night <a.m.> on <Monday> the 26 of June"

108. CCR, 1: adds "and"

109. CCR, 1: adds "to"

side of the<sup>110</sup> river on the main stage road<sup>111</sup>, leading from Springfield<sup>112</sup> to Ottawa. We traveled till about 3 o'clock in the morning, when we halted for about an hour, and put out a guard;<sup>113</sup> at daybreak we again took up the line of march, and traveled through the<sup>114</sup> day, mostly without a road,<sup>115</sup> and the following night till near daybreak<sup>116</sup> of the 27th, and again<sup>117</sup> made a halt for an hour and passed through Ellesville before sunrise<sup>118</sup>.

<sup>119</sup>When going through that village<sup>120</sup>, the people were opening their shops, and many persons came in their shirts to the windows. Dr. Ells and J. W. Cummings were behind the company about six rods, when one man came running, full of anxiety, and inquired, "where in the world are you all going to?" Dr. Ells, who<sup>121</sup> carried a very sanctified face, <sup>122</sup>drawled out, "We're a-hunting a wheelbarrow's nest."

After which we<sup>123</sup> again resumed the march, about noon halted<sup>124</sup> on the Kick-a-poo<sup>125</sup> creek, and sent Hosea Stout and A. L. Fullmer to Peoria, to see Lawyer Charles C. Ballance, and obtain what information they could <sup>126</sup>from him<sup>127</sup>, <sup>128</sup>and about 2 p.m.<sup>129</sup> crossed the Illinois river at Peoria, where we obtained supplies for our further journey<sup>130</sup>. Here we left<sup>131</sup> Jesse P. Harmon and Alanson Ripley <sup>132</sup>with instructions to hail the steamer *Maid of Iowa*, <sup>133</sup>and procure what<sup>134</sup> information they had<sup>135</sup> of the whereabouts of brother<sup>136</sup> Joseph Smith.

The company, after crossing the river<sup>137</sup>, proceeded nearly<sup>138</sup> due east, till they intersected

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110. CCR, 1: inserts "\East side of the/" at *boln* (TB)  
 111. CCR, 1: "<on the main stage road>" (US)  
 112. CCR, 1: "<leading from Springfield>" (TB)  
 113. CCR, 1: "when a halt was called <we hitched our horses to a fence <called a halt\ed/> for about an hour—& put out a guard> Near a Mr W◇◇p◇◇ about \where/ The Company removed about an hour" (TB)  
 114. CCR, 1: "that <thro the>" (TB)  
 115. CCR, 1: "<mostly without a road,>" (TB)  
 116. CCR, 1: "day ~~light~~ <break>" (TB)  
 117. CCR, 1: "when a halt was <and> again ealled" (US)  
 118. CCR, 1: "<& passed thro' ~~near~~ Ellesville <before Sunrise>>" (TB)  
 119. This paragraph added by TB on back of CCR, 1, and inserted interlinearly by TB in Book E-1, 1658. Incorporated by LH in Book E-2, 61, between 18 Apr.-6 Aug. 1856 (see MSHi Chronology).  
 120. CCR, 1 (back): "Ellesville <that village>" (TB)  
 121. CCR, 1 (back): "<who>" (TB)  
 122. CCR, 1 (back): adds "&" (TB)  
 123. Book E-2, 61: omits "we"  
 124. CCR, 1, Book E-1, 1658: "<about noon halted>" (TB/JG)  
 125. DHC 5:486: "Kic-a-poo"  
 126. DHC 5:486: adds "get"  
 127. CCR, 1: "<on the Kick-a-poo Creek ... from him>" (TB)  
 128. Book E-1, 1658: adds erasure  
 129. CCR, 1: "and about <between the hours> of one oclock <and three oclock> Same day <Same PM> <about 2 P.M.>"; canceled insertions by US, final insertion by TB.  
 130. CCR, 1: "<where they <we> obtained supplies for their <our> further journey>" (TB)  
 131. CCR, 1: "\here they <we>/ leaving <left> Brothers" (TB); first insertion at *boln* in margin.  
 132. CCR, 1: adds "at Peora"  
 133. CCR, 1: adds "that <which> left Nauvoo at the same time that the <land> expedition left"  
 134. CCR, 1: "all the <what>" (TB)  
 135. CCR, 1: "possible <they had>" (TB)  
 136. CCR, 1: "Gen <bro:>" (TB)  
 137. In CCR, 1, "after crossing the river" follows "east" with guideline indicating a move to its present position.  
 138. CCR, 1: "<nearly>" (US)

the stage road running from Springfield to Ottawa, at a small town named<sup>139</sup> Washington, ten miles east of Peoria; there we stopped for about an hour, and fed our horses. At dusk <sup>140</sup>we again resumed the march on the stage road towards Ottawa, and traveled about<sup>141</sup> ten miles to Black Partridge Point, and camped for the night.

At daybreak of the 28th, we were on the march, traveled about 35 miles to the little town of Magnolia<sup>142</sup> and halted for noon, where we fed ourselves and animals at the public house of Captain William Haws (the captain of a company in which Hosea Stout served in the Black Hawk war).<sup>143</sup> <sup>144</sup>We again resumed the march, and about dark <sup>145</sup>camped about two miles below Ottawa, near the Illinois river<sup>146</sup>, having traveled over 200 miles in two days and eighteen hours with the same horses, which had become very tired<sup>147</sup>.<sup>148</sup>

General Rich left the company about an hour before sunset, and <sup>149</sup>about dusk <sup>150</sup>crossed the Illinois river <sup>151</sup>into Ottawa, and put up at brother Sanger's. There he<sup>152</sup> learned positively<sup>153</sup> that <sup>154</sup>Joseph had come as far as Pawpaw Grove, where he was informed that Judge Caton was absent, and had returned to Dixon and<sup>155</sup> obtained another writ of habeas corpus, and had started in the direction of<sup>156</sup> Quincy, Adams county<sup>157</sup>, and also that Lucien P. Sanger had taken his stagecoach to convey brother Joseph<sup>158</sup> to Quincy. When he had obtained this information, he left orders for the *Maid of Iowa* to return with all speed to Quincy.

Early on<sup>159</sup> the morning of the 29th<sup>160</sup>, Gen[eral]. Rich returned to his company and gave them the information, when the company started on their return for Nauvoo, came as far as <sup>161</sup>Captain Haws' and stayed all night; he<sup>162</sup> gave us the use of his barn to sleep in. In conversing with the citizens of Magnolia, they approbated our course, mani-

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139. CCR, 1: "~~by the name~~ d/ of"

140. CCR, 1: adds "~~in the {evening}~~" (US)

141. Book E-2, 61: "<about>" (LH)

142. CCR, 1: "~~a place called oxbow prairie wher[e] <at> which place a man by the lived by the name of Capt~~ <Wm> Haws, an ~~acquaintance of [Hosea?] Stouts~~ <the little Town of Magnolia>" (TB)

143. CCR, 1: "<where <we fed ... Public House of> Capt. Wm. Haws (the capt. ... Hosea Stout ~~was~~ <served> ... war.>" (TB)

144. CCR, 1: adds "~~After refreshing ourselves and animals~~"

145. CCR, 2: adds "~~that night &~~"

146. Book E-1, 1659: "<camped about ... river>" (JG)

147. CCR, 2: "<having travelled ... tired>" (TB)

148. Book E-1, 1659: adds erasure of about ten words

149. CCR, 2: adds "~~proceeded by himself to Ottaway~~"

150. CCR, 2: adds "<& again>" (US)

151. CCR, 2: adds "~~and arrived~~"

152. CCR, 2: "\T/here" and replaces "he" with "Gen Rich"

153. CCR, 2: "<~~for certain~~ positively>" (TB)

154. CCR, 2: adds "~~Lucein P Sanger the Stage Contractor <proprietor> between Dixon and Ottow{s} had taken his Stage to Convey Gen Jos Smith towards Quincy from Dixon towards Quincy.~~" Following this cancellation, handwriting changes to TB's to end of document.

155. CCR, 2: "~~to <&>~~" (TB)

156. CCR, 2: "~~intending to go to~~ <& had started in the direction of>" (TB)

157. CCR, 2: "<Adams Co.>" (TB)

158. CCR, 2: "~~a portion of the people~~ <brother Joseph>" (TB)

159. CCR, 2: "~~next~~ <on the>" (TB)

160. CCR, 2: "<of the 29th>" (TB)

161. CCR, 2: adds "~~the ox~~"

162. CCR, 2: replaces "he" with "who"



fested a warm feeling, and offered to help us with their<sup>163</sup> artillery company, if we needed their assistance.<sup>164</sup>

On the 30th we made a direct course for the Narrows, four miles<sup>165</sup> above Peoria, where we recrossed<sup>166</sup> the Illinois river, and camped near the town.<sup>167</sup>

1st July<sup>168</sup>, we traveled 40 miles<sup>169</sup>, and camped on a small<sup>170</sup> creek near a farmhouse, where the entire company had an abundance of milk for the night<sup>171</sup>.

July 2nd.—<sup>172</sup>Early in the morning, Jesse B. Nichols went into the village of Gallsburg<sup>173</sup>, waked up a blacksmith, and employed him to set a couple of horse-shoes. The blacksmith objected, saying it was Sunday morning, and being a professor of religion, he would not do it, unless for double price, which Nichols consented to give him. He went to the shop, and whilst setting the shoes, the company passed through, exciting considerable curiosity among the villagers; <sup>174</sup>two of the brethren remained to accompany Nichols: as he was about paying the blacksmith for the work, a Presbyterian Minister came up and said to him, “You ought to charge a dollar a shoe; these are Mormons, and you, who are a church member have been shoeing this Mormon’s horse on Sunday, and you ought to be brought before the church for doing it.” Upon which the blacksmith demanded two dollars for his work, instead of one, as agreed before; Nichols handed him one dollar, the Priest telling the Blacksmith he ought not to take it, that Jo[e]. Smith was an impostor and ought to be hung. The son of Vulcan, however, took the dollar, but demanded more, upon which Nichols **kicked the priest on his seat of honor**<sup>175</sup>, mounted his horse, and left amid the loud cheers of a number of spectators.

We continued our journey to La Harpe, where we learned the full particulars of brother Joseph’s safe arrival, and trial before the Municipal court, when we made merry, composed a song<sup>176</sup>, and danced, and proceeded to Nauvoo<sup>177</sup>.

[...] <sup>178</sup>

During the entire journey the heat<sup>179</sup> was extremely <sup>180</sup>oppressive, and as the necessity

163. Book E-1, 1659: “<their>” (pos. JG)

164. CCR, 2: “~~told {th[em?]} us that they would fight for us~~ <approved our course, {&◇} manifested a warm feeling, & offered to help us <with their artillery company> if we ~~stood in~~ need{ed/} their assistance.>” (TB); second-level insertion in pencil by JG.

165. CCR, 2: “<4 miles>” (TB)

166. CCR, 2: “<re>crossed” (TB)

167. CCR, 2: adds “\(/here we again found J P Harman & A Ripley who had been up to Peru on the Maid of Iowa{ }) , learnt our report & returned to Peoria; \)/ the Maid had continued our <her> journey towards Quincy” (TB)

168. Book E-2, 62: “July 1st”

169. CCR, 2: “~~pursued our journey~~ <travelled over 40 miles>” (TB)

170. CCR, 2: “~~branch of Crooked~~ <small>” (TB)

171. CCR, 2: “~~while they staid there~~ <for the night>” (TB)

172. Remainder of paragraph not in CCR, 2, but added by TB in margin of Book E-1, 1659, and incorporated by LH in Book E-2, 62, between 18 Apr.-6 Aug. 1856 (see MSHi Chronology).

173. Book E-1, 1659 (darker ink): “{Gallsburg/}” (LH)

174. Book E-1, 1659: adds ellipses over erasure

175. DHC 5:488: omits “kicked the priest ... honor”

176. CCR, 2: “~~sang~~ <composed a song>” (TB)

177. CCR, 2: “<& this day they returned to Nauvoo>” (TB)

178. MSHiJS, DN, DHC 5:488: omit entry for 3 July, which was used above in the paragraph introducing CCR’s statement.

179. CCR, 2: “~~weather~~ <heat>” (TB)

180. CCR, 2: adds “~~hot~~” (TB)

of the case was very<sup>181</sup> urgent, we<sup>182</sup> had not time to sleep. It may be safely said to be one of the most rapid<sup>183</sup> fatiguing<sup>184</sup> marches<sup>185</sup> that is on record, having traveled with the same horses, about five hundred miles<sup>186</sup> in seven days.

<sup>187</sup>**This A.M.**, another copy of the remonstrance to the Governor against his sending an armed force, was made out [by William Clayton], and taken to the porch of the Temple where it was signed in the course of the day by about nine hundred persons **and was forwarded this evening.**

<sup>188</sup>Tuesday,<sup>189</sup> 4.—About 1 a.m. Messrs. Walker, Patrick, Southwick, Markham and Lucien Woodworth started for Springfield, carrying with them the affidavits, petition, and the doings of the Municipal court.

<sup>190</sup>At a very early hour<sup>191</sup> people began to assemble at the Grove, and at 11 o'clock near 13,000 persons had congregated, and<sup>192</sup> were addressed in a very able and appropriate manner by Elder O[rson]. Hyde, who has recently been appointed on a mission to St. Petersburg, Russia.

<sup>193</sup>**After which Joseph gave a short address concerning his arrest to correct reports circulated by Reynolds [and] Wilson. A collection was then taken to help build O[rson]. Hyde's house. At 12½ [p.m.] meeting adjourned till 2½ P.M.**

A constant accession of numbers swelled the congregation to 15,000 as near as could be estimated.

At 2 p.m. they were again addressed by Elder P[arley]. P. Pratt, on redemption<sup>194</sup>, in a masterly discourse, when I made some remarks, of which<sup>195</sup> the following was reported<sup>196</sup> by Elder W[ilford]. Woodruff:

<sup>197</sup>If the people will give ear a moment, I will address them, with a few words in my own defense, in relation to<sup>198</sup> my arrest. In the first place I will state to those that can hear me, that I never spent more than six months in Missouri, except while in prison. While I was there I was at work for the support of my family. I never was a prisoner of war during my stay, for I had noth-

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181. CCR, 2: "<very>" (TB)

182. CCR, 2: replaces "he" with "they"

183. CCR, 2, Book E-1, 1659, Book E-2, 62: add "and"

184. CCR, 2: "~~arduous~~ <fatiguing>" (TB)

185. CCR, 2: adds "~~made~~" (TB)

186. CCR, 2: "~~travelled over 400 hours~~ <with the same horses between 4 & <about> 500 miles>" (TB); cancellation and insertion of "about" in pencil probably by JG.

187. *Source*: WCj [1843-44], vol. 3, 3 July 1843 (NTNLF, 403), with light editing and change to first person. Deleted material supplied here in bold type.

188. *Source*: Possibly SM [1854].

189. Book E-1, 1659: deletes "Tuesday"

190. *Source*: Excluding bolded paragraph, following three paragraphs from WWj, vol. 4, 4 July 1843 (WWj 2:256), with light editing and change to first person. Cf. "The 4th of July," NN 1 (5 July 1843): [38].

191. JSj [1843], 295a (WR) (APR, 393): "O. Hyde Lectured at the stand at 10½ A.M."

192. WWj: replaces "and" with "who"; Book E-1, 1659: "{\and/}" (pos. RLC)

193. This paragraph from unused material in JSj [1843], 295a (WR) (APR, 393).

194. WWj: omits "on redemption". This detail was added from JSj [1843], 295b (WR) (APR, 393), which reads: "It had been published that Elder G[eorge]. J Adams would preach in the P.M. but as he had gone to Springfield. P[arley]. P. Pratt preached on redemption."

195. DHC 5:488: omits "of which" and begins new sentence

196. DHC 5:488: replaces "was reported" with "is the report of the speech"

197. *Source*: RDft 7:54 directs scribe to copy NSB, 19-21 (LH). Cf. WWj, vol. 4, 4 July 1843 (WWj 2:257-59); GCM, Bx 1, fd 18, 1-6.

198. WWj: replaces "in relation to" with "as touching"; NSB, 19: "~~as touching~~ <in relation to>" (TB)

ing to do with<sup>199</sup> war, I never took <sup>200</sup>a pistol, gun or sword, and the most that has been said on this subject by the Missourians<sup>201</sup> is false. I have been willing to go before any Governor, Judge, or tribunal where justice would be done, and have the subject investigated. I could not have committed treason in that State while I resided<sup>202</sup> there, for treason against<sup>203</sup> Missouri, consists in levying war against the State, or adhering to her enemies.—Missouri was at peace and had no enemy that I could adhere to, had I been disposed; and I did not make war as I had no command or authority either civil or military, but only in spiritual matters as a Minister of the gospel.<sup>204</sup>

This people<sup>205</sup> was driven from that State by force of arms under the exterminating order of Governor Boggs. I have never committed treason. The people know very well I have been a peaceable citizen, but there has been a great hue and cry about <sup>206</sup>Governor Boggs being shot. No crime can be done, but <sup>207</sup>it is laid to me<sup>208</sup>. There I was again dragged to the United States Court, and acquitted<sup>209</sup> on the merits of the case<sup>210</sup>, and now it comes again. But as often as God sees fit for me to suffer I am ready, but I am as innocent of the crimes alleged against me<sup>211</sup> as the angels in heaven, I am not an enemy to mankind, I am a friend to mankind<sup>212</sup>, I am not an enemy to Missouri, nor to any Governors<sup>213</sup> or people.

As to the military station I hold, the cause of my holding it is as follows: When we came here, the State required <sup>214</sup>us to bear arms, and do military duty according to law; and as the Church had just been driven from the State of Missouri, and robbed of all their property and arms, they were poor and destitute of arms, they were liable to be fined for not doing duty, when they had not arms to do it with; they came to me for advice, and I advised them to organize themselves into independent companies and demand arms of the State; this they did. Again there were many Elders having license to preach, which by law exonerated them from military duty, but the officers would not release them on this ground. I then told the Saints that though I was clear from military duty by law, in consequence of lameness in one of my legs; yet I would set them the example, and would do duty myself, they then said they were willing to do duty, if they could be formed into an independent company and I could be at their head: this is the origin of<sup>215</sup> the Nauvoo Legion and of my<sup>216</sup> holding the office of Lieutenant-General<sup>217</sup>.

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199. WWj: replaces “nothing to do with” with “not made”; NSB, 19: “~~not made~~ /nothing to do with\” (TB)

200. DHC 5:489: adds “up”

201. WWj: omits “by the Missourians”; NSB, 19: “<by the Missourians>”

202. WWj: omits “I resided”; NSB, 20, Book E-1, 1660: “<I resided>” (TB/JG)

203. DHC 5:489: replaces “against” with “in”

204. WWj: replaces “for treason against ... gospel” with “I had no controll any whare in temporal things while there but in spiritual”; NSB, 20: “~~I had no control anywhere in temporal things while there, but spiritual~~ <for treason against ... gospel>” (TB)

205. WWj and NSB, 20: replace “This people” with “I”; Book E-1, 1660: “{\This/} <people>” (TB)

206. WWj: adds “~~Jo Smith~~”

207. WWj: adds “what”; NSB, 20: “~~what~~”

208. WWj: replaces “me” with “Jo Smith”; NSB, 20: “~~Jo Smith~~ <me>” (LH)

209. WWj: replaces “acquitted” with “cleared”

210. WWj: omits “on the merits of the case”; NSB, 20: “<on the merits of the case>” (LH)

211. WWj: “these crimes” and omits “alleged against me”; NSB, 20: “these crimes <alleged against me>” (TB)

212. Book E-1, 1660: “<to mankind>” (JG)

213. DHC 5:489: “governor”

214. Book E-1, 1660: adds erasure

215. WWj: replaces “this is the origin of” with “& upon this ground came”; NSB, 20: “~~and upon this ground~~ <is the origin of>” (TB)

216. WWj: replaces “of my” with “I”; NSB, 20: “~~I~~ <of my>” (TB)

217. WWj: adds “not that I seek for power”; NSB, 20: “~~not that I seek for power~~” (prob. TB)

<sup>218</sup>All the power that I desire or have sought to obtain has been the enjoyment of the Constitutional privilege, for which my fathers shed their blood of living in peace<sup>219</sup> in the society of my wife and children and enjoy<sup>220</sup> the society of my friends, and that religious liberty, which is the right of every American citizen, of worshipping according to the dictates of his conscience and the revelations of God.

With regard to elections, some say all the Latter Day Saints vote together<sup>221</sup> and vote as I say; but I never tell any man how to vote, or who<sup>222</sup> to vote for, but I will show you how we have been situated by bringing a comparison, should there be a Methodist society here, and two candidates running for office, one says, "If you will vote for me, and put me in Governor, I will exterminate the Methodists, take away their charters, &c."—The other candidate says, "If I am Governor, I will give all an equal privilege"; which would the Methodists vote for? Of course they would vote *en masse* for the candidate that would give them their rights.

Thus it has been with us. Joseph Duncan said if the people would elect him he would exterminate the Mormons and take away their charters. As to Mr. Ford, he made no such threats, but manifested a spirit in his speeches to give every man his<sup>223</sup> rights; hence <sup>224</sup>the Church universally voted for Mr. Ford, and he was elected Governor. But he has issued writs against me the first time the Missourians made a demand for me, and this is the second one he has issued for me, which has caused me much trouble and expense.

President Smith also rehearsed the account of his being taken by Reynolds and Wilson, and the unlawful treatment he received at their hands.

The multitude gave good attention and much prejudice seemed to be removed.

<sup>225</sup>Three Steamers arrived in the afternoon, one from St. Louis, one from Quincy, and one from Burlington, bringing from 800 to 1,000 ladies and gentlemen<sup>226</sup>. On the arrival of each boat, the people were escorted by the Nauvoo band to convenient seats provided for them and were welcomed by the firing of cannon, which brought to our minds the last words of the Patriot Jefferson, "Let this day be celebrated by the firing of cannon," &c. <sup>227</sup>The visitors and Saints appeared to be highly gratified.<sup>228</sup>

<sup>229</sup>A collection was taken in the morning to assist Elder <sup>230</sup>Hyde to build his house, and in the afternoon Elder Hyde on his own responsibility, proposed a collection to assist me in bearing the expenses of my persecution.

<sup>231</sup>The meeting closed **by singing and prayer** about 7 p.m. The day was pleasant, sky clear, and

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218. This paragraph omitted in WWj, but added interlinearly by TB in NSB, 20.

219. Book E-1, 1660: "<in peace>" (JG)

220. Book E-1, 1660, Book E-2, 63, DHC 5:490: "enjoying"

221. WWj: "some say we all vote together"; NSB, 20: "some say ~~we~~ all <the L.D.S.> vote together" (TB)

222. DHC 5:490: "whom"

223. WWj: replaces "his" with "their"

224. DHC 5:490: adds "the members of"

225. *Source*: WWj, vol. 4, 4 July 1843 (WWj 2:257), or "The Fourth of July," NN 1 (5 July 1843): [38]. The wording of both is nearly identical.

226. WWj, NN 1:[38]: "bringing altogether about 900 visiting ladies and gentlemen to our city"; JSj [1843], 295a (WR) (APR, 393): "The passengers on the three boats numbered from 8[00] to 1,000"

227. *Source*: Remainder of paragraph based on JSj [1843], 295a (WR) (APR, 393).

228. Book E-1, 1661: adds a line and a half of text erased

229. *Source*: Based on JSj [1843], 295a-95b (WR) (APR, 393).

230. Book E-2, 64: "\O./" (US)

231. *Source*: This and next paragraph from JSj [1843], 295a and 295b (WR) (APR, 393). Deleted material supplied here in bold type.

nothing tended to disturb the peace, **except one man in the crowd [who] said he would give \$500 for Jo Smith's scalp.** <sup>232</sup>**It was ordered he should be arrested, but was not to be found. After Joseph's speech, O[rson] Hyde proposed on his own responsibility a collection to assist Gen[eral] Smith in bearing the expenses of his persecution, which was taken accordingly[;] and the meeting closed by singing [and] prayer about 7 o'clock.**

**Hyrum continued [working on] his testimony all [during the] meeting.**

I extract from the *Quincy Whig*.

<sup>233</sup>I left Quincy on the glorious fourth on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat, and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own, and the thanks of every passenger on board the *Annawan*—as I am sure all alike feel grateful for the pleasure they experienced. We left Quincy at half-past eight, **arrived at Warsaw about twelve, where we were invited by the citizens through General Knox, the marshal of the day, to partake of a barbecue, (which I learn was a sumptuous and elegant one,) but as most of out company were attracted up the river by the Nauvoo magnet, we declined the invitation,** and<sup>234</sup> reached Nauvoo at about two o'clock p.m. where we received an invitation from the prophet to attend the delivering of an oration, which was accepted, and two companies of the Legion were sent to escort us to the Grove, (on the hill near the Temple,) where the oration was to be delivered. When we reached the brow of the hill we received a salute from the artillery<sup>235</sup> there stationed, and proceeded on to the grove, where we were welcomed in a cordial and happy manner by the prophet and his people.

The large concourse of people assembled to celebrate the day which gave birth to American Independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish, and love the free institutions of our country, and appreciate the sacrifices<sup>236</sup> and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy and manufacturing city.

The services of the day were opened by a chaste and appropriate prayer, by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music; then followed the oration which was an elegant, eloquent and pathetic one, as much so as I ever<sup>237</sup> heard on a similar occasion.

We started home about six o'clock, all evidently much pleased with Nauvoo, and gratified by the kind reception of her citizens.

A CITIZEN OF QUINCY.

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232. JSj [1843], 295a: adds "~~he was~~"

233. Source: RDft 7:54 directs scribe to copy "Trip to Nauvoo on the Fourth of July," *MSt* 4 (Oct. 1843): 93–94. Deleted material supplied here in bold type. Cf. *NN* 1 (19 July 1843): [46]–[47].

234. *MSt* 4:94: starts new sentence and replaces "and" with "We"

235. *MSt* 4:94: replaces "artillery" with "gun"

236. DHC 5:491: "sacrifice"

237. *MSt* 4:94: "ever I"; *NN* 1:[47]: "I ever"

<sup>238</sup>Wednesday,<sup>239</sup> 5.—**Hyrum continued his affidavit till near sunset when** I called in the office and heard the testimony of my brother Hyrum before the Municipal court read **[by] Mr. [George] Walker<sup>240</sup>. Levi [Richards] wrote Geo[rge] Pitkins' testimony.**

**Closed special conference at 11 A.M. commencing at 8 [a.m. ].**

Judge Adams and Esq[uire]. Southwick returned from Warsaw,—found but little excitement there. Esq[uire]. Southwick wrote a piece for the Warsaw paper <sup>241</sup>in my defense, and the justice of the decision of the Municipal Court.

<sup>242</sup>The<sup>243</sup> remainder of the day I was at home.

<sup>244</sup>Thursday<sup>245</sup> 6.—I remained at home all day. **Hyrum finished his affidavit. B[righam] Young wrote his per Walker. Geo[rge] Pitkins rewrote [his account].**

Governor Ford wrote the following letter:

<sup>246</sup>EXECUTIVE DEPARTMENT, }  
Springfield, July 6th, 1843.

Joseph H. Reynolds, Esq., Sir: I have received your petition for a detachment of Illinois Militia to assist you in retaking Joseph Smith, Jr., representing him to have escaped from your custody after having been arrested on a warrant granted for his apprehension. I have also received a remonstrance and some affidavits adverse to the prayer of your petition. I have also to inform you that I had heard, before your arrival in this city of the escape of Smith, and rumors that he had been rescued by a military force. Deeming these remarks<sup>247</sup> of sufficient importance to justify me in so doing, I did, on the 4th day of this present month, dispatch a trusty and competent person as my agent to collect information of the various matters contained in your petition; and you will I hope at once see the propriety of all action being suspended on my part until I can receive the most authentic and unquestionable information, as to the movements complained of.

I am most respectfully your obedient servant,

THOMAS FORD.

And endorsed on the back of it:

Mr. Backenstos,—The annexed letter to Joseph H. Reynolds, is all the answer which I can at present make to either of the parties touching his application for a detachment of Militia to assist him in retaking Joseph Smith, said to be a fugitive from justice.

I have the honor to be, very respectfully, your obedient servant,

THOMAS FORD.

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238. *Source*: Following three paragraphs from JSj [1843], 296 (WR) (*APR*, 394), with light editing and change to first person. Deleted material supplied here in bold type.

239. Book E-1, 1662: omits “Wednesday”

240. JSj [1843], 296: “<and Mr. Walker read it>”

241. Remainder of paragraph not in JSj [1843], 296, but is an elaboration probably based on E. Southwick, Dixon, IL, to JS, Nauvoo, IL, 29 July 1843, JScSup, fd 13, 31–34.

242. *Source*: Probably based on 7 July entry: “<Joseph at home since his return [from Dixon]>” (JSj [1843], 298).

243. Book E-1, 1662: “<The>” (LH)

244. *Source*: First sentence probably based on 7 July entry: “<Joseph at home since his return [from Dixon]>” (JSj [1843], 298). Remainder of paragraph from deleted portion of JSj [1843], 297 (WR) (*APR*, 394).

245. Book E-1, 1662: omits day of week

246. *Source*: Original in UC.

247. MS letter, 1, Book E-1, 1662, Book E-2, 65: “rumors”



<sup>248</sup>Friday,<sup>249</sup> 7.—**Joseph at home since his return [from Dixon].**<sup>250</sup> Mr. Braman<sup>251</sup>, a messenger from the Governor arrived in Nauvoo, requesting a copy of all the testimony that was given before the Municipal Court, and other affidavits concerning the expulsion of the Mormons from Missouri.

I therefore employed James Sloan, Samuel Gulley<sup>252</sup>, George Walker and Joseph M. Cole, in addition to my other clerks, who sat up all night to copy the testimony. **[James] Sloan also copied at home.**

In addition to the above, I made the following affidavit:

<sup>253</sup>State of Illinois, }  
Hancock county. } ss.

Personally appeared before me, Ebenezer Robinson, a Notary Public within and for said county, Joseph Smith, senior, who being duly sworn, says that in the year 1838, he removed with his family to the State of Missouri—that he purchased land and became a resident of Caldwell county; that he was an Elder and Teacher of the Church of Latter Day Saints; that the religious society of which he was an Elder numbered several thousand people who were remarkably industrious in their habits, quiet in their manners, and conscious observers of the laws, that they had been for some years prior to his removal thither purchasing and improving lands, and were possessed of a vast amount of property, probably to the amount<sup>254</sup> of [\$]3,500,000 of real and personal estate; that prejudices had for a long time existed in the minds of the rough and uncultivated<sup>255</sup> people, by whom his people were surrounded, on account of their peculiar religious views, and their different habits of life; that in the summer of 1838 the prejudice of the people against the deponent and his associates became great; that while in the peaceful pursuit of their labors upon their own farms, without any violence or aggression on their part, they were frequently attacked by armed mobs, their houses burned, their cattle stolen, their goods burned and wasted, many inoffensive people murdered, whole families driven out and dispersed over the country at inclement seasons, and every barbarity which the ingenuity and malice of a mob<sup>256</sup> could devise, inflicted upon them.

These scenes of violence raged unchecked by the civil authorities<sup>257</sup> and many officers of the State of Missouri, were open leaders of the mob, and shared in its crimes. The armed militia of the State were arrayed, without authority of law, for the purpose of driving the deponent and his inoffensive people out of the State, or of exterminating them if they should remain within it. (For proof of this fact, see the order of Governor Boggs, dated Oct[ober]. 27, 1838, sent herewith.) That this deponent and his<sup>258</sup> people received notices, warnings and orders from the civil and military officers of Missouri, as well as from mobs who co-operated

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248. *Source*: This and next paragraph from JSj [1843], 298 (WR) (*APR*, 394). Deleted material supplied here in bold type.

249. Book E-1, 1662: deletes day of week

250. JSj [1843], 298: “<(Joseph at home since his return)>”

251. JSj [1843], 298: omits name of messenger. This detail possibly came from an entry for 1 Aug., which mentions JS getting a message from “Mr. Braman” from Springfield regarding the processing of his legal papers (JSj [1843-44], 27; *APR*, 401).

252. Book E-1, 1662, Book E-2, 66: “Gully”

253. *Source*: JSLP, Bx 4, fd 8, 15-18 (ER).

254. MS affidavit, 1: replaces “amount” with “value”

255. DHC 5:493: “uncultured”

256. DHC 5:494: replaces “a mob” with “mobs”

257. MS affidavit, 1: adds “of Missouri”

258. MS affidavit, 2: “<his>”



with them, to leave the State, and were threatened with death if they refused; that this deponent, with others, was taken prisoner by an armed mob, and oppressed, imprisoned and carried from place to place, without authority of law. That his whole people, comprising at least fifteen thousand people<sup>259</sup>, were driven out like wild beasts; that hundreds were murdered by shooting, stabbing,<sup>260</sup> beating, and by<sup>261</sup> having their brains beaten out with clubs, great numbers were starved to death, many died from fatigue and hardship in the fields, women were ravished, children murdered, and every cruelty inflicted. This deponent, with his comrades were<sup>262</sup> imprisoned about six months, and until nearly all his people were<sup>263</sup> driven out of the State, that they were then by order of the officers of the State set at liberty and ordered to flee from the State; that after they were released they were pursued by armed men who endeavored to shoot them; that<sup>264</sup> they thus were pursued out of the State and were in peril of their lives as long as they remained within its limits.

And this deponent says that he never committed any crime against the laws<sup>265</sup> of Missouri, that he never commanded or controlled any military or other force, that he never left the State voluntarily, but hoped to be permitted<sup>266</sup> to enjoy his rights, property and liberty, like other peaceable citizens, but that he was driven out by force directed by the officers, and approved by the Legislature of Missouri; and that the lands and homes which his people had purchased and improved, are now in many cases occupied and enjoyed by the very men who composed the mobs, who dispossessed them; and he believes that the desire of plunder was one of the inducements which led to the great wrongs which his people have suffered.

And he further says that the recent requisition made upon the Governor of Illinois, upon which a warrant for his arrest has been issued, has its origin in the proceedings before recited, in which this deponent instead of being a “fugitive” from the justice of Missouri, was driven at the point of the bayonet beyond its borders; and that since such expulsion, he has not been within the limits of Missouri.

Wherefore, he prays that upon examination of the premises, the Governor of Illinois will cause the writ <sup>267</sup>issued by him to be revoked, and this deponent released from further proceedings in the premises.

JOSEPH SMITH.

Sworn to and subscribed before me this 7th day of July, A.D. 1843. Given under my hand and notarial seal the day and year last written.

[L.S.]

E[BENEZER]. ROBINSON,  
Notary Public,  
Hancock co[unty]., Ill[inois].

Also Caleb Baldwin and Alanson Ripley, joined me in the following:—

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259. MS affidavit, 2: “~~families~~ <people>” (pos. TB)

260. DHC 5:494: adds “and”

261. DHC 5:494: omits “by”

262. MS affidavit, 2 (pencil): “~~was~~ <were>” (US); DHC 5:494: “was”

263. MS affidavit, 2, Book E-1, 1663: replace “were” with “had been”

264. DHC 5:494: replaces “that” with “and”

265. MS affidavit, 2: “~~State~~ <laws>”

266. MS affidavit, 2: “<to be permitted>”

267. MS affidavit, 3: adds “by”

<sup>268</sup>State of Illinois, }  
Hancock County. } ss.

Personally came before, <sup>269</sup>Ebenezer Robinson, a notary public in and for said county, Caleb Baldwin, who being <sup>270</sup>sworn, says that after the arrest of himself and others as mentioned in the foregoing affidavit, he went to Judge Austin A. <sup>271</sup>King, and asked Judge King to grant him a fair trial at law, saying that with the result of such a trial he would be satisfied; but Judge King answered that “there was no law for the Mormons,” that “they must be exterminated,” that the prisoners, this deponent Smith and others, must die, but that some people as women and children would have the privilege of leaving the State, but there was no hope for them.

He told Judge King that his family, composed of helpless females had been plundered and driven out into the prairie, and asked Judge King what he should do; to which Judge King answered, that if he would renounce his religion and forsake Smith, he would be released and protected; that the same offer was made to the other prisoners, all of whom, however, refused to do so, and were in reply told that they would be put to death.

Alanson Ripley, being in like manner sworn <sup>272</sup>, says that the same offer was made to him by Mr. Birch, the prosecuting attorney, that if he would forsake the Mormons, he should be released and restored to his home, and suffered to remain, to which he returned an answer similar to that of Mr. Baldwin.

Joseph Smith, being in like manner sworn, says that he and Mr. Baldwin were chained together at the time of the conversation above recited by Mr. Baldwin; which conversation he heard, and which is correctly stated <sup>273</sup>above, but that no such offer was made to him, it being understood for certain that he was to be shot.

JOSEPH SMITH,  
CALEB BALDWIN,  
ALANSON RIPLEY.

Sworn to and subscribed before me this 7th day of July, A.D. 1843. Given under my hand and notarial seal the day and year last written.

[L.S.]

E[BENEZER]. ROBINSON,  
Notary Public,  
Hancock co[unty]., Ill[inois].

Afterwards Caleb Baldwin, Lyman Wight, P[arley]. P. Pratt, Hyrum Smith, James Sloan, Alexander McRae, and Dimick B. Huntington joined in making <sup>274</sup>the following affidavit:—

<sup>275</sup>State of Illinois, }  
Hancock county. } ss.

Personally appeared before Ebenezer Robinson, a notary public within and for said county,

268. Source: JSLP, Bx 4, fd 8, 11-12 (US).

269. Book E-1, 1664: “<me,>” (pos.JG); Book E-2, 67: “~~me~~”

270. Book E-2, 67: adds “~~duly~~”

271. MS affidavit, 1 (pencil): “<Austin A.>” (TB)

272. MS affidavit, 1: “<sworn>”

273. MS affidavit, 2: adds “~~by Mr. Baldwin~~”

274. DHC 5:496: replaces “in making” with “me in”

275. Source: Original in UC (US, ER) (cf. MRP, 684-85). Apparently signed by each person, with entire endorsement added in handwriting of ER.

the undersigned citizens of said county, who being <sup>276</sup>first severally duly <sup>277</sup>sworn according to law upon said oath, depose and say that the said affiants were citizens and residents of Caldwell county, and the adjoining counties in the State of Missouri during the years A.D. 1837, 1838, and a part of A.D. 1839; that said affiants were personally conversant with, and sufferers in the scenes and troubles usually <sup>278</sup>denominated the <sup>279</sup>Mormon war in Missouri. That Governor Boggs, the acting executive officer of said State, together with Major-General Atchison and Brigadier-General Doniphan, and also the authorities of the counties within which the Mormons resided, repeatedly by direct and public orders and threats, commanded every Mormon in the State, Joseph Smith their leader included, to leave the State on peril of being exterminated; that the arrest of said Smith in the month of November, A.D. 1838, was made without authority, color or pretended sanction of law; said arrest having been made<sup>280</sup> by a mob, by which said Smith, among others, was condemned to be shot; but which said sentence was finally revoked, said mob resolving itself into a pretended court of justice without the pretended sanction of <sup>281</sup>law, then and there made out the charges and procured the pretended conviction for the same which are mentioned in the indictment against the said Smith, by virtue of which he, said Smith, on the requisition of the executive of Missouri, has been recently arrested by the order of His Excellency Thomas Ford, Governor of the State of Illinois.

Said affiants further state that they were imprisoned with the said Joseph Smith, when they and the said Smith were delivered into the hands of a guard to be conducted out of the<sup>282</sup> State of Missouri, and by said guard by the order and direction of the authorities of said counties, where said Mormons were arrested and confined, and by order of the Governor of the State of Missouri, were set at large, with directions to leave the State without delay. That said Joseph Smith and said<sup>283</sup> affiants were compelled to leave the state for the reasons above mentioned, and would not, and did not leave said State for any other cause or reason than that they were ordered and driven from the State of Missouri by the Governor and citizens thereof, and further say not.  
[...]<sup>284</sup>

CALEB BALDWIN,  
LYMAN WIGHT,  
P[ARLEY]. P. PRATT,  
[...]<sup>285</sup>  
HYRUM SMITH,  
JAMES SLOAN,  
ALEXANDER MCRAE,  
DIMICK B. HUNTINGTON.

Sworn to before me, and subscribed in my presence this 7th day of July, A.D. 1843. In

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276. MS affidavit, 1: adds “~~duly sworn~~”

277. DHC 5:496: “duly severally”

278. MS affidavit, 1: adds “~~ealled~~”

279. MS affidavit, 1: adds “~~Missourie~~”

280. Book E-2, 69: replaces “made” with “man”

281. Book E-2, 69: adds erasure

282. Book E-1, 1665: “<the>” (prob. JG)

283. DHC 5:497: replaces “said” with “his”

284. MS affidavit, 2 (cancellation pencil): adds “~~Sworn to and subscribed before me this seventh day of July A.D. 1843.~~”

285. MS affidavit, 2 (pencil): “~~W W Phelps~~”; includes following note in pencil: “q[uer]y when put here by himself” (TB). Another penciled note reads: “‘damd tall oak that Phelps at Caldwell to call” (TB).

testimony whereof I hereunto set my hand and affix my notarial seal at my office in Nauvoo,  
this 7th day of July, A.D. 1843.

E[BENEZER]. ROBINSON,  
Notary Public,  
Hancock co[unty]., Ill[inoi]s.

[DN 6 (21 January 1857): 361-62]

<sup>286</sup>About 4 p.m.<sup>287</sup> Elders Brigham Young, W[ilford]. Woodruff, Geo[rge]. A. Smith and Eli P. Maginn<sup>288</sup> started on the steamer *Rapids* on their eastern mission.

**Joseph and several others made affidavit[s] for the Gov[ernor]. which are filed in the Recorder's office.**

<sup>289</sup>Saturday,<sup>290</sup> 8.—Municipal court sat, and approved of the copies of the evidence heard on the habeas corpus and revised it for the press<sup>291</sup>. In the afternoon Shadrack Roundy started with the affidavits of<sup>292</sup> Hyrum Smith, P[arley]. P. Pratt, B[righam]. Young, L[yman]. Wight, and G. W. Pitkin <sup>293</sup>to carry to the Governor.

Bishop Miller arrived from the Pinery, with 157,000 feet of lumber, and 70,000 shingles **and loose boards** for the Temple<sup>294</sup>.

<sup>295</sup>Elders Young, Woodruff and Smith arrived at Saint Louis, and reshipped on board the *Lancet* for Cincinnati.

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286. *Source*: This and next paragraph from JSj [1843], 298 (WR) (*APR*, 394), with light editing. Cf. WWj, vol. 4, 7 July 1843 (*WWj* 2:259). Deleted material supplied here in bold type.

287. JSj [1843], 298: "Between 4 & 5 [P.M.]"

288. JSj [1843], 298: omits "Eli P. Maginn", who is mentioned in WWj.

289. *Source*: This and next paragraph from JSj [1843], 299 (WR) (*APR*, 394), with light editing. Deleted material supplied here in bold type. Detail of preparing minutes for press probably from WR's 18 July 1843 letter to BY (cf. DHC 5:511; chap. 27).

290. Book E-1, 1665: deletes day of week

291. JSj [1843], 299: omits "and revised it for the press"

292. Book E-1, 1665: "<the affidavits of>" (prob. TB)

293. Book E-1, 1665: adds "**affidavits**"

294. JSj [1843], 299: omits "for the Temple"

295. *Source*: Based on BYj [1840-44], vol. 3, 7-9 July 1843 (transcription in vol. 8, V.11). Cf. WWj, vol. 4, 8 July 1843 (*WWj* 2:260).

26.

## REVELATION ON THE ETERNITY OF MARRIAGE July 1843

[DN 6 (21 January 1857): 361-62 (cont.)]

Sunday, [July] 9 [1843].<sup>1</sup>—Meeting at the Grove in the morning; I addressed the Saints; <sup>2</sup>the following is a brief synopsis, as reported by Dr. Willard Richards:—

<sup>3</sup>Joseph remarked that all was well between him and the heavens—that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph, “Father, forgive me my trespasses as I forgive those who trespass against me,” for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.

Sectarian priests cry out concerning me, and ask<sup>4</sup>, “why is it this babbler gains so many followers, and retains them?” I answer, it is<sup>5</sup> because I possess the principle of love; all I can offer the world is<sup>6</sup> a good heart and a good hand.

The Saints<sup>7</sup> can testify whether I am willing to lay down my life for my brethren<sup>8</sup>. If it has been demonstrated that I have been willing to die for a Mormon, I am bold to declare before heaven<sup>9</sup> that I am just as ready to die in defending the rights of<sup>10</sup> a Presbyterian, a Baptist,

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1. Book E-1, 1665: inserts “\Sunday 9th/” at *boln* (JG)

2. Book E-1, 1665: “~~of which~~”; DHC 5:498 adds brackets to following sentence.

3. *Source*: JSj [1843], 300-304 (WR) (*APR*, 394-96; *WJS*, 229-30), as emended in a separately paginated four-page draft of the sermon included in RDft (following 7:54) in JG’s hand, with most emendations appearing in TB’s hand (transcription in vol. 7, I.7). It was probably composed shortly before being copied by RLC into Book E-1, 1665-67, between 2 May-20 Aug. 1855 (see MSHi Chronology).

4. JSj [1843], 300: omits “Sectarian priests ... ask”; MS sermon, 1: “<Sectarian Priests cry out concerning me & say <ask>>” (TB); “ask” inserted in pencil apparently by JG.

5. JSj [1843], 300: omits “I answer, it is”; MS sermon, 1: “<I answer, it is>” (TB)

6. JSj [1843], 300: omits “is”; MS sermon, 1: “<is>” (TB)

7. JSj [1843], 300: replaces “The Saints” with “Mormons”; MS sermon, 1: “~~Mormons~~ <The Saints>” (TB)

8. JSj [1843], 301: replaces “my brethren” with “a Mormon”; MS sermon, 1: “~~a Mormon~~ <my brethren>” (TB)

9. JSj [1843], 301: “<before heaven>”

10. JSj [1843], 301: replaces “in defending the rights of” with “for”; MS sermon, 2: “~~for~~ <in defending the rights of>” (JG)

or a good man of<sup>11</sup> any other denomination; for the same principle which would trample upon the rights of the Latter Day Saints would trample upon the rights of the<sup>12</sup> Roman Catholics<sup>13</sup>, or of any other denomination who may be unpopular, and too weak to defend themselves.<sup>14</sup>

It is a love of liberty which inspires my soul, civil and religious liberty to the whole of the human race<sup>15</sup>; love of liberty was<sup>16</sup> diffused into my soul by my grandfathers, while they dandled me on their knees; and shall I want friends? No.

The inquiry is frequently made of me,<sup>17</sup> “Wherein do you differ from others in your religious views?” In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental<sup>18</sup> principles of Mormonism is to receive truth, let it come from whence it may.

We believe in the great Eloheim, who sits enthroned in yonder heavens; so do the Presbyterians. If<sup>19</sup> a skillful mechanic, in taking a welding heat, uses borax, alum<sup>20</sup>, &c., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of praise?<sup>21</sup> And if by the principles of truth I<sup>22</sup> succeed in uniting<sup>23</sup> <sup>24</sup>all denominations in the bonds of love<sup>25</sup>, shall I not have attained a good object?

If I esteem mankind to be in error, shall I bear them down? No; I will lift them up, and in their own way too, if I cannot persuade them<sup>26</sup> my way is better; and I will not seek to compel any<sup>27</sup> man to believe as I do, only by the force of reasoning; for truth will cut its own<sup>28</sup> way.<sup>29</sup> Do you believe in Jesus Christ and<sup>30</sup> the gospel of salvation which he<sup>31</sup> revealed<sup>32</sup>? So do I. Christians should cease wrangling and contention<sup>33</sup> with each other, and<sup>34</sup> cultivate the prin-

11. JSj [1843], 301: omits “a good man of”; MS sermon, 1: “<a good man of>” (TB)

12. Book E-2, 70: “<Latter Day Saints ... of the>” (LH)

13. Book E-1, 1666: “{\Roman Catholics/}” (RLC); Book E-2, 70: “Catholic”

14. JSj [1843], 301: omits “for the same principle ... themselves”; MS sermon, 2: “<<whose rights are attempted to be [taken away?]> for the same principle which would trample upon the rights of the Latter Day Saints <or> <would trample upon the rights of the> Roman Catholics. would trample upon the rights <or> of any other denomination who may be unpopular & too weak to defend themselves.>” (JG)

15. JSj [1843], 301: omits “to the whole of the human race”; MS sermon, 2: “<to the whole of the human race>” (TB)

16. JSj [1843], 301: omits “love of liberty” and changes “was” to “were”; MS sermon, 2: “<of liberty was>” (TB)

17. JSj [1843], 301: deletes “They enquiry ... me”; MS sermon, 2: “<The enquiry ... me,>” (TB)

18. Book E-2, 70: adds erasure

19. MS sermon, 2: adds “as” (prob. JG)

20. JSj [1843], 302: “I use a borax and allum”; MS sermon, 2: “I use\s/ borax, and alum” (prob. JG)

21. JSj [1843], 302: omits “and succeeds in ... praise?”; MS sermon, 2: “<& succeeds in ... praise?>” (JG)

22. JSj [1843], 302: omits “if by the principles of truth I”; MS sermon, 2: “<if by the principles of truth I>” (JG)

23. JSj [1843], 302: replaces “uniting” with “welding you”; MS sermon, 2: “welding <uniting> you” (JG)

24. DHC 5:499: adds “men of”

25. JSj [1843], 302: replaces “in the bonds of love” with “together”; MS sermon, 2: “together <into one [principle?] of <in the bonds of love>>” (JG)

26. Book E-2, 70: adds erasure

27. JSj [1843], 302: replaces “not seek to compel any” with “ask no”; MS sermon, 3: “ask no <not seek to compel any>” (JG)

28. Book E-2, 70: “<own>” (LH)

29. JSj [1843], 302: omits “for truth ... way”; MS sermon, 3: “<for truth ... way.>” (JG)

30. Book E-1, 1666: “<Jesus Christ and>” (JG)

31. Book E-1, 1666: “[eoe] {\he/} [eoe of about two words]” (US)

32. JSj [1843], 303: omits “and the gospel ... resolved”; MS sermon, 3: “&e <and the gospel ... resolved>” (JG)

33. DHC 5:499: “contending”

34. JSj [1843], 303: omits “cease ... and”; MS sermon, 3: “should <should cease ... and>” (JG)

ciples of union and<sup>35</sup> friendship in their midst<sup>36</sup>; and they<sup>37</sup> will do it before the millennium can be ushered in, and Christ takes possession of his kingdom<sup>38</sup>.

“Do you believe in the baptism of infants?” asks the Presbyterian. No. “Why?” Because it is nowhere written in the Bible<sup>39</sup>: circumcision is not baptism. Neither was baptism instituted in the place of circumcision.<sup>40</sup> Baptism is for <sup>41</sup>remission of sins. Children have no sins<sup>42</sup>: Jesus<sup>43</sup> blessed them and said<sup>44</sup>, “Do what you have seen me do.” Children are<sup>45</sup> all made alive in Christ, and those of riper years through<sup>46</sup> faith and repentance.

So far<sup>47</sup> we are agreed with other Christian denominations; they all preach faith and repentance. The gospel requires<sup>48</sup> baptism <sup>49</sup>by immersion for the remission of sins<sup>50</sup>, which is the meaning of the word in the original language, viz.<sup>51</sup>, to bury or immerse<sup>52</sup>.

We ask the sects<sup>53</sup>, Do you believe <sup>54</sup>this? They answer<sup>55</sup>, no. I believe in being converted. I believe in this tenaciously; so did the Apostle Peter, and the disciples of Jesus; but I further believe in the gift of the<sup>56</sup> Holy Ghost by the<sup>57</sup> laying on of hands. Evidence by Peter’s preaching on the<sup>58</sup> day of Pentecost, Acts 2, 38<sup>59</sup>; might as well baptize a bag of sand, as a man, if not done in view of the remission of sins, and<sup>60</sup> getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half, that is, the baptism of<sup>61</sup> the Holy Ghost.

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35. JSj [1843], 303: omits “principles of union and”; MS sermon, 3: “<principles of union and>” (JG)  
36. JSj [1843], 303: omits “in their midst”; MS sermon, 3: “~~of each other~~ <in their midst>” (JG)  
37. JSj [1843], 303: omits “they”; MS sermon, 3: “<they>” (JG)  
38. JSj [1843], 303: omits “before the millennium ... kingdom”  
39. JSj [1843], 303: replaces “Bible” with “book”; MS sermon, 3: “~~book~~ <bible>” (JG)  
40. JSj [1843], 303: omits “neither was baptism ... circumcision”; MS sermon, 3: “<neither was baptism ... circumcision>” (JG)  
41. Book E-2, 71: adds erasure  
42. Book E-1, 1666 (darker ink): “{\Sins/}” (RLC)  
43. JSj [1843], 303: “He <Jesus>”  
44. JSj [1843], 303: omits “and said”; MS sermon, 3: “& said/” (JG)  
45. JSj [1843], 303: omits “Children are”; MS sermon, 3: “<Children are>” (TB)  
46. JSj [1843], 303: omits “and those of riper years through”; MS sermon, 3: “<and ~~men and women~~ <those of riper years> thro’>” (TB/JG)  
47. JSj [1843], 303: omits “So far”; MS sermon, 3: “\so far/” (TB)  
48. JSj [1843], 303: omits “with other Christian denominations ... requires”; MS sermon, 3: “<with other Christian denominations ... requires>” (TB)  
49. JSj [1843], 303: adds “yes”; MS sermon, 3: “~~yes~~” (JG)  
50. JSj [1843], 303: omits “for the remission of sins”; MS sermon, 3: “<for the remission of sins>” (TB)  
51. JSj [1843], 303: replaces “which is the meaning ... viz.” with “the Hebrew is the root”; MS sermon, 3: “~~the Hebrew is the root~~ <which is the meaning ... viz.>” (JG); DHC 5:499: replaces “viz.” with “namely”  
52. JSj [1843], 303: “to bury immerse”; MS sermon, 3: “<or> immerse ~~or dip~~” (JG)  
53. JSj [1843], 303: omits “We ask the sects”; MS sermon, 3: “<We ask the sects>” (TB)  
54. MS sermon, 3: adds “~~in~~”  
55. JSj [1843], 303: omits “They answer”; MS sermon, 3: “<They answer>” (TB)  
56. JSj [1843], 303: omits “so did the apostle ... gift of the”; MS sermon, 3: “<so did the Apostle Peter, & ~~his associates~~ /the disciples of Jesus\> <and the gift of the> but I further believe in the gift of the>”; first insertion and emendation by TB, second interlinear insertion by JG.  
57. JSj [1843], 303: omits “the”; MS sermon, 3: “<the>” (TB)  
58. JSj [1843], 304: omits “by”, “preaching”, and “the”; MS sermon, 3: “<by> Peters <preaching> on <the>” (TB)  
59. JSj [1843], 304: omits reference; MS sermon, 3: “<Acts 2 38 v.>” (TB)  
60. JSj [1843], 304: omits “remission of sins, and”; MS sermon, 3: omits “remission of sins, and”; Book E-1, 1666: “<remission of sins, and>” (TB)  
61. JSj [1843], 304: omits “half, that is, the baptism of”; MS sermon, 4: “<half, that is the baptism of>” (TB)



<sup>62</sup>I am free today; messengers have<sup>63</sup> returned with offers of peace from the Governor.

The Savior says<sup>64</sup>, “Except a man be born again of water and of the Spirit<sup>65</sup>, he can in no wise<sup>66</sup> enter into the kingdom of heaven<sup>67</sup>.” “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,” according to Galatians, 1 ch[apter]. 8 v.<sup>68</sup>

<sup>69</sup>This morning,<sup>70</sup> **[Jacob B.] Backenstos**,<sup>71</sup> Esquire Patrick and Col[onel]. Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown, hired fresh horses and got to Springfield, 124 miles, about 7 on the morning of the 5th in advance of the Carthage mail, carrying Reynolds and Wilson<sup>72</sup>, about two hours<sup>73</sup>, and ready to see the Governor with the documents<sup>74</sup>. The affidavits were in the possession of Cyrus Walker, who refused to give them up,<sup>75</sup> on account of a political squib<sup>76</sup> in the State Register, charging Walker with making capital stock out of my arrest, to favor his election to Congress. Markham<sup>77</sup> then demanded them as my agent, telling him that if he would not give them up, he would take them from him. Walker then turned and said, “I will do my duty, if it takes my head, [”] and then went with him<sup>78</sup> and delivered the papers to the Governor. When they received the decision of the Governor,<sup>79</sup> started on their return home. When they returned to Rushville, they learned that Gen[eral]. Moses Wilson had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson county, and had only left there the morning previous, when they learned the decision of Governor Ford.

<sup>80</sup>In the evening, Shadrack<sup>81</sup> Roundy started for Springfield, to carry further affidavits and see Gov[ernor]. Ford.

<sup>82</sup>Monday,<sup>83</sup> 10.—I rode out with Emma to the farm.

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62. DHC 5:499–500 reverses this and next paragraph.

63. JSj [1843], 304: “messenger has”

64. MS sermon, 4: “<The Savior says>” (TB)

65. JSj [1843], 304: “<and of the spirit>”

66. DHC 5:499: replaces “in no wise” with “cannot”

67. JSj [1843], 304: omits “of heaven”; DHC 5:499: replaces “heaven” with “God”

68. JSj [1843], 304: omits “unto you than that ... 8 v.”; MS sermon, 4: “\according to Galatians 1 ch 8 v./” (TB)

69. *Source*: This paragraph probably amalgamates JSj [1843], 300 (WR) (*APR*, 394), and SM [1854]. JSj [1843], 300: “<A.M. Backenstos & Patrick returned from Springfield>”

70. DHC 5:500: adds “[the 9th of July]”

71. JSj [1843], 300: adds “Backenstos”

72. Book E-1, 1667: “<carrying Reynolds and Wilson>” (TB)

73. DHC 5:500: moves “about two hours” to follow “the 5th”

74. DHC 5:500: moves “with the documents” to follow “ready”

75. Book E-1, 1667: adds “~~either to the Governor or him~~”

76. DHC 5:500: “squib”

77. Book E-1, 1667: “{ \Markham/ }” (TB)

78. DHC 5:500: replaces “him” with “Markham”

79. DHC 5:500: adds “they”

80. *Source*: JSj [1843], 304 (WR) (*APR*, 396), with light editing. Cf. WR’s 18 July 1843 letter to BY (DHC 5:511; chap. 27).

81. DHC 5:500: “Shadrach”

82. *Source*: Undetermined.

83. Book E-1, 1667: deletes day of week

<sup>84</sup>The following piece of poetry was composed by Miss Eliza R. Snow, on the occasion of my late arrest:—

Like bloodhounds fiercely prowling,  
     With pistols ready drawn—  
 With oaths like tempests howling,  
     Those kidnappers came on.

He bared his breast before them,  
     But as they hurried near,  
 A fearfulness came o'er them—  
     It was the coward's fear.

Well might their dark souls wither,  
     When he their courage dared—  
 Their pity fled, O whither,  
     When he his bosom bared?

“Death has to me no terrors,”  
     He said; “I hate a life  
 So subject to the horrors  
     Of your ungodly strife.”]

[“]What means your savage conduct?  
     Have you a lawful writ?  
 To any LEGAL process  
     I cheerfully submit.”

“Here,” said these lawless ruffians,  
     “Is our authority,”  
 And drew their pistols nearer  
     In rude ferocity.

With more than savage wildness—  
     Like hungry beasts of prey,  
 They bore, in all his mildness,  
     The man of God away!

With brutish haste they tore him  
     From her he loves so well,  
 And far away they bore him,  
     With scarce the word “farewell!”

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84. This introduction and following poem omitted in DHC 5:500. BHR specifically requested President Joseph F. Smith to omit E. R. Snow's poem, because, in his opinion: “The verses are the merest doggerel\,/ and add nothing to the narrative, either of beauty or fact” (BHRc, fd 353, p. 2). *Source*: RDft 7:55 directs scribe to copy “The Kidnapping of Gen. Joseph Smith,” NN 1 (26 July 1843): [49]. Cf. *T&S* 4 (1 Aug. 1843): 288.

Their hearts are seats where blindness  
 O'er foul corruption reigns—  
 The milk of human kindness  
 Flows not within their veins.

Their conduct was unworthy  
 The meanest race of men;  
 'Twould better fit the tiger  
 Emerging from its den!

Missouri! O, Missouri!  
 You thus prolong your shame,  
 By sending such as Reynolds  
 Abroad, to bear your name.

Could Jackson County furnish  
 No tamer shrub than he?  
 Must legal office burnish  
 Such wild barbarity?

Go, search the rudest forests,  
 The panther and the bear  
 As well would grace your suff'rage—  
 As well deserve a share.

Then might the heartless Wilson,  
 Thy shame, O Illinois!  
 Become confed'rate with them,  
 And teach them to destroy.

So much ferocious nature  
 Should join the brutish clan,  
 And not disgrace the features  
 That claim to be a man.

But hear it, O Missouri!  
 Once more "the prophet's free"—  
 Your ill-directed fury  
 Brings forth a "jubilee."

<sup>85</sup>Tuesday,<sup>86</sup> 11.—I rode out with my family in the carriage.

<sup>87</sup>Wednesday,<sup>88</sup> 12.—I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

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85. *Source*: WCj [1843-44], vol. 3, 11 June 1843 (DMQP, 8). Changed to first person.

86. Book E-1, 1669: deletes day of week

87. *Source*: JSj [1843], 307 (WR) (APR, 396).

88. Book E-1, 1669: deletes day of week

[D&C 132]<sup>89</sup>

[1.] Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac, and Jacob, as also Moses, David and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines: [2.] Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: [3.] therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those, who have this law revealed unto them, must obey the same; [4.] for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory, [5.] for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world: [6.] and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

[7.] And verily I say unto you, that the conditions of this law are these: all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred) are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

[8.] Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. [9.] Will I accept of an offering, saith the Lord, that is not made in my name? [10.] Or, will I receive at your hands, that which I have not appointed? [11.] And will I appoint unto you, saith the Lord, except it be by law, even as I and my father ordained unto you, before the world was? [12.] I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father, but by me, or by my word, which is my law, saith the Lord; [13.] and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God: [14.] for whatsoever things remain, are by me; and whatsoever things are not by me shall be shaken and destroyed.

[15.] Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world, therefore, they are not bound by any law when they are out of the world, [16.] therefore, when they are out of the world they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those, who are worthy of a far more, and an exceeding, and an eternal weight of glory; [17.] for these angels did not abide my law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever.

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89. Source: This revelation not included in D&C until 1876. Historians possibly used *DN Extra* (14 Sept. 1852): 25–27, or one of the two MS copies (Revelations Col., CHL, MS 4583; see SC, CD 19, fd 75; Marquardt 1999, 323–28). Current versification added in brackets.

[18.] And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

[19.] And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

[20.] Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

[21.] Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; [22.] for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. [23.] But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. [24.] This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. [25.] Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

[26.] Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

[27.] The blasphemy against the Holy Ghost which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

[28.] I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. [29.] Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

[30.] Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in

the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars, or, if ye were to count the sand upon the sea shore, ye could not number them. [31.] This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. [32.] Go ye, therefore, and do the works of Abraham;—enter ye into my law, and ye shall be saved. [33.] But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

[34.] God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. [35.] Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*; for I the Lord commanded it. [36.] Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

[37.] Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods.

[38.] David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

[39.] David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

[40.] I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; [41.] and as ye have asked concerning adultery,—verily, verily I say unto you, If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. [42.] If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery, and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; [43.] and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; [45.] for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you, all things in due time.

[46.] And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven, and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

[47.] And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I the Lord am thy God.

[48.] And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; [49.] for I am the Lord thy God, and will be

with thee even unto the end of the world, and through all eternity: for verily, I seal upon you, your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father. [50.] Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices, in obedience to that which I have told you: go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

[51.] Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice, [52.] and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God: [53.] for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things; and from henceforth I will strengthen him.

[54.] And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; [55.] but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. [56.] And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me: and I the Lord thy God will bless her, and multiply, and make her heart to rejoice.

[57.] And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

[58.] Now as touching the law of the priesthood, there are many things pertaining thereunto. [59.] Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. [60.] Let no one, therefore, set on my servant Joseph; for I will justify him, for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

[61.] And again, as pertaining to the law of the Priesthood;—if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that, that belongeth unto him, and to no one else: [62.] and if he have ten virgins given unto him by this law, he cannot commit adultery; for they belong to him; and they are given unto him;—therefore is he justified. [63.] But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed, for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men, for herein is the work of my Father continued, that he may be glorified.

[64.] And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things; then



shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. [65.] Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife.— [66.] And now, as pertaining to this law,—verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present.—Behold I am Alpha and Omega:—Amen.<sup>90</sup>

<sup>91</sup>**After it was wrote Pres[iden]ts Joseph and Hyrum took the revelation and read it to Emma, who said she did not believe a word of it and appeared very rebellious.**

I directed Clayton to make out deeds of certain lots of land to Emma and the children. **He [Joseph Smith] appears much troubled about E[mma].**

<sup>92</sup>**This P.M. [James] Adams and [David S.] Hollister returned from Springfield. G. L. Wylie called for an interview.**

I extract from the *Neighbor*:—

<sup>93</sup>Joseph Smith is at Nauvoo, in peace, quietly pursuing his own business; where we hope he will long remain free from the power of his inhuman persecutors.

The testimony already given needs no comment. It shows but too plainly the inhumanity, recklessness, barbarism and lawlessness of the State of Missouri; and we could wish for the sake of humanity, for the sake of suffering innocence, and for the sake of our honored institutions, that our nation's escutcheon had never been stained by the inhuman acts and bloody deeds of Missouri, and that the non-efficiency of the nation to execute law had not been so fully developed.—But it is too true, we have witnessed most of the things mentioned by Mr. Smith, and we have also witnessed the carelessness and apathy of <sup>94</sup>Congress on this subject, or their inefficiency to remedy the evil, the which, had it been fully investigated, and the perpetrators of those damning crimes brought to condign punishment, it would have exposed a blacker history than ever was written of any Pagan, not to say Christian nation, and would have exposed half of that State to the charge of treason, murder, robbery, arson, burglary and extermination.

As it is, the blood of the innocent yet cries for vengeance, and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity that unborn generations may execrate these anti-republico cannibals, and tell that in the State of Missouri lived a horde of savages protected and shielded by American Republican legislative authority, who in the face of open day, dragged the innocent to prison, because of their religion; who murdered the oppressed, that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenseless innocence, and violated female chastity in a manner too horrid to relate—that in their mock tribunals they refused all testimony in favor of the accused, and thrust their witnesses into prison; that after robbing them of

90. Book E-1, 1674, has six blank lines with penciled note in center: "This blank left for remarks on above" (JG); Book E-2, 79, has eight blank lines with penciled note in center: "Left for remarks on above" (LH)

91. *Source*: This and next paragraph from WCj [1843-44], vol. 3, 12 June 1843 (IC, 110; NTNLF, 403-4; DMQP, 8), with light editing and change to first person. Deleted material supplied here in bold type.

92. This paragraph from unused portion of JSj [1843], 307 (WR) (APR, 396).

93. *Source*: NN 1 (12 July 1843): [43].

94. Book E-2, 79: adds erasure

their property, they drove 15,000 persons from the State—that they cried to the authorities of that State for redress, and from them to Congress; but the echo from both was, “We can render you no assistance.”

<sup>95</sup>Elders [Brigham] Young, [Wilford] Woodruff, and [George A.] Smith arrived in Louisville, and visited Mr. Porter, the [“]Kentucky baby,[”] 7 f[ee]t. 7 inches high, and weighing 250 lbs.

<sup>96</sup>Sheriff Reynolds, having published a garbled statement of my arrest, in *The Old School Democrat*,  
<sup>97</sup>was<sup>98</sup> replied to by Esq. Southwick in the same paper.

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95. *Source*: Based on WWJ, vol. 4, 12 July 1843 (*WWJ* 2:261).

96. *Source*: Probably based on WR to BY, 18 July 1843 (cf. DHC 5:511; chap. 27). Cf. NN 1 (19 July 1843): [47].

97. DHC 5:508: adds “[St. Louis] it”

98. Book E-1, 1675 (darker ink): “{\was/}” (US); Book E-2, 80: “was” overwrites “is”

## JOSEPH SMITH ON POLITICS

July–August 1843

[DN 6 (21 January 1857): 361–62 (cont.)]

Thursday,<sup>1</sup> [July] 13 [1843].—<sup>2</sup>**This A.M. J[oseph]. sent for me [William Clayton], and when I arrived he called me up into his private room with E[mma]. and there stated an agreement they had mutually entered into. They both stated their feelings on many subjects and wept considerable. O may the Lord soften her heart that she may be willing to keep and abide by his Holy Law.**

<sup>3</sup>I was in conversation with Emma most of the day; and approved of the revised laws of the Legion.

<sup>4</sup>The Legion authorized the issuing of Legion scrip to the amount of \$500.

<sup>5</sup>Shadrack<sup>6</sup> Roundy returned from Springfield, and reported that the Governor had gone to Rock River, and he therefore left the affidavits in the care of Judge Adams—(having<sup>7</sup> started with an old decrepit animal, and rode him all the way there and back again, <sup>8</sup>**all performed in less than 4 days**). He also reported that Gen[eral]. Moses Wilson of Missouri had started from Jacksonville for Washington City.

<sup>9</sup>Elders E[zra]. T. Benson, Q[uartus].<sup>10</sup> S. Sparks and Noah Rogers preached at Cabbotville, Mass. While Elder Rogers was preaching, some person threw stones through the windows, and one hit Elder Benson on the thigh; the mob threw stones at them when they left the room<sup>11</sup>, which flew like hail, but did not injure the brethren.

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1. Book E-1, 1675: omits day of week

2. *Source*: Following bolded text from unused portion of WCj [1843–44], vol. 3, 13 July 1843 (*IC*, 110; DMQP, 8).

3. *Source*: JSj [1843], 308 (WR) (*APR*, 396), and NLM [1841–44], 65 (HSt). The Nauvoo Legion laws conclude: “Nauvoo July 13th 1843. I do hereby approve of the above Laws. Joseph Smith Lieutenant General, Nauvoo Legion.”

4. *Source*: Undetermined. This paragraph was added interlinearly by TB in RDft 7:56.

5. *Source*: JSj [1843], 308 (WR) (*APR*, 396), with elaboration. Cf. WR to BY, 18 July 1843 (DHC 5:512; chap. 27).

6. DHC 5:509: “Shadrach”

7. DHC 5:509: replaces “having” with “Brother Roundy had”

8. Preceding parenthetical statement is not in JSj [1843], 308, whereas the remaining bolded text is from deleted portion.

9. *Source*: NRj [1843–44], 13 July 1843 (transcribed in vol. 8, V.19). Under this date in HNB, RLC inserted the following note in pencil: “E[zra]. T. B[enson]. & Noah Rodgers preached at Cabbotsville, while preaching some person threw a stone [and] hit ETB on [his] <thigh>.”

10. Brackets this editor’s.

11. DHC 5:509: moves “when they left the room” to follow “at them”

<sup>12</sup>Friday,<sup>13</sup> 14.—Spent the day at home; I was visited by a number of gentlemen and ladies, who arrived from Quincy on a steamboat—they manifested kind feelings.

<sup>14</sup>Elder Jonathan Dunham started on an excursion<sup>15</sup> to the western country<sup>16</sup>.

<sup>17</sup>Saturday,<sup>18</sup> 15.—Spent the day at home. Weather very hot.

<sup>19</sup>**Deeded my half share in the Steam boat maid of Iowa, and also sixty city lots to Emma.**

<sup>20</sup>A shower this morning wet the ground one inch.

At 6 p.m. went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing<sup>21</sup>, to the north part of the city, and returned at dusk.

A theatrical performance in the evening by Mr. Chapman.

<sup>22</sup>Sunday,<sup>23</sup> 16.—Preached in the<sup>24</sup> morning and evening at the stand in the Grove, near, and west of the Temple, concerning a man's foes being they<sup>25</sup> of his own household.

<sup>26</sup>The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo.<sup>27</sup> <sup>28</sup>I have<sup>29</sup> secret enemies in the city, intermingling with the Saints, &c.<sup>30</sup>—Said I would not prophesy any more<sup>31</sup>, and proposed Hyrum to hold the office<sup>32</sup> of Prophet to the Church, as it was his birthright<sup>33</sup>.

I am going to have a reformation, and the Saints must regard Hyrum, for he has the

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12. Source: Possibly based on WR's entry in JSj [1843], 309 (APR, 396), that he "introduced Mr McNeal to the president".

13. Book E-1, 1675: deletes day of week

14. Source: JDj, vol. 4, [p. 1], 14 July 1843: "Frid: July th[e] ~~15th~~ <14th> 1843[.] Left Nauvoo at 5 Ocloc[k.] Staid all night at Zarahem=ly."

15. Book E-1, 1675: "a\n/ [erasure] <excursion>" (TB)

16. Book E-1, 1675: "[erasure of about two words] <western country>" (TB)

17. Source: JSj [1843-44], 1 (WR) (APR, 397), with weather conditions from WRj 9:42 (transcription in vol. 8, V.4). Cf. WR to BY, 18 July 1843 (DHC 5:512; chap. 27).

18. Book E-1, 1675: deletes day of week

19. This paragraph canceled in Book E-1, 1675, and deleted in Book E-2, 80, DN, and DHC 5:510. Source: WCj [1843-44], vol. 3, 15 July 1843 (IC, 110; DMQP, 8).

20. Source: Following three paragraphs from JSj [1843-44], 1 (WR) (APR, 397), with light editing and change to first person. Cf. W. Richards to B. Young, 18 July 1843 (DHC 5:512; chap. 27).

21. Book E-2, 80: "<from the Nauvoo House Landing>" (prob. LH)

22. Source: JSj [1843-44], 2 (WR) (APR, 397). Cf. W. Richards to B. Young, 18 July 1843 (DHC 5:512; chap. 27).

23. Book E-1, 1675: deletes day of week

24. Book E-1, 1675: "\the/" (pos. JG)

25. DHC 5:510: replaces "they" with "those"

26. Source: Following two paragraphs amalgamate JSj [1843-44], 2 (WR) (APR, 397; WJS, 232, 233); W. Richards to B. Young, 18 July 1843 (DHC 5:512; see below; WJS, 231, 233); and WCj [1843-44], vol. 3, 16 July 1843 (IC, 110; WJS, 232-33; DMQP, 8). The process of amalgamation is clearly discernable in RDft 7:56 (TB), which first copied JSj and then added material from the other sources (transcribed in vol. 7, I.7). DHC 5:510 adds quotation marks.

27. RDft 7:56: "<the same spirit ... Nauvoo>" (TB); added from WR's letter to BY, which went on to say that JS "referred to particularly to—I wont say who—was it Bro Marks?—did not say.—bro Cole [Cowles]? or bro P.P.P.? did not hear the sermon, why ask me." Considering the context, it may have been Emma.

28. Book E-1, 1675: adds "~~such as~~"

29. JSj [1843-44], 2, RDft 7:56: replace "I have" with "such as"

30. Preceding sentence from JSj [1843-44], 2.

31. RDft 7:56: "<Said I would not prophesy any more>" (TB); added from WR's letter to BY.

32. RDft 7:56: "~~as~~ <to hold the office>" (TB); added from WCj [1843-44].

33. RDft 7:56: "<to the church, as it was his birthright>"; added from WCj [1843-44]

authority,<sup>34</sup> that I<sup>35</sup> might be a priest of the Most High <sup>36</sup>God<sup>37</sup>:<sup>38</sup> and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the<sup>39</sup> world, or he will have no claim on her in the next world; but on account of the unbelief of the people, I cannot reveal the fullness of these things at present.<sup>40</sup>

<sup>41</sup>Elders B[righam]. Young and W[ilford]. Woodruff preached at the house of Father Hewitt in Cincinnati—afterwards went into Kentucky, to attend an appointment at the Licking Branch. Elders [Wilford] Woodruff and Geo[rge]. A. Smith afflicted with the influenza, politically called “the Tyler gripe.”

<sup>42</sup>Monday,<sup>43</sup> 17.—Mostly<sup>44</sup> at home with my brother Hyrum conversing on the Priesthood<sup>45</sup>: called at the office once,<sup>46</sup> and in the evening visited the performance of Mr. Chapman **and others** in the court room<sup>47</sup>.

<sup>48</sup>**Four days last past in privacy says W[illiam]. Clayton.**

<sup>49</sup>Elders [Brigham] Young and [Wilford] Woodruff preached at Collins Pemberton’s, near Licking River, and blessed eight children.

<sup>50</sup>Tuesday,<sup>51</sup> 18.—I was making hay on my farm<sup>52</sup>.

Elder Willard Richards wrote the following to President Brigham Young:—

<sup>53</sup>**Nauvoo, Mayor’s Office, July 18 [18]43.**

**President Brigham Young:**

By this time I suppose you<sup>54</sup> would like to hear a word from the City of the Prophets. I

34. RDft 7:56: “<I am going ... authority,>” (TB); added from WCj [1843–44].

35. RDft 7:56: “~~he~~ \I/” (US)

36. RDft 7:56: adds “~~King~~”

37. “that I might be a Priest of the Most High God” from JSj [1843–44], 2, with “of the Most High God” as an elaboration. However, WR’s letter to BY states: “[JS] did not tell them he was going to be a priest now, nor a King by and by.”

38. Remainder of paragraph from WCj [1843–44].

39. Book E-1, 1675, Book E-2, 80: replace “the” with “this”

40. In WCj [1843–44], the last sentence reads: “He [JS] said that he would not reveal the fulness of these things untill the Temple is completed &c.”

41. *Source*: Based on BYj [1840–44], vol. 3, 16 July 1843 (transcription in vol. 8, V.11), and WWj, vol. 4, 16 July 1843 (WWj 2:262).

42. *Source*: JSj [1843–44], 4 (WR) (APR, 397–98), and WCj [1843–44], vol. 3, 17 July 1843 (IC, 111; NTNLF, 404; DMQP, 8), with light editing and change to first person. Deleted material supplied here in bold type.

43. Book E-1, 1676: deletes day of week

44. DHC 5:510: omits “Mostly”

45. JSj [1843–44], 4: omits “with my brother Hyrum conversing on the Priesthood”; WCj [1843–44] reports: “at President J[oseph]’s. conversed with J. & Hyrum on the priesthood.”

46. Book E-1, 1676: “<called at the office once,>” (JG)

47. JSj [1843–44], 4: adds “and others” and replaces “court room” with “store chamber”

48. *Source*: This cryptic passage is from unused portion in JSj [1843–44], 4 (WR) (APR, 398). Both “privacy” and “Wm. Clayton” appear in shorthand, but “privacy” is an uncertain reading.

49. *Source*: Based on WWj, vol. 4, 17 July 1843 (WWj 2:262–63). Cf. BYj [1840–44], vol. 3, 17 July 1843 (transcription in vol. 8, V.11).

50. *Source*: JSj [1843–44], 5 (WR) (APR, 398). Cf. WR to BY, 18 July 1843 (DHC 5:512; chap. 27).

51. Book E-1, 1676: deletes day of week

52. JSj [1843–44], 5: replaces “on my farm” with “on the prairie”

53. *Source*: BYOF Bx 41, fd 28 (reel 55, frames 69–74). Deleted material supplied here in bold type.

54. Book E-1, 1676: “<you>” (JG)

forgot to hand you your introduction to Gen[eral]. [James Arlington] Bennett; therefore I enclose it in this. Don't forget to remember me to the Gen[eral]. and his delightful family most warmly, together with Mrs. Richards—(read, seal and deliver, if it suits you). As you passed our office on the 7th, I discharged my last charge of powder and ball over your heads—had no occasion to reload since, all is peace.

Saturday, 8. Municipal court in<sup>55</sup> session, to compare minutes of the habeas corpus trial, and make ready for the press.

Sunday, 9. Backenstos<sup>56</sup> and Esquire Patrick returned from Springfield, when Reynolds, Mason, &c., started from Carthage for Springfield in the stage; they crowded Backenstos<sup>57</sup> out, so he borrowed a team; and when they arrived at Springfield, Backenstos<sup>58</sup> had been there six hours, seen the friends and Governor, &c. The Governor had sent Mr. Breman<sup>59</sup>, a special agent, to Nauvoo, to learn the facts, as reports said “the Mormons had rescued Jo,” &c. Reynolds petitioned for a posse to retake Jo,—Gov[ernor]. would not grant it, but wait<sup>60</sup> the return of his agent,—Reynolds started for Missouri—at St. Louis, 10th inst., he published a garbled account in the “Old School Democrat,”—Esq[ui]re]. Southwick was in St. Louis, and refreshed Reynolds' memory by a reply on the 12th inst., same paper.—Gov[ernor]. manifested every feeling of friendship,—wanted<sup>61</sup> affidavits similar to those on trial, and would quash the writ. Joseph gave a sweet conciliatory discourse at the stand, expressive of good feeling to all men.<sup>62</sup> This eve Shadrack<sup>63</sup> Roundy started for Springfield with affidavits.

Monday, 10<sup>64</sup>. Preparing minutes of trial for publication.

Tuesday, 11. Platted my ground for a house.

Wednesday, 12. *Warsaw Message* published an extra, to circulate correct information concerning the Mormons, and they have given it correct<sup>65</sup>. G[eorge]. J. Adams and Hollister returned from Springfield, popular opinion is going in our favor. Gen[eral]. Wilson of Missouri was visiting his brother near Jacksonville, when news of the Governor's inaction to Reynolds arrived, and he started immediately for Washington City, (report says).—Also that Gen[eral]. Clark, or some famous military chief from Missouri, has been taking a survey of Nauvoo City.—Do you believe it? *Bah*. It is more generally believed that Ford will quash the writ, issue no more, and Missouri will make no further attempts only by mobs—distance is but few<sup>66</sup> between this and upper Missouri—Is it? *Bah*!

13. Roundy returned from Springfield this p.m., in less than four days—Governor gone to Rock river visiting, 10 days or 2 weeks absence—left the affidavits with Gen[eral]. Adams.

14–15. Sun hour high p.m., President and family, and private secretary and family, and about 100 more went on board the steamboat *Maid of Iowa*<sup>67</sup>, at Nauvoo House—and went up

55. DHC 5:511: omits “in”

56. DHC 5:511: “Beckenstos”

57. DHC 5:511: “Beckenstos”

58. DHC 5:511: “Beckenstos”

59. MS letter, 1: “Braman”

60. DHC 5:511: “waits”

61. MS letter, 1: adds “a copy of”

62. Book E-1, 1676: adds “he differed but little from other men, a few points only”

63. DHC 5:511: “Shadrach”

64. DHC 5:511: incorrectly reads “16”

65. DHC 5:511: “correctly”

66. DHC 5:512: replaces “few” with “short”

67. MS letter, 2: omits “went on board the steamboat” and “of Iowa”; Book E-1, 1677: “took <went on board> the <steamboat> Maid <of Iowa>” (TB)

to north part of city and back—at dusk evening, a theater in the Store chamber; Mr. Chapman and suite, actors. Rain this morning, wet the ground one inch.<sup>68</sup>

Sunday, 16. Joseph preached all day; a.m., 27 chap. Matthew, &c.; did not hear him. Man's foes, they are<sup>69</sup> of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to—I won't say who; was it brother Marks? did not say. Brother Cole?<sup>70</sup>—did not hear the sermon; why ask me? Nothing new; same as when you left.<sup>71</sup> The spirit was against Christ because of his innocence; so in the present case. Said he would not prophesy any more; Hyrum should be the prophet—(did not tell them he was going to be a priest now, nor a king by and by)—told the Elders not to prophesy when they went out a<sup>72</sup> preaching.

17. Theater again. 18, and again this eve. I am writing for your eye.

18. Evening, Bishop Miller arrived with 157,000 feet <sup>73</sup>lumber, sawed shingles, &c., about 170,000 feet in all. He says it was all sawed in two weeks, and <sup>74</sup>brought down in two more; says he has bought all the claims on those mills for \$12,000, payable in lumber at the mills in three years; one third already paid for. Two saws did this job; chance for as many mills as they have a mind to build, and every saw can run 5,000 feet per day, year round: two saws now running, can deliver 157,000 <sup>75</sup>every fortnight; all that<sup>76</sup> is wanting is hands. I understand the *Maid of Iowa*<sup>77</sup> starts for Black river Thursday. Bishop feels well.<sup>78</sup> No investigation of Nauvoo House<sup>79</sup> books yet. Clayton tells me today the committee do not want a clerk, and Joseph says little about it.

Showers all around us; little rain here. Joseph is on the prairie haying today; wind blown<sup>80</sup> from *all quarters* for four days past. More calm after a shower; good hay weather. Vegetation is drying with drought—*dying*, brother Orson, if you want to criticize. **I mail a slot for the Bee on “vested Rights” at the same time with this letter.**<sup>81</sup>

Proceedings of court, to the end of Hyrum's affidavit, were published in the last *Neighbor* and *Times and Seasons*, to be continued in the next, and all in pamphlet, when finished. Shall mail papers for you and the brethren to New York, where I will direct this. I have said nothing about brothers Kimball and Pratt, and Woodruff, and Smith, and Page, &c., &c.; but you will understand this is a kind of family letter, I suppose. Bro[ther]. Woodruff's paper arrived, but no line, no letter from St. Louis<sup>82</sup>. I have seen most of the widows since you left. Sisters<sup>83</sup> Young is well; was afflicted on Saturday with cholera morbus: called the Elders, and right up again. Sisters Kimball is well. Sisters Woodruff is well, and I believe all the sisters be's well; Sisters Pratt, and Smith, and all.

19. I send by this mail six papers to brother Woodruff, same direction. Just<sup>84</sup> met Hyrum in the street, said to him, I am writing to the brethren; has our new prophet anything to say to

68. MS letter, 2: “<rain this morning, wet the ground 1 inch>”

69. Book E-1, 1677, Book E-2, 82: omit “are”

70. MS letter, 2: adds “~~or bro P.P.P~~”

71. MS letter, 2: “<nothing new. same as when you left.>”

72. MS letter, 2, DHC 5:512: omit “a”

73. DHC 5:512: adds “of”

74. MS letter, 2: adds “~~rafted in 2 more~~”

75. Book E-1, 1677, Book E-2, 82: add “feet”

76. Book E-1, 1677: “<that>” (JG)

77. MS letter, 2: omits “of Iowa”; Book E-1, 1677: “<of Iowa>” (TB)

78. MS letter, 2: “<Bishop feels well.>”

79. MS letter, 2: “<House>”

80. DHC 5:512: “blowing”

81. Book E-1, 1677: replaces preceding bolded text with an erasure of a sentence

82. MS letter, 3: “<from St. Louis>”

83. Book E-1, 1677: “Sister\s/”; DHC 5:513: “Sister”

84. Book E-1, 1677 (darker ink): “{\Just/}” (JG)



them? "Give my respects to them." Elders Taylor<sup>85</sup> and Hyde's best compliments, with success. Great many loves to you all; mine particularly to all the brethren<sup>86</sup>:

Yours for ever,

WILLARD RICHARDS.<sup>87</sup>

<sup>88</sup>[July 19th.]<sup>89</sup> A shower of rain in the p.m. The son of James Emmett, aged 8 years, killed by lightning while standing in his father's doorway in Bain Street.

To show the spirit of the times, although I do not vouch for the accuracy of all the statements, I copy from the *Illinois State Register*:—

<sup>90</sup>The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith; and that a writ was accordingly issued against him. We propose now to state some of the facts, furnishing strong ground of suspicion that the demand which was made on the Governor here, was a manoeuvre of the Whig party.

1. A letter was shown to a gentleman of this city by the agent of Missouri from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six year old treason of which he was accused several years ago.

2. This charge had been made once before and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglas and discharged two years ago. After that decision the indictment against Smith was dismissed and the charge wholly abandoned.

3. But in the letter alluded to, Bennett says to his Missouri agent, go to the Judge and never leave him until he appoints a special term of the court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy and go immediately to the Governor and never leave him until you get a demand on the Governor of Illinois for Smith's arrest, and then dispatch some active and vigilant person to Illinois for a warrant, and let him never leave the Governor until he gets it; and then let him never come back to Missouri without Smith.

4. A special term of the circuit court of Daviess county, Missouri, was accordingly called on the 5th day of June last. An indictment was found against Smith **for treason** five years old. A demand was made and a writ issued as anticipated, by the 17th of the same<sup>91</sup> month.

5. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the *Sangamo Journal*, the principal organ of the Whig party. He has been a great pet of both the Journal and the Junto; and that paper has regularly announced his removals<sup>92</sup> from place to place until latterly; and within the last year has published more of his writings, than of any other person except the editor.

85. DHC 5:513: "Taylor's"

86. Book E-1, 1677 (darker ink): "{\brethren/}" (JG)

87. Handwriting of LH ends in Book E-2, 83. At this point in Book E-2 is the following note: "This, the second Copy, discontinued, Aug 6, 1856, by the advice of President Brigham Young" (LH).

88. Source: Weather from JSj [1843-44], 6 (WR) (APR, 398); remainder of paragraph based on "Killed by Lightning," NN 1 (26 July 1843): [51].

89. Brackets this editor's.

90. Source: "The Federal Whig Conspiracy to Obtain the Mormon Votes for Browning and Walker.—Unexampld Villainy," NN 1 (19 July 1843): [46]. Deleted material supplied here in bold type.

91. DHC 5:514: omits "same"

92. DHC 5:514: "removal"

6. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress in the 6th district, made a pilgrimage to Nauvoo for the purpose of currying favor with the Mormons and getting their support. But in this he was disappointed; as it appeared that many of the Mormons were disposed to support the democratic candidate. Cyrus went home disappointed and dejected, and it was generally believed that failing to get the Mormon vote he would be beaten by his democratic opponent.

7. Let it be also borne in mind that the treason of which Smith was accused, was five or six years old; that it had been abandoned as a charge, by Missouri; that the circuit court of that State set<sup>93</sup> three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri, for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home and be as subject to arrest at one time as another. But this delay did not suit the conspirators, as it would put off an attempt to arrest Smith until after the August election.

[DN 6 (28 January 1857): 369-70]

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a democratic lawyer, and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously *happened* to be within six miles of Dixon, when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody, and that he was actually employed and actually did get Smith enlarged from custody; and withal, let it be remembered that John C. Bennett is the pliant tool and pander of the Junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say let all these facts be borne in mind, and they produce a strong suspicion, if not conviction<sup>94</sup>, that the whole affair is a Whig conspiracy to compel a democratic Governor to issue a writ against Smith, pending the congressional elections<sup>95</sup>, so as to incense the Mormons, create a necessity for Walker's, and perhaps Browning's, professional services in favor of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause.

**It is true that the evidence is circumstantial. But it is strong. Positive evidence, of such a dark laid conspiracy could not be expected. Nevertheless, circumstantial as it is, so strong is the force of it, that many a man has been convicted of capital offences upon evidence not more conclusive.**

<sup>96</sup>Thursday,<sup>97</sup> 20.—**This evening borrowed \$200 of [David D.] Yearsly, and I furnished Bishop Miller with \$290 for the expedition to the Pinery.**

**Mr. Divine [the] Fire King called on President.**

<sup>98</sup>Friday,<sup>99</sup> 21.—Rode to the farm with my daughter Julia.

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93. DHC 5:514: "sat"

94. DHC 5:515: omits "if not conviction"

95. DHC 5:515: "election"

96. *Source*: This and next paragraph from JSj [1843-44], 7 (WR) (*APR*, 398), with light editing and change to first person. Deleted material supplied here in bold type.

97. Book E-1, 1679: deletes day of week

98. *Source*: Undetermined.

99. Book E-1, 1679: deletes day of week

<sup>100</sup>The *Maid of Iowa* sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight, and a large company with their families.

<sup>101</sup>Lieut[enant].-Col[onel]. John Scott was elected col. 1st reg., 2nd cohort<sup>102</sup>, to fill the vacancy of Col. Titus Billings, resigned.

<sup>103</sup>Saturday,<sup>104</sup> 22.—I rode out in my buggy in the evening.

<sup>105</sup>**Pres[iden]t. Joseph came to see me [William Clayton] and pronounced a sealing blessing upon Ruth and me. And we mutually entered into an everlasting covenant with each other.**

<sup>106</sup>Sister Mary Ann Holmes was brought to my house sick; she has been confined to her bed for upwards of two years.

<sup>107</sup>Elders [Brigham] Young, [Wilford] Woodruff and [George A.] Smith left Cincinnati at 11 a.m., on board the *Adelaide*, for Pittsburg.

<sup>108</sup>While on board<sup>109</sup>, Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together; he examined it and found it to be yellow, rotten stuff of no account, and he thought it was easier to go to the clay bank and get new clay, which would make better vessels; but after awhile he concluded to work up this clay into vessels which, when made, proved to be rotten; which is a representation of the people of Cincinnati.

<sup>110</sup>Sunday, 23.—Meeting at the stand. I preached. <sup>111</sup>I insert a brief synopsis of the discourse<sup>112</sup>, reported by Dr. [Willard] Richards:—

<sup>113</sup>I commence my remarks by reading this text:<sup>114</sup> Luke 16 chap. 16 v.—“The law and

100. Source: JSj [1843–44], 8 (WR) (APR, 398), with light editing.

101. This paragraph added interlinearly by TB in Book E-1, 1679. Source: NLHi, [6], (HSt) (transcription in vol. 8, V.1). Cf. NLHi Dft, 4.

102. DHC 5:515: adds “of the Nauvoo Legion”

103. Source: Based on JSj [1843–44], 9 (WR) (APR, 398), which reads: “Saw Joseph 4 P.M. in a buggy at the store starting to ride out.”

104. Book E-1, 1679: deletes day of week

105. Source: This paragraph from unused portion of WCj [1843–44], vol. 3, 22 July 1843 (DMQP, 8).

106. Source: Based on WRj 9:43.

107. Source: Based on WWj, vol. 4, 22 July 1843 (WWj 2:264). Cf. BYj [1840–44], vol. 3, 22 July 1843 (transcription in vol. 8, V.11).

108. This paragraph added interlinearly by TB in Book E-1, 1679. Source: Perhaps added under HCK’s direction.

109. DHC 5:515: omits “while on board”

110. Source: Based on JSj [1843–44], 11 (WR) (APR, 398).

111. Book E-1, 1679: adds ellipses over erasure

112. Book E-1, 1679: “<of the discourse>” (LH)

113. Source: The following sermon, which is based on JSj [1843–44], 11–17 (WR) (APR, 398–400; WJS, 233–35), was copied by RLC into Book E-1, 1680–82, between 2 May–20 Aug. 1855 (see MSHi Chronology), from an unfinished draft in JSAd, Bx 4, fd 5, 54–61 (JG). This draft contains phrases from JSj spaced out on four pages, with emendations in ink and pencil added by JG. On 9 July 1856, JG copied out a portion of the sermon from Book E-1 for review by BY (CHOj 19:42), which is apparently the document in JSAd, Bx 4, fd 5, 62–65 (JG), bearing the heading “Page 1681 E 1” and file notation: “Skeleton of part of a sermon by Prest Joseph Smith.” CHOj for 11 July reads: “W.W. revising sermon of July 23[,] 1843 all day[,] J.G. [same] ... W.W. called on Prest B.Y. & read to him the above sermon, which he revised” (CHOj 19:44). On the same day, WW recorded: “I called upon President Young. Read a peace of History on Book E-1 page 1681–2 concerning Hiram leading this Church & tracing the aaronic Priesthood. It was in detached sentences. President Young thought it was not essential to be inserted in the History & had better be omitted” (WWj, vol. 7, 11 July 1856; WWj 4:428–29). See bolded text below.

114. JSj [1843–44], 11: omits “I commence ... text:”; Draft sermon, 1: “<I commence ... text:>”

the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.”

I do not know that I shall be able to preach much, but with the faith of the Saints may say something instructive.<sup>115</sup> It has gone abroad that I proclaimed myself<sup>116</sup> no longer a prophet; I said it last Sabbath<sup>117</sup> ironically; I supposed you would all understand. It was not that I would renounce the idea of being a prophet, but that I had no disposition to proclaim<sup>118</sup> myself such; but I do say<sup>119</sup> that I bear the testimony of Jesus, which is the Spirit of prophecy<sup>120</sup>.

There is no greater love than this<sup>121</sup>, that a man<sup>122</sup> lay down his life for his friends; I discover hundreds and thousands of my brethren<sup>123</sup> ready to sacrifice their lives<sup>124</sup> for me.

The burdens which roll upon me are very great; my persecutors allow me no rest, and I find that<sup>125</sup> <sup>126</sup>in the midst of business and care<sup>127</sup> the spirit is<sup>128</sup> willing, but the flesh is weak. Although I was called of my Heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of his revealed will to scattered Israel, I am<sup>129</sup> subject to like passions as<sup>130</sup> other men, like the prophets of olden times<sup>131</sup>.

Notwithstanding my weaknesses<sup>132</sup> I am under the necessity of bearing the infirmities of others,<sup>133</sup> who, when they get into difficulty, hang on to me tenaciously<sup>134</sup> to get them out, and wish me to cover their faults.<sup>135</sup> <sup>136</sup>On the other hand, the same characters, when they discover a weakness in brother Joseph, endeavor to<sup>137</sup> blast his reputation<sup>138</sup>, and publish it to all the world, and thereby aid my enemies in destroying the Saints.<sup>139</sup> Although the law is given through me<sup>140</sup>

115. JSj [1843-44], 11: omits “I do not ... instructive”; Draft sermon, 1: “<I do not ... instructive>”

116. JSj [1843-44], 11: replaces “proclaimed myself” with “was”; Draft sermon, 1: “~~was~~ <proclaimed myself>”

117. JSj [1843-44], 11: deletes “last Sabbath”

118. JSj [1843-44], 11: replaces “had no disposition to proclaim” with “would renounce the idea of proclaiming”; Draft sermon, 1 (pencil): “~~would cease <renounce the idea of>~~ /had no disposition to\ proclaiming”

119. JSj [1843-44], 11: replaces “but I do say” with “and saying”; Draft sermon, 1 (pencil): “~~and~~ <but I do> saying”

120. JSj [1843-44], 11: omits “which is the spirit of prophecy”

121. Draft sermon, 1 (pencil): “<this>”

122. Draft sermon, 1: adds “~~should~~”

123. JSj [1843-44], 11: omits “of my brethren”; Draft sermon, 1: “<of my brethren>”

124. JSj [1843-44], 11: replaces “sacrifice their lives” with “do it”; Draft sermon, 1: “~~do it~~ <sacrifice their lives>”

125. JSj [1843-44], 12: omits “The burdens ... find that”

126. Draft sermon, 1: adds “~~I am constantly~~”

127. JSj [1843-44], 12: replaces “and care” with “and find”; Draft sermon, 1: “~~and I find~~ <and care>”

128. JSj [1843-44], 12: omits “is”; Draft sermon, 1: “<is>”

129. JSj [1843-44], 12: omits “Although I am called ... I am”; Draft sermon, 1: “~~being~~ <although I am called ... I am>”

130. Draft sermon, 1: “~~such~~ <as>”

131. JSj [1843-44], 12: omits “like the prophets of olden times”

132. JSj [1843-44], 12: replaces “Notwithstanding my weaknesses” with “although”; Draft sermon, 1: “~~Although~~ <Notwithstanding my weaknesses>”

133. Draft sermon, 1: adds “~~men~~”

134. Draft sermon, 1: “<~~with~~ tenaciously>”

135. JSj [1843-44], 12: replaces “who, when they ... faults” with “&c.”

136. Draft sermon, 1: adds “{~~and~~}”

137. JSj [1843-44], 12: omits “endeavor to”; Draft sermon, 1 (pencil): “<endeavor to>”

138. JSj [1843-44], 12: replaces “reputation” with “character”; Draft sermon, 1 (pencil): “~~character~~ <reputation>”

139. JSj [1843-44], 12: replaces “and publish it ... Saints” with “&c.”

140. JSj [1843-44], 12: “All that law &c. through him”; Draft sermon, 1 (pencil): “Alt<though> the law \is given/ [space] through ~~him~~ <me>”

to the church, I<sup>141</sup> cannot be borne with a moment by such men<sup>142</sup>. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God which have been revealed to me to judge of my actions, motives or conduct in any correct manner whatever.<sup>143</sup>

The only principle upon which they judge me<sup>144</sup> is by comparing my acts with the foolish traditions of their fathers, and nonsensical teachings of hireling priests, whose object and aim was<sup>145</sup> to keep the people in ignorance for the sake of filthy lucre, or as the prophet says, to feed themselves, not the flock.<sup>146</sup> Men often come to me with their troubles, and seek my will,<sup>147</sup> crying, Oh, brother Joseph, help me, help me!<sup>148</sup>—but<sup>149</sup> when I am in trouble, few of them sympathize with me or extend to me relief.<sup>150</sup> I believe in a principle of reciprocity, if we do live in a devilish and wicked<sup>151</sup> world, where men busy themselves in watching for iniquity and lay snares for those who reprove in the gate<sup>152</sup>.

I see no faults in the church, and therefore<sup>153</sup> let me be resurrected with the Saints, whether I ascend to<sup>154</sup> heaven, or descend to<sup>155</sup> hell, or go to<sup>156</sup> any other <sup>157</sup>place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are, there is<sup>158</sup> good society. What do we care where we are<sup>159</sup>, if the society be<sup>160</sup> good? I don't care what a man's<sup>161</sup> character is, if he's my friend, a true friend,<sup>162</sup> I will be a friend to him and preach the gospel of salvation to him, and give him good counsel, helping him out of his difficulties<sup>163</sup>.

Friendship is one of the<sup>164</sup> grand fundamental principles of Mormonism <sup>165</sup>to revolu-

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141. JSj [1843-44], 12: replaces "I" with "he"; Draft sermon, 1 (pencil): "~~he~~ <I>"

142. JSj [1843-44], 12: omits "by such men"

143. JSj [1843-44], 12: omits "They are ready to destroy me ... whatever"; Draft sermon, 1: "<They are ready to destroy me ... whatever.>"

144. Draft sermon, 1: "<me>"

145. DHC 5:517: "were"

146. JSj [1843-44], 12: omits "The only principle ... flock"; Draft sermon, 1: "<The only principle ... flock>"; inserted at top of page and keyed to its present position.

147. JSj [1843-44], 12: replaces "Men often ... my will" with "men mouth my troubles"; Draft sermon, 1 (pencil): "Men ~~mouth my~~ <their> troubles <to me but> <often come to me ... will>"; insertion and cancellation of "their" in ink.

148. JSj [1843-44], 12: omits "crying ... me!"; Draft sermon, 1: "<crying, Oh, brother Joseph, help me, help me!>"

149. JSj [1843-44], 12: omits "but"; Draft sermon, 1 (pencil): "<but>"

150. JSj [1843-44], 12: replaces "when I am ... relief" with "when I have trouble they forget it all"; Draft sermon, 1 (pencil): "they forget it all \few <of them> sympathize with me, or extend to me relief/"; insertion of "<of them>" in ink.

151. Draft sermon, 2: "<and wicked>"

152. JSj [1843-44], 13: omits "where men ... gate"

153. JSj [1843-44], 13: omits "and therefore"

154. JSj [1843-44], 13: omits "I ascend"; Draft sermon, 2 (pencil): "~~to~~ <I ascend to>"

155. JSj [1843-44], 13: omits "descend to"; Draft sermon, 2 (pencil): "<descend to>"

156. JSj [1843-44], 13: omits "go to"; Draft sermon, 2 (pencil): "<go to>"

157. JSj [1843-44], 13: adds "good"; Draft sermon, 2: "~~good~~"

158. JSj [1843-44], 13: omits "And if we go ... there is"; Draft sermon, 2: "\and if we go to hell we will turn/ <the devils ... there is> ~~I should be in~~"; first insertion at *coln*.

159. JSj [1843-44], 13: omits "where we are"; Draft sermon, 2: "<where we are>"

160. JSj [1843-44], 13: replaces "be" with "is"; Draft sermon, 2 (pencil): "~~is~~ <be>"

161. JSj [1843-44], 13: omits "man's"; Draft sermon, 2 (pencil): "<man's>"

162. JSj [1843-44], 13: adds "and"; Draft sermon, 2: "~~and~~"

163. JSj [1843-44], 13: omits "and preach the gospel ... difficulties"; Draft sermon, 2: "<and preach the gospel ... difficulties>"

164. JSj [1843-44], 13: omits "one of"; Draft sermon, 2: "~~the~~ <one of the>"

165. Draft sermon, 2: "~~In order~~"; DHC 5:517: starts new sentence with "[it is designed]"

tionize and<sup>166</sup> civilize the world<sup>167</sup>, and cause wars and contentions to cease, and men to become friends and brothers; even the wolf and the lamb shall dwell together, the leopard shall lie down with the kid, the calf, the young lion<sup>168</sup> and the fatling, and a little child shall lead them, the bear and the cow shall lie down<sup>169</sup> together, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountain<sup>170</sup>, saith the Lord of hosts.<sup>171</sup>

<sup>172</sup>It is a time-honored adage that love begets love; let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase—cast our bread upon the waters, and we shall receive it after many days increased to a hundredfold. Friendship is like brother Turley in his<sup>173</sup> blacksmith shop<sup>174</sup> welding iron to iron: it unites the human family with<sup>175</sup> its happy influence<sup>176</sup>.

I do not dwell upon your faults, and you shall<sup>177</sup> not upon mine. Charity, which is love, covereth a multitude of sins, and I<sup>178</sup> have often<sup>179</sup> covered up all<sup>180</sup> the faults among you; but<sup>181</sup> the prettiest thing is to have no faults at all. We should cultivate<sup>182</sup> a meek, quiet and peaceable spirit<sup>183</sup>.

Have the Presbyterians any truth? Yes.<sup>184</sup> Have the Baptists, Methodists, &c., any truth? Yes, they all have a little truth mixed with error.<sup>185</sup> We should gather<sup>186</sup> all the good and true principles<sup>187</sup> in the world and treasure them up, or we shall<sup>188</sup> not come out pure<sup>189</sup> Mormons<sup>190</sup>.

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166. JSj [1843–44], 13: omits “and”; Draft sermon, 2: “~~the world~~ <and>”

167. Draft sermon, 2: “~~it~~ <the world>”

168. Draft sermon, 2: “<the young lion>”

169. Draft sermon, 2: “~~with the kid~~”

170. DHC 5:517: “mountains”

171. JSj [1843–44], 13: omits “and cause wars ... Lord of Hosts”; Draft sermon, 2: “~~pour forth love~~ <and cause wars ... Lord of Hosts>”. DHC 5:517: adds “(Isaiah.)”

172. JSj [1843–44], 13: replaces “It is a time-honored adage ... hundredfold” with “pour forth love”. Draft sermon, 2: “~~<Pour forth love>~~ <see margin at top>”. First two sentences of this paragraph (“It is a time-honored adage ... hundredfold”) added at top of page.

173. JSj [1843–44], 13: omits “in his”; Draft sermon, 2: “~~who acting as a~~ <in his>”

174. Draft sermon, 2: “<shop> ~~and~~”

175. Draft sermon, 2: “~~in~~ <with>”

176. JSj [1843–44], 13: omits “welding iron ... influence”

177. Draft sermon, 2 (pencil): “~~must~~ <shall>”

178. JSj [1843–44], 14: replaces “I do not dwell ... and I” with “After you”; Draft sermon, 2: “<Charity which is love ... and I> ~~you~~”

179. JSj [1843–44], 13: omits “often”

180. Draft sermon, 2: “<all>”

181. JSj [1843–44], 14: omits “but”

182. JSj [1843–44], 14: omits “We should cultivate”; Draft sermon, 2: “~~have~~ <cultivate>”

183. JSj [1843–44], 14: replaces “and peaceable spirit” with “&c.”

184. JSj [1843–44], 14: replaces “Yes” with “embrace that”; Draft sermon, 2: “<yes> ~~Embrace it~~”

185. JSj [1843–44], 14: replaces “Have the Baptists ... with error” with “Baptist, Methodist, &c.”

186. JSj [1843–44], 14: replaces “We should gather” with “get”; Draft sermon, 2: “~~Embrace that~~. <Yes; they all have ... gather> ~~Get~~”

187. JSj [1843–44], 14: omits “and true principles”; Draft sermon, 2: “<and true principles>”

188. JSj [1843–44], 14: omits “and treasure them ... we shall”; Draft sermon, 2: “<treasure> them <up or> ~~you~~ will <we shall>”

189. DHC 5:517: replaces “pure” with “true”

190. JSj [1843–44], 14: “come out a pure Mormon”; Draft sermon, 2: “~~a~~ pure Mormon\\$/”



Last Monday morning certain brethren<sup>191</sup> came to me and said, <sup>192</sup>they could hardly consent to receive Hyrum as a prophet, and for me to resign; but I told them [“]I only said it to try your faith, and it is strange, brethren, that you have been in the church so long, and not yet understand the Melchisedek Priesthood.[”]

<sup>193</sup>“**Bro Joseph, Hyrum is no prophet—he can’t lead the church; you must lead the Church: if you resign all things<sup>194</sup> will go wrong.<sup>195</sup> You must not resign; if you do the church will be scattered.**”<sup>196</sup> I felt curious, and said: have we not learned the<sup>197</sup> Priesthood after the order of Melchisedec, which includes both<sup>198</sup> Prophets, Priests and kings: see Rev. 1 ch. 6 v.<sup>199</sup> and I will advance your Prophet to a priest, and then to a king; and not to the kingdoms of this earth, but of the most high God, see Rev. 5 ch. 10 v. “Thou has made us unto our God, kings and Priests, and we shall reign on the earth.”<sup>200</sup>

If I should be exalted<sup>201</sup>[,] would there not be a great many of my enemies<sup>202</sup> disappointed in Missouri, when they wake up and find themselves in hell, see what they might have obtained, and realize what they have lost, by not listening to my voice, and obeying my instructions?<sup>203</sup>

<sup>204</sup>Mat[t]h[ew]. 5 ch. 17 and 18 v. [“]Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you. Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

<sup>205</sup>And again<sup>206</sup>, Mat[t]h[ew]. 11 ch. 12 & 13 v. “And from the days of John the Baptist,

191. JSj [1843–44], 14: replaces “brethren” with “men”; Book E-1, 1681: “~~men~~ <brethren>” (TB)

192. Remainder of paragraph not in draft sermon, 2, but added interlinearly by TB in Book E-1, 1681, to replace first paragraph of the bolded text below.

193. The following block of bolded text was canceled in Book E-1, 1681–82, and not published in *DN* and *DHC*. It was copied from JSj [1843–44], 14–17, a portion of which was written in fragmentary and scattered lines, apparently with the intention of being fleshed out later. A note in pencil in the margin of p. 1682 reads: “BY to fill up”. On 9 July 1856, JG copied out this portion of the sermon from Book E-1 for review by BY (CHOj 19:42). This two-page MS copy, preserved in JSAd, Bx 4, fd 5, 62–65 (JG), bears the heading “Page 1681 E 1” and file notation: “Skeleton of part of a sermon by Prest Joseph Smith.” It includes some further emendations documented in footnotes below. When this document was read to BY on 11 July 1856, he advised WW to omit it (see “Source” note at beginning of sermon). Afterwards, JG added a penciled note in the margin of Book E-1, 1681: “not to go in by BY’s orders”; and another note in the margin of p. 1682: “not to go in”.

194. Draft sermon, 2: “<things>”

195. JSj [1843–44], 14: omits “all things will go wrong”

196. JSj [1843–44], 14: omits “You must not resign ... scattered”; Draft sermon, 2: “<You must not resign ... scattered>”.

197. JSj [1843–44], 14: “here we learn in a”; Draft sermon, 2: “\have/ [“have” *w.o.* “here”] we <not> learn\ ed/ ~~in a~~ <the>”

198. JSj [1843–44], 14: omits “which includes both”

199. JSj [1843–44], 15: omits reference; Draft sermon, 2: “<see Rev 1 ch. 6 v.>”

200. JSj [1843–44], 15: omits reference and quote; Draft sermon, 3: “\see Rev. 5 ch. 10 v. ‘Thou ... Kings and/ <Priests, and ... earth.’>”.

201. JSj [1843–44], 15: omits “be exalted”; Draft sermon, 3: “<be exalted>”

202. JSj [1843–44], 15: omits “of my enemies”; Draft sermon, 3: “<of my enemies>”

203. JSj [1843–44], 15: omits “when they wake up ... instructions?”; Draft sermon, 3: “<when they wake up ... instructions?>”

204. JSj [1843–44], 15: replaces this paragraph with “Law & prophets &c. [*space*] heaven and earth shall pass away, &c.”. This paragraph added interlinearly in draft sermon, 3.

205. JSj [1843–44], 15: replaces this paragraph with “suffereth violence and the violent taketh it by force.”

206. Draft sermon, 3: “<And again>”



until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.”<sup>207</sup>

Says Christ, he was the rock &c.<sup>208</sup>  
gave the power<sup>209</sup>

See Exodus 30 ch. 30 & 31 v. “And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.” Also Exodus 40 ch. 15 v. “And thou shalt anoint them, as thou didst anoint their father, (Aaron) that they may minister unto me in the priest’s office; for their anointing shall surely be an everlasting priesthood throughout their generations.”

Here is a title of law which must be fulfilled. The Levitical priesthood is for ever hereditary, fixed on the head<sup>210</sup> of Aaron and his sons forever<sup>211</sup>, and was in active operation<sup>212</sup> down to Zechariah the father of John. Zachariah<sup>213</sup> would have<sup>214</sup> had no child had not<sup>215</sup> God given him a son. He sent his angel to declare unto Zechariah that his wife Elizabeth should bear him<sup>216</sup> a son, whose name was to be called John.<sup>217</sup> The keys of the Aaronic priesthood were committed unto him<sup>218</sup>.

John king and Lawgiver (query)

The kingdom of heaven suffereth violence &c. The kingdom of heaven continueth in authority<sup>219</sup>.

Until John<sup>220</sup> the authority taketh it by absolute power.

John having the power took the kingdom by authority[.]

How do you know<sup>221</sup> all this great knowledge? By the gift of the Holy Ghost.

[John] wrested the kingdom from the Jews.

of these stony Gentiles—these dogs—to raise up children unto Abraham.

The Savior said unto<sup>222</sup> John, I must be baptized by you. Why so? To answer my decrees. John refuses[.]

Jesus had no legal administrator before John.

207. MS copy, 1 (different ink): adds “John held the Aaronic Priesthood, and was a legal administrator, and the forerunner of Christ, and came to prepare the way before him.”

208. MS copy, 1 (different ink): “~~Says Christ he was the rock &c~~ \was the Head of the Church, the chief corner stone, the spiritual Rock, upon which the church was built and the gates of hell shall not prevail against it. He built up the kingdom, chose Apostles ~~gave them power~~ and ordained them to the Melchisedeck priesthood giving them power to administer in the ordinances of the gospel John was a priest after the order of Aaron before Christ.”

209. JSj [1843–44], 15: “gave the law”

210. Draft sermon, 3: “~~seed~~ <head>”

211. JSj [1843–44], 15: omits “and his sons forever”; Draft sermon, 3: “<& his sons for ever>”

212. JSj [1843–44], 15: omits “and was in active operation”

213. Draft sermon, 3: adds “~~had~~”

214. JSj [1843–44], 15: omits “would have”

215. JSj [1843–44], 15: “<had not>”

216. JSj [1843–44], 16: omits “unto Zachariah ... bear him”

217. JSj [1843–44], 16: replaces next sentence with “with the keys”

218. MS copy, 2 (different ink): adds “and he was as the voice of one crying in the wilderness, saying, ‘Prepare ye the way of the Lord and make his paths straight.’”

219. JSj [1843–44], 16: adds “~~bearth suffereth violence~~ until John”; MS copy, 2: adds “\until John/”

220. JSj [1843–44], 16: omits “Until John”; MS copy, 2: “~~Until John~~”

221. MS copy, 2: “~~do~~ <have> you ~~know~~ <obtained>”

222. JSj [1843–44], 17: omits “The Savior said unto”; Draft sermon, 4: “<The Savior said unto>”

**There is no salvation between the two lids of the Bible without a legal administrator.<sup>223</sup> Jesus was then the legal administrator, and ordained his Apostles.**

<sup>224</sup>I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office<sup>225</sup> to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States, and <sup>226</sup>of this State; and these constitutions guarantee religious, as well as civil liberty, to all religious societies whatever.<sup>227</sup>

<sup>228</sup>Monday, 24.—This morning I had a long conversation with Mr. [Joseph P.]<sup>229</sup> Hoge, the Democratic candidate for Congress. I showed him the corruption and folly of the Governor's sending an armed force to take me, &c., and told him this made the 38th vexatious lawsuit against me for my religion.

<sup>230</sup>Exhibition of Divine, the Fire King, in the court room.<sup>231</sup>

<sup>232</sup>Settled with William and Wilson Law; they were \$167 in my debt, for which William Law gave his note.

Tuesday,<sup>233</sup> 25.—During this day I signed Nauvoo Legion scrip, a copy of one of which I insert:—<sup>234</sup>

<sup>235</sup>Nauvoo Legion, July 25, 1843.

No. 406.—This certificate will be received by the Nauvoo Legion as one dollar, in payment of debts due the Legion, and redeemable by the paymaster-general on demand, with any moneys in the treasury.

WILSON LAW, Major General,<sup>236</sup>  
JOSEPH SMITH, Lieut[enant].-General,  
JNO.<sup>237</sup> S. FULLMER, Paymaster-General.

<sup>238</sup>Being sick,<sup>239</sup> I lay on my <sup>240</sup>bed in the middle of the room, visited by Dr. [Willard] Richards

223. Next sentence appears two paragraphs below in JSj [1843-44], 17, and draft sermon, 4, the latter of which is moved to this location by a guideline.

224. This and next paragraph reversed in Book E-1, 1682, with a guideline and note by TB ("below to come here") indicating the rearrangement of paragraphs. In JSj [1843-44], 17, and draft sermon, 4, the first paragraph appears at the end of the sermon.

225. JSj [1843-44], 17: omits "of office"; Draft sermon, 4: "~~a~~ ~~the~~ Governor <Fords> oath <of office>"

226. DHC 5:518: adds "also"

227. JSj [1843-44], 17: omits "for he is sworn ... whatever"; Draft sermon, 4: "\for/ <he is sworn ... whatever.>"

228. Source: WCj [1843-44], vol. 3, 24 July 1843 (per Dean C. Jessee notes in SRMH).

229. Brackets this editor's.

230. Source: JSj [1843-44], 18 (WR) (APR, 400).

231. JSj [1843-44], 18: "in the Mayor's court over the store"; Book E-1, 1682: "[*erasure*] court room [*erasure*]"

232. Source: WCj [1843-44], vol. 3, 22 July 1843 (per Dean C. Jessee notes in SRMH).

233. Book E-1, 1682: deletes day of week

234. Book E-1, 1682: "<a copy ... I insert:—>" (RLC)

235. Source: Certificate bearing No. 406, dated 25 July 1843, has not been located. However, certificate No. 19, dated 24 July 1843, is glued into the inner edge or gutter between Book E-1, 1680 and 1681. Another certificate of the same date (No. 22) is found in JSc, Bx 5, fd 16, 30.

236. Book E-1, 1683, has guideline indicating a reversal Law's and Smith's names.

237. DHC 5:518: "JOHN"

238. Source: JSj [1843-44], 19 (WR) (APR, 400), with light editing and change to first person. Deleted material supplied here in bold type.

239. JSj [1843-44], 19: omits "Being sick"

240. JSj [1843-44], 19: adds "<low>"

[who] gave [me] two dollars for room rent and \$1.45 for benefit of Temple from Divine's exhibition.

<sup>241</sup>Elder Noah Rogers administered to Sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

<sup>242</sup>Wednesday, 26<sup>243</sup>.—She<sup>244</sup> arose from her bed this morning and walked.

I copy from the *Boston Bee*:—

<sup>245</sup>Sir:—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the “Union is interested in the Union”; but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, “hush!” as to Mormonism, and the “disgrace” which the State of Missouri inherits from her barbarous treatment, and unlawful extermination of the Mormon people.

The great day has already been ushered in, and the voice of a<sup>246</sup> Mormon is not only heard, setting forth his own rights, and preaching the gospel of the son of God, in power and demonstration incontrovertibly<sup>247</sup> from revelation, in every city and hamlet in our wide-spread American Free States, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, **Scotland**<sup>248</sup>, Germany and the Holy Land, where God himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years; yea, and measures have been taken that Russia may hear the “watchman cry.”

Now, sir, “what has been done, can be done.” I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of “Mormon,” the Prophet Joe says, is “More Good,” and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the “old promise” of “ask and ye shall receive.”

But do not think that I, even I, have been Mormonized, by what I write; for I say *nay*, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love,<sup>249</sup> the more virtue; the more virtue, the more peace; the more peace, the more heaven—what everybody wants. The Mormons believe rather too much for me. “*I can't come it.*”

Another word on Missouri. When her constitution was framed, they commenced the preamble as follows:—“We the people of Missouri, &c., by our representatives in convention assembled, at St. Louis, on Saturday, the 12th day of June, 1820, do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.” *Independent Republic!* well, some of their<sup>250</sup> subsequent

241. Source: NRj [1843–44], 25–26 July 1843 (transcribed in vol. 8, V.19).

242. Source: NRj [1843–44], 25–26 July 1843 (transcribed in vol. 8, V.19). Under 25 July 1843, RLC inserted the following note in pencil in HNB: “N[oah] Rogers administered to Sis[ter] Webster at Farmington Conn. who had not walked for several years. she rose up next day. & walked.”

243. Book E-1, 1683: “26. \—Wednesday 26/” (LH)

244. DHC 5:518: replaces “She” with “Sister Webster”

245. Source: T&S 4 (1 Sept. 1843): 305b–6. Rept. from *Boston Bee*. Deleted material supplied here in bold type.

246. DHC 5:519: replaces “a” with “the”

247. DHC 5:519: “incontrovertible”

248. Book E-1, 1683: replaces preceding bolded text with an ellipses over erasure

249. Book E-1, 1683: “~~the more love~~, <the more love,>” (RLC)

250. DHC 5:519: replaces “their” with “the”

acts prove the truth of it, and as the broad folds of the constitution often conceals<sup>251</sup> more than meets the eye, notwithstanding it is the Aegis of the people, to keep lawmakers and lawbreakers within and without bounds—let me quote from the 13th article of the aforesaid constitution, the 3d paragraph:—“That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; *and that their right to bear arms in defense of themselves and the State, CANNOT BE QUESTIONED.*”] This otherwise<sup>252</sup> right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov[ernor]. Boggs, as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. *O Gladius! O Crumena!*  
Viator.<sup>253</sup>

Nauvoo, July 26, 1843.

<sup>254</sup>Shower of rain at noon.

<sup>255</sup>**I [William Clayton] called the Pres[iden]t. out and briefly stated the situation of things [in my family] and then asked him if the C[ovenant]. could be revoked. He shook his head and answered no.**

Thursday, 27.<sup>256</sup>—<sup>257</sup>**A.M. I [William Clayton] went to see Pres[iden]t. J[oseph]. in our conversation about M[argaret] and A[aron]. he said if A[aron]. went to making me any trouble he would defend me to the uttermost and stand by me through all, for which I feel thankful.**

<sup>258</sup>I drove through the city with Father Morley<sup>259</sup> in my carriage.

<sup>260</sup>**Was at the store to pray for Sis[ter] Walker and anoint her finger, a felon<sup>261</sup>.**

251. DHC 5:519:“conceal”

252. DHC 5:520:“otherwise”

253. “Viator” pseudonym of WR (see discussion in Sources Cited, under Truthiana).

254. Source: JSj [1843–44], 20 (WR) (APR, 400).

255. Source: From unused portion of WCj [1843–44], 26 July 1843 (IC, 112–13; DMQP, 9). On 27 Apr. 1843, WC entered into his first polygamous marriage with Margaret Moon, sister of his first wife Ruth, although Margaret was engaged to Aaron Farr, who was away from Nauvoo on a mission. When Farr returned on 21 July, Margaret began having second thoughts about her marriage to WC. On 26 July, WC recorded: “M[argaret]. seems quite embittered against me in consequence of which I called her to me and asked her if she desired the covenant to be revoked if it were possible. To this she would not give me a satisfactory answer only saying if it had not been done it should not be. (meaning our union). I then asked if she would consent if A[aron]. would take her under all circumstances; but she would not consent to have it revoked, saying she did it not for her sake but for the sake of the peace of my family. Under these circumstances I could not rest until I had ascertained w[h]ether the c[ovenant] could be revoked & although contrary to her wish I went to see Pres[iden]t. J[oseph]. I took A[aron] to talk with him & asked him some questions whereby I ascertained that he would be willing to take her under all circumstances. I reasoned considerable with him to prove that I had done right in all these matters so far as I knew it.” Regarding JS’s answer, WC said, “my mind seemed for the moment to get relief for the two fold reason that I had done all I could and I did not want the C[ovenant]. revoked.”

256. Book E-1, 1684: “27. \—Thursday 27/” (LH)

257. Source: From unused portion of WCj [1843–44], vol. 3, 27 July 1843 (IC, 113; DMQP, 10).

258. Source: Undetermined.

259. Book E-1, 1684: “drove <with> Father Morley thro’ the city”; a guideline moves “<with> Father Morley” to follow “city” (pos. RLC)

260. Source: From unused entry in JSj [1843–44], 21 (WR) (APR, 400).

261. Difficult reading, which Faulring deciphered as “phal[anx] broken”. But JSj may read “fellow”, which is a painful inflammation of a finger or toe, usually near the nail.

<sup>262</sup>The *Adelaide* having<sup>263</sup> run aground on the sand bar, <sup>264</sup>as Elder Woodruff graphically describes their voyage, “it was like punching suckers out of a<sup>265</sup> trout brook,” on account of the lowness of the water.

Elders B[righam]. Young, W[ilford]. Woodruff and Geo[rge]. A. Smith<sup>266</sup> were set ashore and each took coach for Pittsburg, where they arrived at 6 o’clock; went to the Temperance Hall, and unobserved heard Elder [John E.] Page preach against the sects. Here they met with Elders H[eber]. C. Kimball and O[rson]. Pratt.

<sup>267</sup>Friday, 28<sup>268</sup>.—I was at home, sick, and was visited by Father Morley.

<sup>269</sup>At noon, James Sloan, the recorder<sup>270</sup>, brought the desk, containing city and church books and papers to the mayor’s office, as he was about to go on a mission to Ireland.

<sup>271</sup>The Twelve met at Richard Savary’s<sup>272</sup>. Elder Young inquired concerning the proceedings of the Twelve in Cincinnati; found that Elders Kimball, Pratt, and Page had held a conference, organized the church, and then left for Pittsburg.

Elder Page stayed a few days and disunited<sup>273</sup> what had been done, and reorganized the church; but the church was left in no better situation. Elder Young reproved brother Page for undoing alone what three of the quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affection of the people.

In the evening they met at Jeremiah Cooper’s house. Elders Young, Kimball and Smith addressed the Saints, numbering seventy-five.

<sup>274</sup>Saturday, 29.<sup>275</sup>—I rode up to the Temple and sent <sup>276</sup>copy of certificate of trustee, and Granger’s power of attorney to Reuben McBride, Kirtland. Walked up to near the Lodge room, met my brother Hyrum, and had a conversation about H[enry]. G. Sherwood. **Sent Clayton to Hiram Kimball’s to borrow \$50.**<sup>277</sup>

262. Source: Except bolded text, next two paragraphs based on WWj, vol. 4, 27 July 1843 (WWj 2:264–65). Cf. BYj [1840–44], vol. 3, 27 July 1843 (transcription in vol. 8, V.11).

263. DHC 5:520: omits “having”

264. Remainder of paragraph deleted in DHC 5:520. Source: Possibly a remark WW made while reviewing this section of MSHJS.

265. Book E-1, 1684: “\a/”

266. Book E-1, 1684: “{~~They~~} <Elders B. Young ... Smith>” (pos. RLC)

267. Source: Undetermined.

268. Book E-1, 1684: “28. \Friday 28/” (LH)

269. Source: JSj [1843–44], 22–23 (WR) (APR, 400), and WRj 9:43.

270. JSj [1843–44], 23: “City Recorder <and Church Recorder>”

271. Source: Except last sentence, which is a summary, following three paragraphs closely follow WWj, vol. 4, 28 July 1843 (WWj 2:265–66).

272. RDft 7:58, Book E-1, 1684: “Savory’s”

273. WWj: replaces “disunited” with “disunnoled”; DHC 5:521: replaces “disunited” with “overruled”

274. Source: JSj [1843–44], 23 (WR) (APR, 400), and WCj [1843–44], vol. 3, 29 July 1843 (NTNLF, 404).

WC says he was at the temple in the morning when JS came there and “I rode down [to his office] with him wrote a letter to C[yrus]. W[alker]. [then] wa[lk]ed to near Lodge Room together we met Hyrum & had conversation respecting Sherwood.” WR recorded that he “was at the office with Mr. Clayton alone—[JS] went to Lodge I suppose.—[JS] gave directions to send copy of certificates of trustee and Granger’s power of Attorney to Rubin McBride [in] Kirtland.”

275. Book E-1, 1684: “29 \Saturday 29/” (LH)

276. DHC 5:521: adds “a”

277. Preceding bolded text from deleted portion of JSj [1843–44].

<sup>278</sup>There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. [Cyrus] Walker.

<sup>279</sup>Council of the Twelve Apostles<sup>280</sup> met in the evening at brother Savary's to teach the elders. Elder Young said:

A man should in the first place preside over himself, his passions, his person, and bring himself into subjection to the law of God; then preside over his children and his wife in righteousness; then he will be capable of presiding over a branch of the church; but many elders are contending about presiding over churches, when they are not capable of presiding over themselves, or the least child they have.

The first principle of our cause and work is to understand that there is a prophet in the church, and that he is at the head of the church of Jesus Christ<sup>281</sup> on earth.

Who called Joseph Smith to be a prophet? Did the people, or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only<sup>282</sup>, and the angel who<sup>283</sup> committed the gospel to him, and not any man on earth. The Twelve are accountable to the prophet,<sup>284</sup> and not to the church, for the course they pursue, and we have learned to go and do as the Prophet tells us<sup>285</sup>.

<sup>286</sup>Conference met in Utica [New York]<sup>287</sup>. Elder John P. Greene in the chair; four branches were represented, containing 7 elders, 5 priests, 6 teachers, 2 deacons and 159 members; 1 elder, 2 priests, 1 teacher and 1 deacon were ordained.

<sup>288</sup>Sunday, 30.<sup>289</sup>—I was very sick, my lungs oppressed, and overheated, through preaching last Sunday, and called for my brother Hyrum, and William Law, and Willard Richards to lay on hands and pray for me.

Elder John Taylor preached in the morning. After preaching, President Marks called a special conference to appoint recorders for baptisms for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder, and Joseph M. Cole **of the 4th ward**, George Walker, Jonathan H. Hale and J. A. W. Andrews, recorders for the baptisms for the dead. In the afternoon the clerks met to organize and prepare for their duties.

<sup>290</sup>Brothers [Wilford] Woodruff and Geo[rge]. A. Smith preached in the morning; John E. Page

278. Source: Based on "Cyrus Walker," NN 1 (2 Aug. 1843): [54].

279. Source: WWj, vol. 4, 29 July 1843 (WWj 2:266), as edited in RDft 7:59 (TB). Cf. NSB, 34 (LH).

280. RDft 7:59: "<of the Twelve Apostles>"; DHC 5:521: omits "Apostle"

281. RDft 7:59: "<of Jesus Christ>"

282. WWj: omits "only"

283. WWj: replaces "who" with "that"; RDft 7:59: "that <who>"

284. WWj: adds "& his council"; RDft 7:59: "& his council"

285. WWj: adds "to do"

286. Source: Based on "General Conference Minutes," T&S 4 (15 Aug. 1843): 300–302.

287. DHC 5:522: adds "New York"

288. Source: Following two paragraphs from JSj [1843–44], 24–25 (WR) (APR, 400–401), with light editing, rearranging, and change to first person. Deleted material supplied here in bold type. Cf. WRj 9:44.

289. Book E-1, 1685: "30 \—Sunday/" (JG)

290. Source: Based on WWj, vol. 4, 30 July 1843 (WWj 2:266–67). Cf. BYj [1840–44], vol. 3, 30 July 1843 (transcription in vol. 8, V.11).



and O[rson]. Pratt in the afternoon: H[eber]. C. Kimball and B[righam]. Young in the evening, in the Temperance Hall in Pittsburg.

<sup>291</sup>A conference was held in Briton, Michigan, when Mephibosheth Sirrine<sup>292</sup> was chosen president, and nine branches were represented, comprising 5 elders, 6 priests, 7 teachers, 1 deacon and 225 members.

Monday, 31.<sup>293</sup>—<sup>294</sup>**Wilson Law and E[benezer]. Robinson started for Chicago with W[illiam Marks. Went on the Prairie. Newell Nurse called to get Joel Bullard confined. He is <sup>295</sup>threatening, drinking, and probably delirious at first.**

<sup>296</sup>My health improving, I went to the prairie **with bro. [Benjamin] Maginnes [and William Clayton], sold 100 acres of land on N.E. 33 & N.W. 34-7-8 for \$1000, to pay \$800 and \$200 next spring,** and called at my farm **to drink buttermilk.**

<sup>297</sup>Wrote to Gen[eral]. Adams.

I copy<sup>298</sup> from Elder Woodruff's journal<sup>299</sup>:—

<sup>300</sup>Our Quorum assembled **together** and walked over Pittsburg; we first visited Mr. Curling's glass works, and saw them at work through each branch **of it**; we saw them make pressed, stamped and **ground or cut and** plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin, that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below; it truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the numerous engines that are<sup>301</sup> the mainspring of all the foundries, manufactories, and works of the great<sup>302</sup> city of Pittsburg.

We then descended the hill and visited the city water works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens<sup>303</sup>. The whole cost of this building, reservoir, and basin was \$200,000. The building is after the Roman order. The whole architecture, design, making and finishing the building was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter Day Saints. We visited every branch of the<sup>304</sup> Miltonberger's iron works, <sup>305</sup>saw the iron for<sup>306</sup> the keel of<sup>307</sup>

291. *Source*: Based on M. Serrine, Briton, MI, to Editor, 30 July 1843, *T&S* 4 (15 Aug. 1843): 299–300.

292. DHC 5:523: “Sirine”

293. Book E-1, 1685: “31. \Monday/” (JG)

294. *Source*: From unused entry in JSj [1843–44], 26 (WR) (APR, 401).

295. JSj [1843–44], 26: adds “~~crazy~~”

296. *Source*: WCj [1843–44], vol. 3, 31 July 1843 (*NTNLF*, 404), with change to first person. Deleted material supplied here in bold type. See NTLB, Book B, 21, under 3 Aug. 1843.

297. *Source*: WRj 9:44.

298. DHC 5:523: replaces “I copy” with “The following is”

299. DHC 5:523: adds “under this date”

300. *Source*: WWj, vol. 4, 31 July 1843 (*WWj* 2:268–69), with editing and rewriting. Deleted material supplied here in bold type.

301. WWj: replaces “that are” with “as”

302. WWj: replaces “great” with “val[l]ey of the”

303. WWj: replaces “to supply the wants of the citizens” with “to water the city as above spoke of”

304. WWj: omits “every branch of the”

305. WWj: adds “through each branch of it. We”

306. DHC 5:523: “form”

307. WWj: replaces “iron for the keel of” with “keel laid for”



an iron steam ship of war, 140 feet long, which<sup>308</sup> is intended<sup>309</sup> to navigate<sup>310</sup> Lake Erie. **Br G. A. Smith & myself spent the night with Elder Beck.**

<sup>311</sup>Tuesday, August 1 [1843].<sup>312</sup>—I was very sick at home in the morning. **[William Clayton and I] rode through the city to go to the prairie but [I] being very sick concluded to let [him] go alone and returned home.** At 4 p.m., I rode up to the Temple **with [Sheriff Jacob B.] Backenstos**<sup>313</sup> and complained to the clerks that Mr. Hamilton had got a tax title from the sheriff on one of my city lots. Mr. [Walter]<sup>314</sup> Bagby, the collector, came up in the midst of our conversation, and when asked about it denied all knowledge of it. I told him that I had always been ready to pay all my taxes when I was called upon, and I did not think it gentlemanly treatment<sup>315</sup> to sell any of my lots for taxes, and I told him that he was continually abusing the citizens here. **Bagby said he had done more for J[oseph]. than for any other man in the County. [I] reiterated that he had abused the citizens here and was always doing so.** Bagby called me a liar and picked up a stone to throw at me, which so enraged me that I followed him a few steps, and struck him two or three times. Esquire D[aniel]. H.<sup>316</sup> Wells stepped between us and succeeded in separating us. I told the Esquire to assess the fine for the assault, and I was willing to pay it; he not doing it, I rode down to Alderman Whitney, stated the circumstances, and he imposed a fine, which I paid, and then returned to the political meeting. Bagby stayed awhile, muttering threats against me<sup>317</sup>. I went home, commenced to work a little<sup>318</sup>, but soon was very sick.<sup>319</sup>

<sup>320</sup>Received a private communication from Mr. Braman **by Mr. Backenstos**, stating that the writ was returned to the Governor and killed. **([With W. W.] Phelps translating.)**

Hyrum [Smith]<sup>321</sup> and [Joseph] Hoge called at the office, when Hoge acknowledged the power of the Mormon <sup>322</sup>habeas corpus.

<sup>323</sup>Esquire Walker gave a stump speech at the stand until dusk, and was immediately replied to

308. DHC 5:523: replaces “which” with “The vessel” and begins new sentence

309. DHC 5:523: replaces “intended” with “designed”

310. WWj: replaces “long, which is intended to navigate” with “keel for”

311. *Source*: WCj [1843–44], vol. 3, 1 Aug. 1843 (IC, 113–14 [part]; NTNLF, 404–5; DMQP, 10 [part]), with editing, rewriting, and change to first person. Part possibly pertaining to WC attributed to JS. Deleted material supplied here in bold type.

312. Book E-1, 1686: “August 1. \—Tuesday,—/” (JG)

313. WCj [1843–44] reads “J and Backenstos came up to the Temple”, but it does not necessarily mean they came together.

314. Brackets this editor’s.

315. WCj [1843–44]: replaces “gentlemanly treatment” with “good behavior”

316. Book E-1, 1686: “<D. H.>” (RLC)

317. WCj [1843–44]: replaces “threats against me” with “that J. was a coward, &c.”

318. DHC 5:524: replaces “a little” with “awhile”

319. WCj [1843–44]: “I [WC?] came home & went to work but soon made myself very sick.” It is unclear if WC was referring to himself or writing in first person for JS.

320. In Book E-1, 1686, this and following two paragraphs located at end of entry for 1 Aug. 1843, which are moved by a guideline to the present location. *Source*: Following two paragraphs and first part of third from JSj [1843–44], 27 (WR) (APR, 401). Deleted material supplied here in bold type.

321. This and next brackets this editor’s.

322. DHC 5:524: adds “Charter”

323. *Source*: First part of paragraph (“Esquire Walker ... stand”) from JSj [1843–44], 27; remainder from NN 1 (2 Aug. 1843): [54].

by Esquire Hoge for over two hours, having lit candles for the purpose to hear them politically castigate each other.<sup>324</sup>

<sup>325</sup>The Twelve visited Alleghany city: Elders Young, Page, and Kimball preached in the evening.

<sup>326</sup>The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvements are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being inclosed without. "The wilderness will" soon "blossom as the rose."

<sup>327</sup>Elder Luman A. Shurtleff writes that he has traveled in the New England States, and recently<sup>328</sup> baptized 20 persons.

<sup>329</sup>Wednesday,<sup>330</sup> 2.—I was a little easier today, and rode out to Jacob Baum's **with J[acob]. B. Backenstos** to borrow money. In the evening conversing with Dr. J. M. Bernhisel.

<sup>331</sup>**Elder Charles Beck paid \$48.00 for the passage of Elders Young, Kimball, O[rson]. Pratt, W. Woodruff, Geo. A. Smith and J[ohn]. E. Page to Baltimore.**

<sup>332</sup>A subscription has been got up to build a house for Elder Willard Richards, to which I subscribed a city lot. The brethren subscribed \$25 cash, 10 cords <sup>333</sup>stone, 39<sup>334</sup> bushels <sup>335</sup>lime, 105 days work, \$59 in work, 15,900 bricks, glass, lumber and other materials, together with a quantity of produce. I hope the day is not far-distant when my clerk will have a comfortable house for his family.

<sup>336</sup>Thursday,<sup>337</sup> 3.—Elder Beck, of Pittsburg, having<sup>338</sup> paid \$48 for the passage of six of the Twelve Apostles to Baltimore,<sup>339</sup> they started this morning and rode all day and night over the Alleghany Mountains in the stage.

324. NN 1:[54] reads: "On Tuesday evening Mr. Walker, continued the discussion in answer to Mr. Hoge. He prefaced his address with a piteous cry of what he should lose by his defense of Joseph Smith, and what Mr. Hoge, would gain, therefore he thought the people of Nauvoo ought to support him. But he forgot to explain why he voted for Jo Duncan for Governor, an open hostile enemy of the Mormons. ... He continued his address until sunset, when Mr. Hoge arose and replied in a strain of eloquence, for about two hours, that completely demolished Mr. Walker. Though the night was cool, candles were lighted, and the people patiently listened to Mr. Hoge until about nine o'clock. He was frequently stopped with the shouts of applause. ... With him as our representative, we may feel proud. We know that our rights will be protected. Judge ye between the two, and on Monday next you will record your votes for JOSEPH P. HOGE."

325. Source: Based on WWj, vol. 4, 1 Aug. 1843 (WWj 2:269).

326. Source: This and next paragraph from T&S 4 (1 Aug. 1843): 278.

327. Source: L. A. Shirliff, Nauvoo, IL, to J. Taylor, Nauvoo, IL, ca. July 1843, T&S 4 (1 Aug. 1843): 280-81.

328. Book E-1, 1686: "<recently>" (RLC)

329. Source: JSj [1843-44], 28 (WR) (APR, 401), for state of health, and WCj [1843-44], vol. 3, 2 Aug. 1843 (NTNLF, 405), for remainder. Deleted material supplied here from WCj in bold type.

330. Book E-1, 1686: omits day of week

331. This paragraph canceled in Book E-1, 1686, but appears below under 3 Aug. 1843. Source: Based on WWj, vol. 4, 2 Aug. 1843 (WWj 2:269).

332. Source: Based on WRj 9:44; WRRS, 1-16.

333. DHC 5:525: adds "of"

334. DHC 5:525: "30"

335. DHC 5:525: adds "of"

336. Source: Based on WWj, vol. 4, 2-3 Aug. 1843 (WWj 2:269).

337. Book E-1, 1687: deletes day of week

338. Book E-1, 1687: "<having>" (JG)

339. Book E-1, 1687: adds erasure

<sup>340</sup>I continued unwell.<sup>341</sup> I received \$800 in specie, and a \$200 note from Benjamin Meginess for 100 acres of land.<sup>342</sup> **Conversed about W[illiam] Law, Emma &c.**<sup>343</sup>

<sup>344</sup>Friday,<sup>345</sup> 4.—My health improving, I rode out to the farm. In the evening went with Emma to visit<sup>346</sup> Elder Cahoon<sup>347</sup>, where I met my brother Hyrum and his wife.

<sup>348</sup>Saturday,<sup>349</sup> 5.—**4 P.M. G[eorge]. J. Adams, Hyrum, and W[illia]m Law spoke on the Election of Hoge and Walker.**

<sup>350</sup>Elders B[urgham]. Young, H[eber]. C. Kimball, O[rson]. Pratt, John E. Page, Wilford Woodruff and George A. Smith arrived in Philadelphia at<sup>351</sup> 4 a.m., having traveled 430 miles in 48 hours by stage, railroad and steamboat. A very severe storm of wind and rain raged in Philadelphia in the evening, doing immense damage.<sup>352</sup>

<sup>353</sup>Sunday, 6.<sup>354</sup>—Meeting at the stand. **Zebedee Coltrin prayed.** Elder P[arley]. P. Pratt preached on testimony.

When he closed I<sup>355</sup> told the people I would preach my sermon next Sunday, as<sup>356</sup> I was not able<sup>357</sup> today; but I would now speak on another subject, viz., the election.

<sup>358</sup>I am above the kingdoms of the world, for I have no laws. I am not come to tell you to vote this way, that way, or the other. In relation to national matters, I want it to go abroad unto the whole world, that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one—I am a third party, and stand independent and alone. I desire to see all parties protected in their rights.<sup>359</sup> As for Mr. Walker, he is a<sup>360</sup> Whig candidate, a high-minded man; he has not hung onto my coat tail to gain his election, as some have said. I am going to give a testimony, but not for electioneering purposes: before Mr. Walker came to Nauvoo, rumor came up that he might become a candidate **for Congress**<sup>361</sup>; said

340. Source: JSj [1843–44], 29 (WR) (APR, 401), and WCj [1843–44], vol. 3, 3 Aug. 1843 (NTNLF, 405).

341. JSj [1843–44], 29: “not so well says Lorin [Walker?]”

342. WCj [1843–44]: “received of Benjamin Meginess \$800 in specie & note for \$200. for 60 acres off N.E. 33 & 40 acres off N.W 34–7–8 gave him bond.” See NTLB, Book B, 21.

343. Preceding bolded text from deleted portion of WCj [1843–44] (IC, 114; DMQP, 10).

344. Source: Comment about health from JSj [1843–44], 30 (WR) (APR, 401); remainder undetermined.

345. Book E-1, 1687: deletes day of week

346. Book E-1, 1687: “<visit>” (JG)

347. RDft 7:61a: “~~party~~”; Book E-1, 1687: adds erasure

348. Source: From unused portion of JSj [1843–44], 31 (WR) (APR, 401).

349. Book E-1, 1687: deletes day of week

350. Source: Based on WWj, vol. 4, 5 Aug. 1843 (WWj 2:270).

351. Book E-1, 1687: “\at/” (pos. RLC)

352. Book E-1, 1687: inserts “\doing immense damage/” at *coln* (RLC)

353. Source: This and next paragraph from JSj [1843–44], 32 (WR) (APR, 401), with light editing and change to first person. Deleted material supplied here in bold type.

354. Book E-1, 1687: “6. \—Sunday/” (JG)

355. JSj [1843–44], 32: adds “(for he [JS] came to the stand soon after Parly commenced)”

356. DHC 5:525: omits “as”

357. RDft 7:61a: “~~well~~ <able>”

358. Source: JS’s sermon based on JSj [1843–44], 32–36 (WR) (APR, 401–2; WJS, 236–37), as edited in RDft 7:61a–62 (JG). Changed to first person.

359. JSj [1843–44], 33: adds “~~as I have to save~~”

360. DHC 5:526: replaces “a” with “the”

361. JSj [1843–44], 34: adds “for Congress”

I, he is an old friend, and I'll vote for him. When he came to my house I voluntarily told him I should vote for him. When I made him acquainted with<sup>362</sup> the ordinances<sup>363</sup> of Nauvoo in relation to writs of habeas corpus<sup>364</sup>, he acted in accordance therewith<sup>365</sup> on my testimony. The rascals (Reynolds and Wilson) took Walker's and Montgomery's security<sup>366</sup> when I was arrested<sup>367</sup>; Walker made Reynolds come to me and beg my<sup>368</sup> pardon for the abuse he gave me<sup>369</sup>; and through his means and influence<sup>370</sup> the pistols were taken from the rascals. He<sup>371</sup> withdrew all claim to your vote and influence, if it would be detrimental to your interest<sup>372</sup> as a people.

Brother Hyrum tells me this morning that he has had a testimony to the effect<sup>373</sup> it would be better for the people to vote for Hoge, and I never knew Hyrum say he ever<sup>374</sup> had a revelation and it failed. Let God speak, and all men hold their peace. <sup>375</sup>I never authorized brother Law to tell my private feelings, and I utterly forbid these political demagogues from using my name henceforth and for ever. It is my settled feeling<sup>376</sup>, that if Governor Ford erred in granting a writ against me, it is an error<sup>377</sup> of the head and not of the heart; and I authorize all men to say I am a personal friend of Governor Ford.

The cap to Parley's sermon is this: every word that proceedeth from the mouth of Jehovah<sup>378</sup> has such an influence over the human mind—the logical mind—that it is convincing without other<sup>379</sup> testimony. Faith cometh by hearing. If ten thousand men testify to a truth you *know*, would it add to your faith? No; or will ten thousand<sup>380</sup> testimonies destroy your knowledge of a fact? No; I don't want any one to tell I am a prophet, or attempt to prove my word.

I prophesy in the name of God Almighty they<sup>381</sup> shall bear off the palm.

<sup>382</sup>Hyrum Smith explained at some length concerning the election.

<sup>383</sup>Emma started for St. Louis to transact some business for me, it not being prudent for me to go to Missouri.

362. JSj [1843–44], 34: replaces “made him acquainted with” with “dictated to him”

363. JSj [1843–44], 34: replaces “ordinances” with “laws”; RDft 7:61a: “~~laws~~ <ordinances>”

364. JSj [1843–44], 34: omits “in relation to writs of Habeas Corpus”

365. JSj [1843–44], 34: replaces “acted in accordance therewith” with “received them”; RDft 7:61a: “~~received~~ <acted> ~~upon/ them~~ <in accordance therewith>”

366. RDft 7:61a: “~~signature~~ <security>”

367. JSj [1843–44], 34: “<when I was arrested>”

368. Book E-1, 1687: “[*eo*] <my>” (JG)

369. JSj [1843–44], 34: “<he gave me>”

370. JSj [1843–44], 34: “<through his [men?]>” and deletes “and influence”

371. DHC 5:526: adds “(Walker)”

372. DHC 5:526: “interests”

373. JSj [1843–44], 35: replaces “to the effect” with “that”

374. RDft 7:62: “<ever>”

375. JSj [1843–44], 35: reverses order of preceding and following sentences:

376. DHC 5:526: replaces “feeling” with “opinion”

377. JSj [1843–44], 35: omits “an error”; RDft 7:62: “<an error>”

378. RDft 7:62: “~~God~~ Jehovah”

379. JSj [1843–44], 36: “<other>”

380. JSj [1843–44], 36: “1000”

381. DHC 5:526: adds “[the Saints]”

382. Source: JSj [1843–44], 37 (WR) (APR, 402).

383. Source: JSj [1843–44], 32 (WR) (APR, 401), which reads: “<Emma started for St. Louis>”

<sup>384</sup>**In the Afternoon** the Quorum of the<sup>385</sup> Twelve Apostles <sup>386</sup>in Philadelphia held a meeting<sup>387</sup> in the Canaanite church, <sup>388</sup>about 300 Saints were present. Meeting was opened by Elder<sup>389</sup> J[edediah]. M. Grant, and President<sup>390</sup> Brigham Young addressed the congregation at considerable length **and laid a good foundation. Among other things**, he said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him<sup>391</sup>, such as governing the church; as a member of the church inquiring concerning the duty of a presiding elder,<sup>392</sup> what the Prophet or the Twelve ought to do, &c., he will not get an answer; if he does, it will not be from God. He also remarked **in conversation or inquired who had the Melchizedek priesthood**<sup>393</sup>; that if any in the church had the fullness of the<sup>394</sup> Melchisedec priesthood<sup>395</sup> he did not know it; for any person to have the fullness of that priesthood he<sup>396</sup> must be a king and a<sup>397</sup> priest. A person may have a portion of that priesthood the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long<sup>398</sup> before he receives his kingdom.

**At the close of the meeting I returned to Br Hammers and** in the evening Elder O[rson]. Pratt preached, and was followed by **a few remarks from**<sup>399</sup> Elder George A. Smith.—<sup>400</sup>W[ilford]. Woodruff's Journal.)

<sup>401</sup>Monday, 7.—<sup>402</sup>Election of U.S. Representatives <sup>403</sup>and State and county officers: the democratic ticket prevailing in Nauvoo by an overwhelming majority.

<sup>404</sup>Tuesday, 8.—<sup>405</sup>**The court was posting the Election Books in the office, viz. [Daniel H.] Wells, [Jonathan H.] Hale, [Titus] Billings, and [William W.] Phelps, [and George] Walker clerks. At the office 9 A.M. Staid ½ hour.**

<sup>406</sup>The Twelve in Philadelphia went out on a pleasure excursion on the Delaware river with

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384. Source: WWJ, vol. 4, 6 Aug. 1843 (WWJ 2:271–72), as edited in RDft 7:63 (JG). Deleted material supplied from WWJ in bold type. Cf. NSB, 35–36 (LH).

385. RDft 7:63: “<Elders of the Quorum of the>”

386. RDft 7:63: adds “held <who were>”

387. WWJ: replaces “the Quorum ... meeting” with “we met with the Saints”

388. WWJ: adds “in Julia Ann st.”; RDft 7:63: “in Julia Ann Street <that city>”

389. DHC 5:527: omits “Elder”

390. WWJ: replaces “President” with “Elder”; RDft 7:63: “Elder <Pres.>”

391. Book E-1, 1688: “<him>” (US)

392. WWJ RDft 7:63: omit “as a member ... Elder,”; Book E-1, 1688: “<as a member ... Elder,>” (RLC)

393. RDft 7:63: adds “in conversation”

394. RDft 7:63: omits “fullness of the”; Book E-1, 1688: “\fulness of the/” (RLC)

395. WWJ: replaces “the fullness ... priesthood” with “it”; RDft 7:63: “it <the Melchizedek Priesthood>”

396. Book E-1, 1688 (pencil): “<he>” (US)

397. DHC 5:527: omits “a”

398. RDft 7:63: omits “long”; Book E-1, 1688: “<long>” (pos. RLC)

399. RDft 7:63: adds “a few remarks from”

400. DHC 5:527: adds “Above from”

401. Source: Closely follows with light editing JSj [1843–44], 38 (WR) (APR, 402–3).

402. Book E-1, 1688: “7.—\Monday/” (JG)

403. DHC 5:527: adds “to Congress”

404. Source: From unused portion of JSj [1843–44], 39 (WR) (APR, 403).

405. Book E-1, 1688: “8.—\Tuesday/” (JG)

406. Source: Based on WWJ, vol. 4, 8 Aug. 1843 (WWJ 2:272).

about 150 of the Saints; they went down to Gloucester<sup>407</sup> Point, and spent the day in various innocent amusements.

<sup>408</sup>Wednesday, 9.—<sup>409</sup>A.M. [William Clayton] went Pres[iden]t[s] to go and see land but he said I had no need to go. I rode out to my farm with a gentleman.<sup>410</sup>

<sup>411</sup>Thursday, 10.—<sup>412</sup>Rode through the city with my brother Hyrum.

<sup>413</sup>Friday, 11.<sup>414</sup> Brother James Adams very sick. 12 noon pulseless since morning. Eve[n]ing gave instruction to grant licence to A. LaForest for his show on feats of strength tomorrow eve[n]ing].

<sup>415</sup>P.M. Pres[iden]t. J[oseph]. came to my house and I [William Clayton] went home with him and took dinner with him. In our conversation about Judge [James] Adams J[oseph]. made this remark, “No man can put forth his hand to steady this ark but God and his servant Joseph.” By the ark I understood him to mean this work and that no man could dictate and govern it but Jehovah and he whom God had appointed viz. his servant Joseph [...] Judge [James] Adams died about 10 o’clock P.M.

Joseph told me [William Clayton] to day that [George?] “Walker” had been speaking to him concerning my having taken M[argaret] away from A[aron]. and intimated that I had done wrong. I [Joseph Smith?] told him to be quiet and say no more about it. He also told me Emma was considerably displeased with it but says he, she will soon get over it. In the agony of mind which I have endured on this subject I said I was sorry I had done it, at which Joseph told me not to say so. I finally asked him if I had done wrong in what I had done. He answered no you have a right to get all you can.

#### <sup>416</sup>OBITUARY.—

(From the *Times and Seasons*.)—

It is with regret that we announce the death of our respected brother, GEN[ERAL]. JAMES ADAMS, of Springfield. He joined the church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th inst[ant]. He has left an amiable family, and a large circle of acquaintances, by whom he was greatly respected, to mourn his loss. Peace to his ashes.

407. DHC 5:527: “Glouster”

408. Source: WCj [1843–44], vol. 3, 9 Aug. 1843 (NTNLF, 405), with light editing and change to first person. Deleted material supplied here in bold type.

409. Book E-1, 1688: “9.—\Wednesday/” (JG)

410. The gentleman was possibly Bro. Mosemon from Niles, MI, mentioned in WRj 9:45.

411. Source: WCj [1843–44], vol. 3, 10 Aug. 1843 (per Dean C. Jessee notes in SRMH), which may refer to WC (“I”), rather than JS.

412. Book E-1, 1688: “10.—\Thursday/” (JG)

413. Source: From unused portion of JSj [1843–44], 42 (WR) (APR, 403).

414. DHC 5:527: moves date to follow “*Times and Seasons*” in heading below

415. Source: This and next paragraph from unused portion of WCj [1843–44], vol. 3, 11 Aug. 1843 (JC, 114–15; DMQP, 10–11). In Book E-1, 1688, appears the following sentence from WCj: “No man can put forth his hand to steady this ark, but God and his servant Joseph.” This sentence was canceled along with four blank lines that followed. Evidently the plan to work information from the first paragraph into the text was aborted.

416. Source: T&S 4 (1 Aug. 1843): 287.



<sup>417</sup>Saturday, 12.—<sup>418</sup>Emma returned from St. Louis. I was sick at home. Robert D. Foster having on Monday last been elected school commissioner, and George W. Thatcher, clerk of County Commissioner's Court, they went to Carthage to give bonds, and take oath of office.<sup>419</sup> When before the court, Harmon T. Wilson, John Wilson, Franklin J. Morrill, one<sup>420</sup> Prentice, and twelve or fifteen others, came in armed with hickory clubs, knives, dirks and pistols, and told the court they must not approve their<sup>421</sup> bonds<sup>422</sup> or swear them into office; if they did, blood would be spilt; and pledged their word, honor and reputation, to keep them out of office, and put down the Mormons. The bonds, however, were accepted, and the mob gave notice of a meeting of the Anti-Mormons<sup>423</sup> of Hancock county for Saturday next, to consider about the Mormons retaining their offices.

<sup>424</sup>Elder Willard Richards was sworn into office as Recorder of the city of Nauvoo.

<sup>425</sup>**A. LaForest gave some experiments or exhibited some feats of strength as a public show man in the court room lifting cannon, anvils, men, &c.**

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417. Source: JSj [1843-44], 43 (WR) (APR, 403).

418. Book E-1, 1688: "12.—\Saturday/" (JG)

419. Detail of previous election not reflected in JSj [1843-44], 43.

420. DHC 5:528: replaces "one" with "and"

421. DHC 5:528: replaces "their" with "the"

422. DHC 5:528: adds "[of the above officers elect]"

423. JSj [1843-44], 43: replaces "Anti-Mormons" with "old citizens"

424. Source: Based on WRj 9:45. Cf. NCCM [1842-44], 20.

425. Source: From unused portion of JSj [1843-44], 43 (WR) (APR, 403).



28.

# ELECTION DAY TROUBLES

August 1843

[DN 6 (28 January 1857): 369-70 (cont.)]

<sup>1</sup>Sunday, [August] 13 [1843].—<sup>2</sup>I went to the stand<sup>3</sup> <sup>4</sup>on Sunday morning, August 13, 1843, and preached<sup>5</sup> on the death of Judge Higbee, a synopsis of which was<sup>6</sup> reported by my clerk, Dr. Willard Richards.<sup>7</sup>

<sup>8</sup>Brethren and sisters, you will find these words in 2 Peter, 3 ch. 10, 11 vs.:—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

I am not like other men; my mind is continually occupied with the business of the day, and I have to depend entirely upon the living God for every thing I say on such occasions as these.

The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes, and set bounds to the works and ways of the Almighty.

We are called this morning to mourn the death of a just and<sup>9</sup> good man—a great and mighty man. It is a solemn idea that man has no hope of seeing a friend after he has lost him; but I will give you a more painful thought; it is simple; for I never design to communicate any ideas but what are simple, for to this end I am sent. Suppose you<sup>10</sup> have an idea of a resurrection, &c., &c.<sup>11</sup>, and yet know nothing at all of the gospel, nor<sup>12</sup> comprehend one

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1. Source: Based on JSj [1843-44], 44 (WR) (APR, 403).

2. Book E-1, 1689: "13. \—Sunday/" (JG)

3. Book E-1, 1689: "{\I went to the stand/}" (RLC)

4. Book E-1, 1689: adds ellipses over erasure

5. Book E-1, 1689: "<and preached>" (RLC)

6. Book E-1, 1689: "\was/" (pos. LH)

7. Book E-1, 1689: inserts "\a synopsis ... Richards/" at *eoln* (RLC)

8. Source: JSj [1843-44], 44-50 (WR) (APR, 403-5; WJS, 238-39), as edited and changed to first person in JSAd, Bx 4, fd 5, 66-69 (JG) (see transcription in vol. 7, RDft MS #7, chap. 28, under date). Cf. another version in Howard and Martha Coray Notebook (WJS, 239-41), which was copied in JSAd, Bx 4, fd 4, 34, 31, 30 (US).

9. JSj [1843-44], 45: omits "just and"; MS sermon, 1: "<just and>"

10. JSj [1843-44], 45: replaces "you" with "we"; MS sermon, 1: "~~we~~ <you>"

11. MS sermon, 1: "<&c &c.>"

12. JSj [1843-44], 45: replaces "nor" with "and could not"

principle of the order of heaven, but find<sup>13</sup> yourselves disappointed—yes, at last find yourselves disappointed in every hope or anticipation, when the decision goes forth from the lips of the Almighty—would not this be <sup>14</sup>a greater disappointment, a more painful thought than annihilation?

Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past<sup>15</sup>, there is not a soul in this congregation but would go to their homes, and shut their mouths in everlasting silence on religion till they had learned something.

Why be so certain that you comprehend the things of God, when all things with you are so uncertain. You are welcome to all the knowledge and intelligence I can impart to you<sup>16</sup>. I do not grudge the world of<sup>17</sup> all the religion they have got; they are welcome to all the knowledge they possess.

The sound saluted my ears, [“]we are come unto Mount Zion, <sup>18</sup>the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.[”] Hebrews, 12 ch. 22, 23, 24 vs.<sup>19</sup> What would it<sup>20</sup> profit us to come unto the spirits of the just men, but to learn, and come up to the standard of their knowledge<sup>21</sup>?

Where has Judge Higbee gone?

Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds to go<sup>22</sup> where Judge Higbee has gone?

That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, <sup>23</sup>and the covenants of the children in relation to the fathers.

Four destroying angels holding power over the four quarters of the earth, until the servants of God are sealed in their foreheads, <sup>24</sup>which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

<sup>25</sup>**What is the full extent of that**<sup>26</sup> **seal? Shall I tell you? No.**

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13. JSj [1843-44], 46: replaces “find” with “found”; MS sermon, 1: “~~found~~ <find>”

14. MS sermon, 1: adds “~~quite~~”

15. JSj [1843-44], 46: “<past>”

16. JSj [1843-44], 47: omits “intelligence ... you”

17. DHC 5:530: omits “of”

18. DHC 5:530: adds “and unto”

19. JSj [1843-44], 47: replaces “the city of the living God ... Hebrews, 12 ch. 22, 23, 24 vs.” with “&c.”; MS sermon, 1: “<the city of the living God ... Hebrews 12 ch. 22-23-24.>” (TB)

20. MS sermon, 1: “<it>” (TB)

21. JSj [1843-44], 47: “and come to the knowledge of spirits of the Just”

22. JSj [1843-44], 48: replaces “go” with “come”; MS sermon, 1: “~~come~~ <go>”

23. JSj [1843-44], 48: adds “<originally written> and the children”

24. JSj [1843-44], 48: omits remainder of paragraph. In MS sermon, 1, a note directs scribe to “see below”, where the remainder of this paragraph was added. *Source*: WCj [1843-44], vol. 3, 13 Aug. 1843 (*WJS*, 242).

25. Bolded section that follows, evidently intended for later fleshing out, is canceled in Book E-1, 1690, and not published in *DN* or DHC 5:530. It was replaced by the summary given below, which RLC inserted in the left margin.

26. JSj [1843-44], 49: omits “the full extent of”; MS sermon, 1: “~~that~~ <the full extent of that>”

**Doctrine of<sup>27</sup> Election—Sealing of the servants of our God<sup>28</sup> on the top of their heads—’tis not the cross, as the Catholics would have it. Doctrine of Election to Abraham was in the relation to the seed. A man wishes to be embraced in the covenant of Abraham. A man**

**Judge Higbee  
in the world of spirits  
is sealed unto the throne, and doctrine of election  
sealing the fathers and children together.**

To the mourners I would say<sup>29</sup>, do as the husband and the father would instruct you, and you shall be reunited.

<sup>30</sup>The speaker continued to teach the doctrine of election and the sealing powers and principles; and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children according to the declarations of the prophets: he then spoke of Judge Higbee in the world of spirits and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living, none of which was reported.

<sup>31</sup>**I have been acquainted with Judge Higbee a long time, and I never knew a more tender hearted man.**

<sup>32</sup>**The president was much exhausted. G[eorge]. J. Adams spoke about a contribution to get lumber for Bro[ther] Richards’ house followed by P[arley]. P. Pratt.**

**Elder G[eorge]. J. Adams, after meeting was dismissed, called [and] read some charges which had been preferred by Chester A. Cowles against him and cited him to appear before High Council for trial and called on all to bring forward their testimony, and prove their charge. Asked if they they did not, he should take the accusers for slander.**

Remarks by President Joseph Smith, on Sunday afternoon, August 13, 1843; reported by Dr. Willard Richards:—

<sup>33</sup>President Joseph Smith<sup>34</sup> complained<sup>35</sup> of the citizens of Nauvoo. He reproved<sup>36</sup> some young men for crowding on to<sup>37</sup> the ladies’ seats on the meeting ground<sup>38</sup>, and laughing and mock-

27. MS sermon, 1: omits “of”; Book E-1, 1690: “<of>” (RLC)

28. JSj [1843-44], 49: “<of the servants of God>”

29. JSj [1843-44], 50: omits “I would say”; MS sermon, 2: omits “I would say”; Book E-1, 1690: “<I would say>” (RLC)

30. This paragraph does not appear in JSj [1843-44], 50, or MS sermon, 2, but was added in the margin of Book E-1, 1690 (RLC), and includes some of the information in the canceled (bolded) section above.

31. This paragraph was copied from MS sermon, 2, into Book E-1, 1690, but later canceled and not published in *DN* and *DHC*.

32. *Source*: This and next paragraph from unused portion of JSj [1843-44], 50 (WR) (*APR*, 405).

33. *Source*: JS’s sermon is based on JSj [1843-44], 51-55 (WR) (*APR*, 405-6; *WJS*, 242-43), and WCj [1843-44], vol. 3, 13 Aug. 1843 (*WJS*, 243), as edited in JSAd, Bx 4, fd 5, 72-75 (JG) (see transcription in vol. 7, RDft 7, chap. 28, under date). First two sentences of this paragraph from WCj, remainder from JSj [1843-44], 51.

34. Book E-1, 1690: “\Smith/” (RLC)

35. WCj [1843-44]: “offered some complaints”; MS sermon, 1: “~~offered some~~ complain\ed/”; “ed” *w.o.* “ts”

36. WCj [1843-44]: replaces “He reproved” with “1st because”; MS sermon, 1: “~~1st Because~~ <He reproved>”

37. WCj [1843-44]: replaces “for crowding on to” with “sat on”; MS sermon, 1: “~~sat~~ <for crowding> on <to>”

38. WCj [1843-44]: replaces “seats on the meeting ground” with “camp ground”; MS sermon, 1: “~~camp-ground~~ <seats on the meeting ground>”

ing during meeting; and as mayor<sup>39</sup> he instructed the marshal<sup>40</sup> to keep that portion of the grove<sup>41</sup> clear of young men. “The city is enlarging very fast; we have many professedly<sup>42</sup> learned men in this city, and the height of their<sup>43</sup> knowledge is not to know enough to keep in their place<sup>44</sup>.” [...] <sup>45</sup>

<sup>46</sup>He then complained of the treatment he had received from<sup>47</sup> Walter Bagby, the county assessor and collector<sup>48</sup>, who has exercised more despotic power over the inhabitants of the<sup>49</sup> city, than any despot of the eastern country over his serfs<sup>50</sup>. [“I met him, and<sup>51</sup> he gave me some abusive language, taking up a stone to throw at me: I seized him by the throat to choke him off.”] He then spoke of Esquire D[aniel]. H.<sup>52</sup> Wells interfering when he had no business, and of the abuses he received at the election on the hill<sup>53</sup>. They got a constable by the name of<sup>54</sup> King; <sup>55</sup>I don’t know what need there was of a constable. Old Father Perry said, “why, you can’t vote in this precinct.”

<sup>56</sup>King took me by the collar, and told me to go away. All our wrongs have arisen under the power and authority of democracy, and I have sworn that this arm shall fall from my shoulder, and this tongue cleave to the roof of my mouth, before I will vote for them, unless they make me satisfaction; and I feel it sensibly. I was abused and neglected at the ground, and there was not a man in the crowd to say, “This is brother Joseph, or this is the mayor.” He then spoke of the grog shops, and the disturbance of the crowd in the street by Moesser’s<sup>57</sup> grocery. [“I have been ferreting out grog shops, groceries, and beer barrels.”<sup>58</sup>

<sup>59</sup>I have warned the rum and beer dealers<sup>60</sup> to be scarce after this time, and the peace officers to watch the grog shops<sup>61</sup>, and give me<sup>62</sup> seasonable notice of any disorder<sup>63</sup>. If they are conducted as they have been, I will rip them up.”

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39. MS sermon, 1: “<as Mayor>”

40. Book E-1, 1690: “marshal{s}”

41. JSj [1843-44], 51: replaces “portion of the grove” with “Ladies camp ground”; MS sermon, 1: “~~Ladies camp ground~~ <portion of the grove>”

42. JSj [1843-44], 51: “so many” and deletes “professedly”; MS sermon, 1: “~~so~~ many <professedly>”

43. JSj [1843-44], 51: omits “their”; MS sermon, 1: inserts at *boln* “\their/”

44. JSj [1843-44], 51, MS sermon, 1: “keep out of the way”; Book E-1, 1690: “{ \in/ } the \ir/ [erasure] place” (RLC)

45. MS sermon, 1: adds “~~I have been ferreting out Grog shops, groceries, and beer barrels.~~” This sentence also appears at his location in JSj [1843-44], 51, but MS sermon moves it below.

46. This paragraph is from JSj, except part about Wells, which is from WCj.

47. JSj [1843-44], 52: omits “He then complained ... from”

48. JSj [1843-44], 52: replaces “the county assessor and collector” with “of Carthage”; MS sermon, 1: “<the County Assessor and Collector>”

49. MS sermon, 1, Book E-1, 1691: replace “the” with “this”

50. JSj [1843-44], 52: replaces “over his serfs” with “I met”; MS sermon, 1: “<over his serfs>”

51. JSj [1843-44], 52: omits “I met him, and”

52. MS sermon, 1: omits “D. H.”; Book E-1, 1691: “<D. H.>” (RLC)

53. WCj [1843-44]: omits “on the hill”; JSj [1843-44], 52, MS sermon, 1: “<on the hill>”

54. MS sermon, 1: “~~by~~ <They got a constable by the name of>”

55. MS sermon, 1: adds “~~and the board of Judges~~”; taken from WCj.

56. This paragraph from JSj.

57. DHC 5:531: “Moesser’s”

58. MS sermon, 1: “<I have been ferreting ... barrels.>”. This sentence appears above in JSj.

59. This paragraph from JSj [1843-44], 53, except last sentence, which is from WCj [1843-44].

60. JSj [1843-44], 53: replaces “rum and beer dealers” with “grog shops”; MS sermon, 1: “~~grog shops~~ <rum & beer dealers>”

61. JSj [1843-44], 54: “take notice of the grog shops”; MS sermon, 1: “~~take notice of~~ <watch> the grog shops <the grog shops>”

62. JSj [1843-44], 54: replaces “me” with “him”; MS sermon, 1: “~~him~~ <me>”

63. JSj [1843-44], 54: omits “of any disorder”; MS sermon, 1: “<of any disorder>”

<sup>64</sup>He then sat down, but resumed<sup>65</sup>, “I had forgotten one thing; we have had certain traders in this city who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians<sup>66</sup>, and that too before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon:<sup>67</sup> this testimony I have from gentlemen from abroad, whose names I do not wish to give.

I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true<sup>68</sup>, and let the Saints proclaim it abroad, that he may no longer be acknowledged as my counselor; and all who feel to sanction my proceedings and views, will manifest it by uplifted hands.”

There was a unanimous vote that Sidney Rigdon be disfellowshipped, and his license demanded.

<sup>69</sup>**James Blakely commenced preaching at 3 P.M. and preached away most of the congregation. Afterwards a contribution of \$4.60 was taken for Richards’ house. Lydia Walker died at Joseph[’s] about 9 o’clock.**

<sup>70</sup>The Twelve Apostles held meetings in various parts of Philadelphia.

<sup>71</sup>Monday, 14.—<sup>72</sup>Rode out at 9 a.m. At home at<sup>73</sup> 1 p.m. **[Willard Richards] spoke to him [Joseph Smith] about recording Father Smith’s blessing on the brethren. To the burying ground with Lydia Walker, &c.** In the evening attended the funeral of Lydia Walker, who died at my house yesterday. **LaForest lifted cannon, &c.**

I copy from the *State Register*, as follows:—

<sup>74</sup>We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the militia to arrest Joseph Smith, until after the election, so as by intimidation to compel the Mormons to vote the democratic ticket.

The authors of this desperate and reckless slander, take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this, and more too, if necessary, to secure the success of their party, and hence their readiness to believe evil of others.

If, however, they had been in the least degree inclined to judge correctly, they would have gone as we have done to the records of the secretary’s office, where they would have ascertained that all these suspicions were groundless; and that the Governor had actually decided not to call out the militia, eleven days before the election.

The following letters we copy from the records in the office of the Secretary of State:—<sup>75</sup>

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64. Remaining three paragraphs from JSj [1843–44], 54–55.

65. MS sermon, 1: “~~rose again, and said~~ <resumed>”

66. JSj [1843–44], 54: omits “to the Missourians”; MS sermon, 1: “<to the Missourians>”

67. JSj [1843–44], 54: omits “That man ... Rigdon”

68. JSj [1843–44], 54: “<on the condition that the Judging be true>”

69. Source: From unused portion of JSj [1843–44], 55 (WR) (APR, 406).

70. Source: Based on WWj, vol. 4, 13 Aug. 1843 (WWj 2:274).

71. Source: JSj [1843–44], 55–56 (WR) (APR, 406), with light editing and change to first person. Deleted material supplied here in bold type.

72. Book E-1, 1691: “14 \Monday.” (JG)

73. Book E-1, 1691: “\at/” (prob. RLC)

74. Source: “Illinois and Missouri,” T&S 4 (15 Aug. 1843): 292; rept. NN 1 (30 Aug. 1843): [70].

75. DHC 5:532: adds “[Mentioned in the above article from the *State Register*]”

<sup>76</sup>Executive Department,  
Springfield, Illinois, July 26, 1843. }

To his Excellency, Thomas Reynolds, Governor of Missouri:—

Sir:—The demand of Joseph H. Reynolds, Esq., the agent appointed by you to receive Joseph Smith, jun., for a detachment of militia to assist in retaking said Smith, has been duly considered by me; and I now, at the earliest moment, after coming to a conclusion on the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large, as soon as I can obtain leisure to do so.

I have the honor to be, very respectfully,

Your obedient servant,

THOMAS FORD.

<sup>77</sup>Executive Department,  
Springfield, Illinois, Aug[ust]. 14, 1843. }

To his Excellency Thomas Reynolds, Governor of the State of Missouri:—

Sir:—On the 26th day of July last, I had the honor to inform you by letter, that after full consideration, I had come to the conclusion to decline ordering out a detachment of the militia to assist in retaking Joseph Smith, jun., who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found, at a special term of the Daviess Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith, as demanded. This writ was put into the hands of an officer of this State to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me, as having been fully executed.

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the municipal court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are, that Smith was arrested near Dixon, in Lee county; he was immediately delivered over to Mr. Reynolds: Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of four hundred dollars. Mr. Reynolds, being in a strange country, and unable to give bail, was taken into custody by the sheriff of Lee county, and held as a prisoner; whilst Reynolds held Smith as his prisoner.

The parties finally concluded to get out writs<sup>78</sup> of habeas corpus, and try the legality of the imprisonment in each case. The writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated; and thereupon all parties proceeded in the direction of Quincy: Smith being in the custody of Reynolds, and Reynolds himself in the custody of the sheriff of Lee county.

On the road, during their progress, they were met by parties of the citizens of Nauvoo; some or most of whom are said to have been members of the Nauvoo Legion, though there is

76. Source: *T&S* 4 (15 Aug. 1843): 292. Rept. *NN* 1 (30 Aug. 1843): [70].

77. Source: *T&S* 4 (15 Aug. 1843): 292-94. Rept. *NN* 1 (30 Aug. 1843): [70].

78. DHC 5:534: "writ"



no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array, nor was there any actual force used, though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons, enlarged himself from his custody.

Mr. Reynolds also testifies, (and there can be no doubt of the fact) that he was taken to Nauvoo against his will.

[DN 6 (4 February 1857): 377-79]

But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the sheriff of Lee county, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the sheriff has not been obtained; though there is an evidence on the other side to show that the sheriff of Lee county voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of habeas corpus was issued by the municipal court of that city, and Mr. Reynolds was compelled by the authority of the court to produce Mr. Smith before that tribunal. After hearing the case, the court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it, to be considered on the present occasion.

Now, sir, I might safely rest my refusal to order a detachment of militia to assist in retaking Smith upon the ground that the laws of this State have been fully exercised in the matter. A writ has been issued for his apprehension: Smith was apprehended, and was duly delivered by the officer of this State, to the agent of the State of Missouri, appointed to receive him. No process, officer, or authority of this State *has been resisted* or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith, or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of militia, arises out of the militia laws of this State; the forty-third section of which is as follows:—

“Whenever it may be necessary to call into actual service any part of the militia of this State, on a requisition of<sup>79</sup> the executive of the United States, on an actual or threatened invasion of this State, or any of the neighboring States or Territories of the United States, the commander-in-chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted; which order shall be delivered by a special messenger to the several commandants of divisions, specifying the number demanded from each division; the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States to endorse the same on such order: Provided that whenever the safety of any of the frontier settlements in this State, shall, in the opinion of the Governor, require it, he may exempt the militia in such settlements from being called into service, and make such further provision for the defense, as the necessity of the case may require; which exemption shall be expressed in his orders to commandants of the divisions; who, together with the commandants of brigades, regiments, battalions and companies, shall govern themselves accordingly:—And provided also, that such militia men may be required to serve as spies on their own frontiers: and that on actual invasion or *any extreme emergency*, the commander-in-chief, commandants of divisions, brigades, battalions and companies, may call on the

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79. DHC 5:535: replaces “of” with “by”



whole or any part of the militia under their respective commands, as the nature of the case may require, who shall continue in service, if necessary, until the militia can be regularly called out.”

The Governor has no other authority in calling out the militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President—there has been no actual or threatened invasion of the State—nor is this such an extreme emergency as is contemplated by the law.

If we allow that force was exhibited and threatened, to compel your agent to carry his prisoner before the municipal court of Nauvoo; that the court there took cognizance of the cause without jurisdiction, and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that too under color of law and legal process. To constitute an extreme emergency, so as to justify a call for the militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a<sup>80</sup> design to resist the law in a single instance. The design ought to be general as in treason, rebellion, or insurrection; in which cases a universality of design is essential to constitute the offense.

If a person resists<sup>81</sup> a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance; such an act is a misdemeanor at most—is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanor must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the militia in every case, where a constable or sheriff may be resisted; and even in a case of a riotous resistance it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the government itself.

In this case, there has been no warlike array in the proceedings of Smith and his friends; no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process, and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the sheriff by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process; by an authorized officer who acted, so far as I have any evidence, freely and voluntarily in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the militia. To my mind they are entirely satisfactory; and I hope they will meet with the approval of your excellency and the citizens of Missouri.

I have the honor to be

Your excellency's most obedient servant,

THOMAS FORD.

<sup>82</sup>Tuesday, 15.<sup>83</sup>—Went in the evening to see Mr. La Forest exhibit feats of strength.

80. Book E-1, 1694: “<mere illegal act ... a>” (JG)

81. DHC 5:536: “resist”

82. *Source*: Based on JSj [1843–44], 57 (WR) (APR, 406).

83. Book E-1, 1695: “15 \Tuesday./” (JG)

<sup>84</sup>Wednesday, 16.<sup>85</sup>—[William Clayton was] out showing a man a lot. We returned and met Pres[iden]t. J[oseph]. and some of the family going to the funeral of Judge Adams. [...] This A.M. J[oseph]. told me that since E[mma]. came back from St. Louis she had resisted the P[riesthood]. in toto and he had to tell her he would relinquish all for her sake. She said she would [have] given him E[liza]. and E[mily]. P[artridge], but he knew if he took them she would pitch on him and obtain a divorce and leave him. He however told me he should not relinquish anything. O God deliver thy servant from iniquity and bondage.

<sup>86</sup>At 10 a.m. attended the funeral of Gen[eral]. James Adams, who was buried with masonic honors<sup>87</sup>. I sent Sidney Rigdon's affidavit to Governor Ford.

**LaForest played his feats.**

<sup>88</sup>Thursday, 17.<sup>89</sup>—I held mayor's court through the day, and tried several suits.

**In office 10½ A.M. Tried a case, Margaret Butterfield vs Alexander Mill. Also commenced a suit, Nauvoo vs Joel Bullard. Adjourned to 4 P.M. After dinner tried a case, Nauvoo vs John Frizzacharly. 4 P.M. finished trying Bullard's case. 9 P.M. Issued out a capius [warrant] before Alderman Harris vs A. LaForest and he was brought to court room and left \$5 to secure for use of room till morning.**

<sup>90</sup>Elders P[arley]. P. Pratt and O[rson]. Hyde started from Nauvoo for Boston, via Chicago.

<sup>91</sup>Elder J. M. Grant wrote me a letter, reporting the church in Philadelphia to be in a prosperous condition.

<sup>92</sup>Friday, 18.<sup>93</sup>—Conversed with Mr. Swartout of Quincy, and bought from him thirteen quarter-sections of land. Visited the lumber yard. **10 [a.m.] with John D. Parker. I called with LaForest at his house.**

<sup>94</sup>Pres[iden]t. J[oseph]. instructed S[amue]l. James in the order of the Holy Priesthood.

<sup>95</sup>Elders Young and Kimball visited Mount Holly, New Jersey.

<sup>96</sup>Saturday, 19.<sup>97</sup>—Willard [Richards] called on the President. Gave him \$4.00 left as security by LaForest. LaForest left in the night leaving the cannon &c. in the store.

<sup>98</sup>Two hundred men assembled in Carthage to consult about the Mormons; they concluded

84. Source: From unused portion of WCj [1843-44], vol. 3, 16 Aug. 1843 (IC, 117; DMQP, 11).

85. Book E-1, 1695: "16 \Wednesday.//" (JG)

86. Source: Following three paragraphs from JSj [1843-44], 58 (WR) (APR, 406-7), with light editing, elaboration, and change to first person. Deleted material supplied here in bold type.

87. Detail of Masonic honors not in JSj [1843-44], 58.

88. Source: This paragraph summarizes JSj [1843-44], 59 (WR) (APR, 407); next paragraph is the actual text.

89. Book E-1, 1695: "17 \Thursday.//" (JG)

90. Source: JSj [1843-44], 59 (WR) (APR, 407).

91. Source: Based on J. M. Grant to JS, 17-18 Aug. 1843, JSLR, Bx 3, fd 5, 58-61 (transcribed in vol. 8, V.17). See end of this chapter under 31 Aug. 1843.

92. Source: JSj [1843-44], 60 (WR) (APR, 407), mentions JS conversing with Swartout, but other details in this paragraph are of unknown origin. Deleted material supplied here in bold type.

93. Book E-1, 1695: "18 \Friday.//" (JG)

94. Source: From unused portion of WCj [1843-44], vol. 3, 18 Aug. 1843 (IC, 117; DMQP, 11).

95. Source: Based on BYj, vol. 3, 18 Aug. 1843 (transcription in vol. 8, V.11). Cf. HCKj, vol. 2, 18 Aug. 1843 (OPW, 54).

96. Source: From unused portion of JSj [1843-44], 61 (WR) (APR, 407).

97. Book E-1, 1695: "19 \Saturday.//" (JG)

98. This summary paragraph was canceled in Book E-1, 1695, and replaced with the excerpt from the *Warsaw Message* below. Source: Part of this paragraph is from JSj [1843-44], 61 (WR) (APR, 407), which reports that "<About> 200 citizens assembled in Carthage to consult about the Mormons."

that the Mormons must be driven from the State, and a committee was appointed to draft resolutions accordingly.

<sup>99</sup>I insert the doing of the anti-Mormon meeting at Carthage as published in the *Warsaw Message* of this date [13 September 1843], as a most diabolical specimen of black hearted corruption and falsehood ever spread upon paper:

<sup>100</sup>GREAT MEETING OF ANTI-MORMONS!—

At a public meeting of the citizens of Hancock county, without distinction of party, held at the court house in Carthage, in pursuance of previous notice, on Saturday, the 19th of August, A.D. 1843.

Major REUBEN GRAVES was called to the chair, and W[ILLIA]M. D. ABERNETHY appointed secretary. The object of the meeting was then stated by Valentine Wilson, in an animated address. The meeting was afterwards addressed by Walter Bagby, and also by Hiram Boyle of Adams county.

On motion of F. J. Bartlett, a committee of nine was appointed by the chair to draft and report resolutions for the action of the meeting.

F. J. Bartlett, Walter Bagby, Valentine Wilson, G. M. Swope, R. T. Madison, J. A. Bebee<sup>101</sup>, John Wilson, Henry Hunter, and John Cameron, were appointed that committee.

After a short absence, the committee submitted the following

REPORT.

Your committee respectfully request<sup>102</sup> to be excused from making a formal report at this time, owing to the short time allowed them and the importance of the business that has called us together, and ask to be discharged from further duties; and recommend that a committee of six be appointed to draft resolutions and make a report to an adjourned meeting.

Whereupon the following gentlemen were appointed to compose that committee, viz.:—

Walter Bagby, F. J. Bartlett, Stephen Owen, Stephen H. Tyler, Valentine Wilson, and Joel Weston.

The meeting then adjourned, to meet again at this place, on the 6th of Sept[ember]. next, at 1 o'clock, p.m.

REUBEN GRAVES, Chairman.

W. D. ABERNETHY, Secretary.

<sup>103</sup>Sunday, 20.<sup>104</sup>—I was at home all day. My brother Hyrum preached at the stand, and Sidney Rigdon read a copy of a letter to show the people that he was not guilty of treachery.

99. The following introductory paragraph appears at this location in Book E-1, 1734, under 13 Sept. 1843, followed by a note at *coln* in different ink: “\see addenda page 3/” (RLC), which was canceled. The compilers of MSHiJS had originally located the excerpt from the *Warsaw Message* under the date of publication (see DHC 6:33; chap. 2), and later decided to move it to the date of the events—that is, 19 Aug. 1843 (DHC 5:537–38; chap. 28) and 6 Sept. 1843 (see DHC 6:4–6; chap. 1)—without the introduction.

100. Book E-1, 1695: adds at *coln*: “\ (See Addenda page 3) /” (LH). The following report of the anti-Mormon meeting was added by RLC in Book E-1, Addenda, 3, probably 12–14 May 1856 (see MSHi Chronology). *Source*: *Warsaw Message* 1 (13 Sept. 1843): [1].

101. DHC 5:537: “Beebe”

102. DHC 5:537: “requests”

103. *Source*: First sentence based on JSj [1843–44], 62 (WR) (APR, 407), which reads: “Saw the President [Joseph Smith] about 10 A.M. at home.” Remainder of paragraph from WCj [1843–44], vol. 3, 20 Aug. 1843 (NTNLF, 406), which also mentions JS was not at the meeting.

104. Book E-1, 1695: “30 \Sunday./” (JG)

<sup>105</sup>Monday, 21.<sup>106</sup>—I received a letter from Mr. Patrick, covering one from Mr. J. Hall, of Independence, Missouri, breathing hard things against us as a people<sup>107</sup>. I gave instructions to have them copied with some additional remarks, and sent to Gov[ernor]. Ford. The following is a copy of the letter, with the comments of the *Neighbor* thereon:—

<sup>108</sup>Independence, Mo., July 23, 1843.

My dear old friend:—Your letter, dated on the 12th, and mailed on the 14th inst[ant]., is just at hand, and not being able to answer your questions correctly, or advise you judicially, in relation to the Rockwell case, until after I see him and some others<sup>109</sup> of my friends, I will postpone that part of this letter until tomorrow, and in the meantime will say such things as I can write about without much reflection.

Sheriff Reynolds, upon his return gave me his compliments from you, and for the first time I learned that you resided in Illinois. He also gave a narrative of his adventures in your State, which was anything but favorable, either to the reputation of your people, or yourself, as a law abiding people, or a profound or honest lawyer. Certainly there can be but little virtue in the community, and little honesty in the officers of<sup>110</sup> law, who will trample upon the forms of justice, the laws of the country, and bid open defiance to both, in the manner that Sheriff R[eynolds]. informs us that you acted with him, after his arrest of the Mormon Prophet. That the State courts have a right, upon a writ of habeas corpus, to investigate the legality of all imprisonment within their respective chartered limits, whether such imprisonment is by the authority of the United States or of a State, no sound lawyer perhaps will doubt; but it is equally certain that no court upon such a writ has any right to go beyond the forms and the prima facie evidence of the case. If the officers of courts and the community, are so corrupt as to disregard their own laws, and trample them under their feet, and liberate their criminals in defiance of law, then it appears to me that the power of self government is extinct; if Illinois, by her own authority cannot capture the Prophet, it will be but a small matter to raise volunteers enough here to raze the city of Nauvoo to the ground: if Illinois fails to deliver up Jo Smith, there will be something serious between the two States. Missouri will have Jo Smith for trial or impose as powerful restrictions as the constitution will allow, upon the intercourse of the citizens of Illinois in Missouri. If the Governor of Illinois is so imbecile as to allow his warrant to be disregarded by the Mormons, and permit the Prophet to go at large, then let him be impeached, and a new, honorable, energetic man be placed in his stead. I have it from a high source that Missouri will hold the whole State responsible for the treatment of our messenger, and for the delivery of the Prophet. Had you liberated the Prophet by a regular writ of habeas corpus, without mistreating our Reynolds, I should have gloried in my acquaintance with you, but to have done it in the manner it was done, reflects no honor either on yourself, your people, or your government. The Mormons are only a lawless banditti, and I fear the pestilence has contaminated the whole community; and if Reynolds' opinions be correct, yourself among the rest. Holy Jo was not afraid of the "injustice of our people"; it is the just punishment, and their violated laws that he fears.

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105. Source: JSj [1843–44], 63 (WR) (APR, 407).

106. Book E-1, 1695: "21 \Monday./" (JG)

107. JSj [1843–44], 63: omits "breathing hard things against us as a people"

108. Source: RDft 7:65 directs scribe to copy NN 1 (23 Aug. 1843): [66]. Cf. JS to T. Ford, 21 Aug. 1843, JSLS, Bx 2, fd 6, 20–23 (WR), which includes S. T. Patrick, Dixon, IL, to JS, Nauvoo, IL, 11 Aug. 1843.

109. Book E-1, 1695: "\others/" (RLC); DHC 5:538: "other"

110. DHC 5:538: replaces "of" with "or the"

I will now give you an impartial opinion of the prejudices against Rockwell here, and my opinion of his guilt. There is not a man in this community but believes him guilty. There is a chain of circumstances against him so strong that no rational man can doubt his guilt. I was at Boggs' house two minutes after the deed, it is in sight of mine, and the incidiousness of the offense renders it difficult to restrain the citizens from hanging him up without judge or jury. So far, however, we have succeeded in quelling it; but should he<sup>111</sup> be discharged upon trial, the power of man cannot save him. (More tomorrow.)

J. HALL.

The foregoing letter was sent from J. Hall, of Independence, Missouri, to a respectable lawyer of Dixon, Ill[inois]., and by him with an explanatory letter enclosed and forwarded to Gen[eral]. Smith, of this city; and, after retaining copies, it was thought advisable to forward both the originals to Governor Ford, for his consideration. By this proceeding it is not to be understood that the citizens of Nauvoo fear that "*volunteers from Missouri will raze Nauvoo to the ground*"; there is too much honor and patriotism in Illinois to allow such a barbarous and disgraceful transaction, but it was done to apprize his excellency of the mode and manner of doing business in cases of emergency in Missouri, and to show his excellency how much responsibility he and the State were under in case the Prophet should not be delivered up on the requisition of Missouri, where, according to the nicest calculations of the famous lawyer Hall, taking Rockwell's case for a sample, if he were discharged upon his trial, "*the power of man could not save him*"!!!

As to the non-intercourse or "*restrictions*" which Missouri may assume, or *inflict* over the citizens of Illinois, we have nothing to say. The Latter Day Saints have seen Boggs' signature to such a bill as that, and many know the penalty.

There is little need of comment on Mr. Hall's famous letter, for to us it seems to be of itself, a *comment* that makes honesty, virtue, and common sense blush; and law, liberty and republicanism shudder! We appeal to the liberal-minded and proud-hearted Americans, whether such a spot upon the withering character of Missouri could be removed any more than an African could be washed white, or a wolf be possessed of the innocence of a lamb, unless the Lord interfered.

Talk of justice in Missouri! You might as well make a burning limekiln or coal-pit an ice-house or a<sup>112</sup> hospital! The ice would melt, and the sick would suffocate, *and the power of man could not save them!* No wonder a negro could be burnt<sup>113</sup> alive in Missouri! No wonder a criminal could be taken out of jail and murdered, while the sheriff held a respite in his hand, in Missouri; and no wonder that a Mormon will not risk his life in Missouri; *the power of man could not save him*, even if discharged by what is styled *a court of justice*.

To glance at the whole without recurring to the many crimes of the people of the State, officially or unofficially, whether it be feeding prisoners on *human flesh*, or taking them out of jail and *lynching* them without mercy, to help justice beforehand, or whether it be Boggs' exterminating order, or even the present hint at *restriction* and assumption of *responsibility*, we are apt to believe that the good sense and virtue of the citizens of Illinois in general, and the Mormons *especially*, like the *old experienced rat will shun Missouri, as a whitened heap under which there is mischief concealed!*

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111. Book E-1, 1696: "<he>" (pos. RLC)

112. DHC 5:540: omits "a"

113. DHC 5:540: "burned"

<sup>114</sup>**Many folks at house.** Rode out with Mr. Moore; in the afternoon held mayor's court and tried Frederick<sup>115</sup> J. Moesser<sup>116</sup> for breach of temperance ordinance. Fined him \$3 and costs.

<sup>117</sup>**E[mma]. asked if I [William Clayton] handed 2 letters to J[oseph]. which she showed me. I had not done it. I satisfied her I had not. They appeared to be from E[liza] R[oxcy] Snow and Pres[ident]. J[oseph]. found them in his pocket. E[mma] seemed vexed and angry.**

<sup>118</sup>Mary Ann Young, daughter of Elder Brigham Young died, aged six years and eight months, of dropsy round<sup>119</sup> the heart.<sup>120</sup>

<sup>121</sup>Elders B[righam]. Young, H[eber]. C. Kimball and Geo[rge]. A. Smith arrived at New York.

<sup>122</sup>Tuesday, 22.<sup>123</sup>—**Sent a letter to Carthage by Sheriff Backenstos for Governor. Enclosed J. Hall's and Esq[ui]r[e] Patrick's [letters].**<sup>124</sup>

Held mayor's court, and fined Stephen Wilkinson **\$3 on confession** for selling spirits without a license.

<sup>125</sup>We constantly hear rumors that the people of Carthage are determined to raise a mob to drive the Mormons out of the State<sup>126</sup>.

My brother Hyrum has gone to Plymouth **to try to make peace.**

<sup>127</sup>Wednesday, 23.<sup>128</sup>—I attended<sup>129</sup> mayor's court, and tried several suits. **Fined Mary Huxlaw \$3.00 on confession for selling spirits. Held court 4 P.M. City vs Joel Bullard, Larceny. No cause of action. Mrs. Mallory vs Pilkinton \$45, cost.**

<sup>130</sup>**Gave order for G[eorge]. J. Adams to pass [on] ferry free to Iowa. Also sent Geo[rge]. J. Adams to Augusta to procure some articles for the Temple.**

<sup>131</sup>**Pres[iden]t. J[oseph]. told me [William Clayton] that he had difficulty with E[mma]. yesterday. She rode up to Woodworth's with him and called while he came to the Temple. When he**

114. Source: JSj [1843-44], 63 (WR) (APR, 407), with elaboration. Deleted material supplied here in bold type.

115. Book E-1, 1697: "F<rederick>" (RLC)

116. DHC 5:541: "Moeser"

117. Source: From unused portion of WCj [1843-44], vol. 3, 21 Aug. 1843 (IC, 118).

118. Source: Based on NN 1 (23 Aug. 1843): [66]. BY learned of the death of his daughter in a letter from WR, dated 28 Aug. 1843 (BYOF, Bx 41, fd 28; reel 55, frames 76-80).

119. DHC 5:541: "around"

120. Book E-1, 1697 (different ink): adds "of dropsy round the heart" at *eoln* (TB)

121. Source: Based on BYj, vol. 3, 21 Aug. 1843 (transcription in vol. 8, V.11). Cf. HCKj, vol. 2, 21 Aug. 1843 (OPW, 54).

122. Source: This and next paragraph JSj [1843-44], 64 (WR) (APR, 407), with light editing. Deleted material supplied here in bold type.

123. Book E-1, 1697: "22 \Tuesday./" (JG)

124. See JS to Governor Thomas Ford, 21 Aug. 1843 (JSLs, Bx 2, fd 6, 20-23) (WR), which includes copies of S. T. Patrick, Dixon, IL, to JS, 11 Aug. 1843; and J. Hall, Independence, MO, to JS, 23 July 1843 (see above under 21 Aug. 1843).

125. Source: This and next paragraph from WCj [1843-44], vol. 3, 22 Aug. 1843 (NTNLF, 406), with light editing and change to first person. Deleted material supplied here in bold type.

126. WCj [1843-44]: replaces "out of the State" with "from the county"

127. Source: This and next paragraph from JSj [1843-44], 65 (WR) (APR, 407-8), with light editing and change to first person. Deleted material supplied here in bold type.

128. Book E-1, 1697: "23 \Wednesday./" (JG)

129. Book E-1, 1697: "<I attended>" (LH)

130. This paragraph originally appeared following the next paragraph in Book E-1, 1698; it was canceled and inserted here by JG at *eoln* and interlinearly in Book E-1, 1697.

131. Source: From unused entry in WCj [1843-44], vol. 3, 23 Aug. 1843 (IC, 118; DMQP, 12).



returned she was demanding the gold watch of F[lora]. He reproved her for her evil treatment. On their return home she abused him much and also when he got home. He had to use harsh measures to put a stop to her abuse but finally succeeded.

<sup>132</sup>Elders O[rson]. Pratt and W[ilford]. Woodruff arrived in New York, accompanied by Elders J[edediah]. M. Grant and J[ames]. Sloan.

<sup>133</sup>Thursday, 24. <sup>134</sup>—Engaged in land business, selling and making titles of land, and settling with several individuals.

A.M. I [William Clayton] went to Pres[iden]t J[oseph]’s and settled with bro [James] Brinkerhoff by giving him a deed for N ½ L[ot] 1 B[lock] 146 and 25 acres in S.W 9-6-8. Took up J[oseph]’s note of 179.20 and he paid \$370.80 and then lent J[oseph] \$150 for which he gave his note payable 3 mo[nths] after date with 15 percent int[erest]. P.M. J[oseph] and I rode out to Blackhurst’s but he not being at home we returned—received \$40 for the Temple of bro[ther] Meginness. Evening went to bro[ther] D[avid]. D. Yearsley’s and paid him \$363.75 in silver and 19.88 in silk took up 3 notes of \$350—leaving a balance due bro[ther]. Yearsley of \$224.17. Afterwards took Deed from Blackhurst for 15 acres in N.E. 1-6-8 and paid him \$150 in silver and J[oseph]’s note for \$35.62.

<sup>135</sup>Gave a letter into office from Esquire Patrick for court papers on Habeas Corpus near noon.

<sup>136</sup>Friday, 25. <sup>137</sup>—My brother Hyrum in the office, conversing <sup>138</sup>about <sup>139</sup>the new revelation upon celestial marriage. <sup>140</sup>

Rain in gentle showers through the day, being the first of any amount that has fallen in Nauvoo since the 1st of June. The earth has been exceedingly dry, and the early potato [crop] <sup>141</sup>nearly destroyed; corn has been stunted <sup>142</sup>in its growth, and even vines much injured by the drouth.

[Willard Richards] saw the President at tea 5 P.M.

<sup>143</sup>Saturday, 26. <sup>144</sup>—Hyrum and I [William Clayton] rode up to my house and J[oseph] met Mrs. W[oo]d[wor]th and F[lora]. [Woodworth] and conversed some time.

Bro[ther] Dunham returned last night from his mission to the Indians he says they have resolved to petition the Pres[iden]t. of the United States to appoint J[oseph]. their agent and they look up to him as a father. They have sent 4 with bro[ther]. D[unham]. to counsel with J[oseph]. and have hired an interpreter to come with them, paying him \$25.

132. Source: Based on WWj, vol. 4, 23 Aug. 1843 (WWj 2:278).

133. Source: This paragraph summarizes WCj [1843–44], vol. 3, 24 Aug. 1843 (NTNLF, 406). The bolded paragraph that follows is the actual entry. Cf. NTLB, Book B, 22; NLB&D, No. 207.

134. Book E-1, 1698: “24 \Thursday.” (JG)

135. Source: From unused entry in JSj [1843–44], 66 (WR) (APR, 408).

136. Source: This day’s entry from JSj [1843–44], 67 (WR) (APR, 408), with light editing and change to first person. Deleted material supplied here in bold type.

137. Book E-1, 1698: “25 \Friday.” (JG)

138. DHC 5:541: adds “with me”

139. Book E-1, 1698 (lighter ink): “~~We conversed upon~~ <conversing about>” (TB)

140. JSj [1843–44], 67: omits “upon celestial marriage”; Book E-1, 1698 (lighter ink): adds “\upon/ [eoln] <celestial marriage.>” (TB)

141. DHC 5:541: “potatoes”

142. JSj [1843–44], 67: replaces “stunted” with “checked”

143. Source: Following three paragraphs from unused entry in WCj [1843–44], vol. 3, 26 Aug. 1843 (IC, 118–19; DMQP, 12).

144. Book E-1, 1698: “26 \Saturday.” (JG)



President J[oseph] and I walked from my house to Sis[ter]. [Elizabeth] Durfee's and thence to his house.

<sup>145</sup>About 3 o'clock P.M. Joseph came in the office. [William] Clayton was in. In a few minutes went out and met Hyrum and returned. Capt[ain] Black Hawk was in the street, yesterday returned from Council Bluff. Widow Granger was in to see about her deed for her lot.

<sup>146</sup>Six hundred houses destroyed by fire in Kingston, Jamaica; estimated damage, \$1,500,000.

<sup>147</sup>The U.S. Steam frigate *Missouri* destroyed by fire.

Elder Jonathan Dunham returned from his exploring excursion west.<sup>148</sup> The following is extracted from his journal:—

<sup>149</sup>Friday, July 15, 1843. Left Nauvoo at 5 o'clock. Stayed all night at Zarahemla. Saturday, July 16, 1843. Crossed the River at sunrise to Nauvoo got another horse crossed back again at 8 o'clock. Stayed all day at Zarahemla; all night at Mr. Hawley's.

Sunday, 17th. Miss Daniels finished my tent, &c.; left Hawley's at 12 o'clock, went 15 miles, and camped for the<sup>150</sup> night; in the morning our horses were gone; we hunted for them some time before we found them.

18th July. Left the camp at 7 o'clock, traveled all day, came within<sup>151</sup> 16 miles of the agency, camped on the prairie.

Tuesday, 19th. Left the camp at 6 o'clock; passed the agent's house half-past 12. Came to Sugar Grove creek, stopped, rested our horses, took dinner, &c., at 2 o'clock p.m.; stopped at dark on Mesquito creek, and stayed all night.

Wednesday, 20th. Started at 6 o'clock, traveled <sup>152</sup>30 miles, fell in with the Sac Indians, who<sup>153</sup> had been to the old Sac village after corn. At night they got drunk and fought. We encamped at dark and<sup>154</sup> stayed all night in the timber on a bluff bank<sup>155</sup> of the Des Moines river.

Started late in the<sup>156</sup> morning of Thursday, 21st; we traveled until 12 o'clock, stopped on the round flat of the Des Moines river, (here another drunken <sup>157</sup>frolic<sup>158</sup> which lasted all the afternoon,) left the ground at<sup>159</sup> half-past 2 p.m., and<sup>160</sup> went 13 miles, came within 20 miles of the garrison troops or Sac settlement, and<sup>161</sup> encamped on the edge of the prairie.

145. Source: From unused entry in JSj [1843-44], 68 (WR) (APR, 408).

146. Source: Based on "Kingston, Jamaica in Ashes—Destructive Fire and Suspicious conduct of the Negroes," NN 1 (11 Oct. 1843): [95]; "Further Particulars of the Great Fire in Jamaica," NN 1 (25 Oct. 1843): [102].

147. Source: Based on "Steam Frigate Missouri Burnt," NN 1 (25 Oct. 1843): [103].

148. Book E-1, 1698 (lighter ink): "~~mission to the Lamanites~~ <exploring excursion West>" (TB)

149. Source: JDj. Deleted material supplied here in bold type. As originally written JDj's dating is one day ahead, which was followed in MSHiJS. Later, the dates in JDj were corrected interlinearly, so that JD left Nauvoo "Frid: July th[e] 15<sup>th</sup> <14th> 1843," and so forth.

150. Book E-1, 1698: "<the>" (pos. LH)

151. JDj, 2 (pencil) "~~in~~ <within>"

152. JDj, 2: adds "~~day went~~"

153. JDj, 2: omits "who"; Book E-1, 1698: "[erasure] <who>" (pos. LH)

154. JDj, 3: omits "and"; Book E-1, 1698: "<and>" (pos. LH)

155. JDj, 3: "Bank Bluff"; Book E-1, 1698: "~~the~~ bank \a/ Bluff"; a guideline moves "bank" to follow "Bluff"

156. Book E-1, 1698: "<the>" (pos. LH)

157. DHC 5:542: adds "Indian"

158. JDj, 3: "f.t.r. [footrace?] <frolic>"; insertion in pencil.

159. JDj, 3: omits "at"; Book E-1, 1698: "<at>" (pos. LH)

160. JDj, 3: omits "and"; Book E-1, 1698: "<and>" (pos. LH)

161. JDj, 3: omits "and"; Book E-1, 1698: "<and>" (pos. LH)

Friday, 22nd July, left for the Sac village, at noon we got parted from each other, and the<sup>162</sup> Indians got drunk and quarreled, and Captain Joe would not go<sup>163</sup> any further; he lay down, was mad, and I could not get him to go, so I left him and went towards<sup>164</sup> the Sac village. Stayed all night at the trading house.

Saturday morning, 23rd July, came<sup>165</sup> to the Sac village, and waited for Captain Joe to arrive with<sup>166</sup> his party.

Sunday, 24th, stayed at the Sacs, waiting for my pilot, who was sick and lame in one knee, so that<sup>167</sup> he could not travel.

Monday, 25th. This morning at Wapamuneto's,—stayed until noon of Tuesday, 26th; then Neotahah, my guide, came, and<sup>168</sup> we started off immediately for Missouri: stayed on the prairie all night.

Wednesday, 27th, traveled until noon, baited our horses, no water, we had<sup>169</sup> nothing to eat; continued our journey, it<sup>170</sup> rained all the afternoon, stayed all the night on<sup>171</sup> the prairie—lay in the wet grass.

Thursday, 28th, started on our journey this morning early. Saw in the forenoon a flock<sup>172</sup> of elk. The Indian went up the hollow to shoot one, while I held the horses out of sight of the elk; he crawled in the grass some fifty or sixty rods, and snapped four times at them, when they were lying down, he could not get his gun off; the elk run<sup>173</sup> off a rifle shot and looked at him; he broke his gun to pieces on the ground, and threw it away down the hill, and came back to me swearing mad. Went on until 3 o'clock, then baited our horses and prepared for a shower that was apparently<sup>174</sup> nigh at hand; we went until sundown, then pitched our tent<sup>175</sup> in the grass; and such<sup>176</sup> rain and thunder and lightning I never before witnessed; lay all night in the rain, our tent blew over<sup>177</sup>.

Friday, 29th July, we dried our things by the fire, and then went on about 25 miles, came to a village of<sup>178</sup> the Pottawatamies about sunset, found nobody at home; went into the<sup>179</sup> house of my guide<sup>180</sup>, his wife was dead, and his son and wife<sup>181</sup> gone to the north on<sup>182</sup> a buffalo hunt;

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162. JDj, 4: “thei~~r~~”

163. Book E-1, 1698: “<go>” (pos. RLC)

164. JDj, 4: replaces “towards” with “to”; Book E-1, 1698: “to<wards>” (pos. LH)

165. JDj, 4 (pencil): “<came>”

166. JDj, 4: omits “with”; Book E-1, 1698: “{\with/}” (pos. LH)

167. JDj, 5: omits “that”; Book E-1, 1698: “<that>” (pos. RLC)

168. JDj, 5: omits “and”; Book E-1, 1698: “<and>” (pos. LH)

169. JDj, 5: omits “we had”; Book E-1, 1698 (lighter ink): “<we had>” (TB)

170. JDj, 5: omits “continued our journey, it”; Book E-1, 1698 (lighter ink): “<continued our journey, it>” (TB)

171. DHC 5:542: replaces “on” with “in”

172. DHC 5:543: replaces “flock” with “herd”

173. DHC 5:543: “ran”

174. JDj, 7: omits “apparently”; Book E-1, 1699: “<apparently>” (JG)

175. DHC 5:543: “tents”

176. JDj, 7: “~~the~~ <such>”

177. JDj, 7: replaces “blew over” with “blowed to the fore winds”; Book E-1, 1699: “~~blowed to the four winds~~ <blew over>” (TB)

178. JDj, 7: omits “a village of”; Book E-1, 1699 (lighter ink): “<a village of>” (TB)

179. JDj, 7: replaces “went into the” with “at his”; Book E-1, 1699 (lighter ink): “~~at his~~ <went into the>” (TB)

180. JDj, 7: omits “of my guide”; Book E-1, 1699 (lighter ink): “<of my guide>” (TB)

181. JDj, 7: adds “was”; Book E-1, 1699 (darker ink): “{\were/}” (pos. LH)

182. JDj, 7: replaces “on” with “for”

we made a fire and got something to eat: late in the night there came four Indians and one old squaw, they brought some jerked venison and some half-boiled corn.

Saturday morning, 30th July, we were<sup>183</sup> sent for to the chief's house; we went, the Indians, squaws and children came from every quarter to see the man that had come with Neotanah. Breakfast was ready for us as<sup>184</sup> soon as we came in: this was the first time that I ever ate at a wigwam, amongst little and great, when the victuals relished as it did at this time, but this is easily accounted for, hunger will make anything that is eatable taste good. Stayed all day at the chief's house; my rifle seemed to be the great wonder amongst all, Indians and squaws; it went the rounds from one to another, as if it had been one of the seven wonders of the world. This Indian town stands on the creek called the Pottawatamie Tour-se-paa<sup>185</sup>; this creek is from three to eight rods wide and<sup>186</sup> deep, and often overflows its banks: its length is 60 miles, and it<sup>187</sup> enters<sup>188</sup> into the Missouri river 30 miles from Pottawatamie town.

Sunday, 31st. Nothing this day transpired, worth mentioning. About 3 o'clock p.m., a delegate from the Pottawatamie tribe returned from Iowa river, where he met in council with two of the Sioux and one Winnebago; (he said the distance from the Pottawatamies to Galena is 500 miles.)

Monday, 1st August, 1843. This day I spent in looking up the creek for a mill seat and found one, and two beds of iron ore.

Tuesday, 2nd. This morning the chief of the warriors brought me two catfish, and left them in the wik-a-up<sup>189</sup> where I stayed; I cooked half of one of them, and it eat very good. The Indians all are very kind to me, more so than I could expect. This tribe is somewhat scattered through<sup>190</sup> the timber up and down<sup>191</sup> the creek, but the main village or town stands on an eminence that overlooks the whole of the rest of the Indian habitations. It appears to be a healthy habitation, the water is good, and the climate wholesome, some considerable timber, though no very great<sup>192</sup> sawing timber, except basswood, black walnut, some cottonwood<sup>193</sup>. This tribe have been here for six years, from Rock river.

The Pottawatamies this side of the Missouri river, they say, will number 2,000 men, women, and children; 34 miles from this<sup>194</sup> Pottawatamie town to the Council Bluffs, 200 miles south lies Fort Leavenworth, and about the same distance southeast lies Far West; 100 miles north is a buffalo country, where the Pottawatamies hunt and catch buffalo.

Wednesday, August 3rd.<sup>195</sup> Council met at 2 o'clock: they own five millions of acres of land: last annuities the number was<sup>196</sup> fifteen hundred and fifty-two souls. Council arose at sunset,

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183. JDj, 8: replaces "were" with "was"; Book E-1, 1699 (darker ink): adds "{\were/}" (pos. LH)

184. JDj, 8: omits "as"; Book E-1, 1699: "\as/" (US)

185. DHC 5:543: "Tour-se-pas"

186. DHC 5:543: replaces "and" with "is"

187. JDj, 9: omits "and it"; Book E-1, 1699: "<and it>" (pos. LH)

188. JDj, 9: replaces "enters" with "empties"

189. JDj, 11: "wakeup"

190. JDj, 11: replaces "through" with "about by"; Book E-1, 1699: "~~about by~~ <thro'>" (pos. TB)

191. JDj, 11: deletes "up" and "down" and adds "by"; Book E-1, 1699 (lighter ink): "<up> and /down\ by" (pos. TB)

192. JDj, 11: replaces "great" with "good"

193. JDj, 12: omits "wood"; Book E-1, 1699: "cotton<wood>" (pos. LH)

194. DHC 5:544: replaces "this" with "the"

195. Book E-1, 1699: "<August> 3rd of August" (LH)

196. Book E-1, 1699: "<was>" (pos. JG)

when the decision was made <sup>197</sup>that Neotanah should conduct me back again to the agency in Iowa, on<sup>198</sup> the nearest and most convenient route; the head chief was to conduct me home, but in council a messenger arrived, and<sup>199</sup> brought news that the superintendent of the annuities had arrived at the garrison, Leavensworth, and the middle of August he would visit the chiefs at Council Bluffs to pay them their money; he said he was very sorry that he could not conduct me to Nauvoo, he wanted to see the place and the people. The interpreter appeared very friendly indeed, and regretted much that he could not go with me home, but said he would visit Nauvoo in the spring, as<sup>200</sup> early as the weather and streams of water would permit.

Thursday, 4th. This morning I discovered a little dissatisfaction<sup>201</sup> in some, which<sup>202</sup> began to cause a division that the same Indian that conducted me to their nation should conduct me back again.

The Pawnees on the head of the Big Platte, 150 miles from Council Bluffs<sup>203</sup>; the Sacs, 600 men, came against the Pawnees, 160; they fought from daylight until noon, killed sixty Sioux and about sixty-two of the Pawnees; the missionary went upon the bluff and saw the battle; they offered no abuse to the whites; this battle was<sup>204</sup> fought about the 7th of July, 1843<sup>205</sup>.

Friday, 5th. Nothing of note passed.

Saturday, 6th. This day I took dinner with a friend who had<sup>206</sup> just come<sup>207</sup> from the buffalo hunt; his daughter cooked a johnny cake and got some tea, had sugar a plenty, and buffalo meat. This for the first time that I had seen any corn meal was pounded in a mortar, and the finest sorted out and baked; but the manner in which it was wet up and shortened, was a caution to the hogs, but this all passed over very well. I have no reason to complain, for they did the best they knew how. Severe hunger made all things relish well, that was eatable for dogs.

Sunday, 7th. Went down the creek to make some arrangements about returning home; saw some new Indians, and had to go and dine with them; then after dinner went up to<sup>208</sup> town, and stayed all night.

Monday, 8th. Went about eight or ten miles after wild honey, found two trees, got the honey and returned home by dark the same day.

Tuesday, 9th. This morning had breakfast of honey and buffalo meat dried and smoked; then, in about one hour and a half corn boiled<sup>209</sup> and elk bones<sup>210</sup> broth was served up; this was a great dish amongst the Lamanites, but not so good a dish for me as I have seen in past days in my own land and amongst my own people.

On the 8th inst[ant]. a great feast was held at the Black chief's, called the buffalo feast, or after the buffalo hunt was over, and all returned in safety, and all<sup>211</sup> their labors crowned with

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197. JDj, 13: adds "~~this was the de~~◇◇◇"

198. JDj, 13: omits "on"; Book E-1, 1699 (pencil): "\on/"; overwritten in ink.

199. JDj, 13: omits "and"; Book E-1, 1699: adds "\and/" at *boln* in margin (pos. RLC)

200. JDj, 14: omits "as"; Book E-1, 1700: "<as>" (pos. LH)

201. Book E-1, 1700: "\dis/satisfaction" (pos. RLC)

202. JDj, 14 (pencil): "<which>"

203. JDj, 14: "<Bluf[fs]>"

204. JDj, 14: omits "was"; Book E-1, 1700: "<was>" (pos. LH)

205. DHC 5:544: omits "this battle was fought" and moves "about the 7th of July, 1843" to precede "the Sacs"

206. JDj, 14: omits "had"; Book E-1, 1700: "<had>" (pos. LH)

207. Book E-1, 1700: "c\o/me"; "o" penciled over "a"

208. DHC 5:545: omits "to"

209. DHC 5:545: "boiled corn"

210. DHC 5:545: "bone"

211. JDj, 17: omits "all"

abundant<sup>212</sup> success. An address was delivered by the chief<sup>213</sup> speaker, because the chief was very ill. This address or sermon was lengthy, and delivered in great oratorical style. At the ending<sup>214</sup> of the last sentence the congregation responded a loud amen; then they commenced eating, as the feast was prepared already. After the feast the singers<sup>215</sup> commenced to sing, and sung three songs; the dancers<sup>216</sup> commenced at a loud whoop from the war chief. After dancing was passed off, the priest offered up a prayer to the Great Spirit for giving them good hunting. The congregation then dispersed.

Wednesday, 10th. Another feast was prepared for the lower town, who were absent at the first feast; this last feast held all night, or the dance continued all night.

Thursday, 11th. I went to the lower town and visited them; they also were very friendly. This<sup>217</sup> town is situated on the east bank of the river about three miles below the middle town, and the middle town about one mile below the upper town; the head chief lives in the middle town, and one chief in each of the other towns.

Friday, 12th. All was still and quiet, nothing going on worthy of notice, all busy about their employment. The old men were lying on their couches and smoking their pipes, the old women<sup>218</sup> were making sacks to gather their corn and beans, and potatoes. The young women were making rush<sup>219</sup> mats to sleep on, and weaving wampum belts for the warriors. The young men were constantly riding from town to town, visiting and playing cards and gambling continually, after the return from their buffalo hunt, which lasted fourteen days.

When a hunter rides out for elk, or deer, and returns with the spoils, he rides to the door of his wigwam, where he finds his wife sitting at work, and a kettle of corn and beans, and a little buffalo meat or bones broken or elk meat, all ready for him; if not quite done, she steps to the next door and returns with his wooden bowl and ladle full. The Indian throws off at the door his meat, in a great hurry, unharnesses his horse, lies down on some skins or blankets, and eats his food prepared for him, enough for four white men.

The meat is left in charge with the squaw; he has no more care of it; he has done his part in getting the meat, and bringing it to his house. The squaws then prepare and dry or smoke the meat: this they call jerking the meat, so that it will not hurt<sup>220</sup>. Meat prepared this way is dried in the blood, and will keep year after year, if not eaten before. Nothing of notice occurred through the day.

I spent the forenoon in the town; in<sup>221</sup> the afternoon I went to see the Indian who was appointed by the council to conduct me home; he was gone to the lower town on a drunken frolic; I stayed until he came home, which was a little before sunset. I then returned to my place of lodging; soon after I had got to bed or laid down upon my blanket, I heard the beating of a drum. An Indian came in, or came to the door, and said that we must all attend the feast or dance: at an instant each one caught a bowl and ladle, and ran for the place of gathering. I went with the crowd (though not equipped;) I had no bowl nor<sup>222</sup> ladle, but was made welcome as

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212. DHC 5:545: omits "abundant"

213. DHC 5:545: replaces "the chief" with "a subordinate"

214. DHC 5:545: "end"

215. JDj, 18: adds "then"; Book E-1, 1700: adds erasure

216. DHC 5:545: "dances"

217. DHC 5:545: replaces "This" with "The"

218. JDj, 20 (pencil): "<women>"

219. DHC 5:545: omits "rush"

220. DHC 5:546: replaces "hurt" with "spoil"

221. JDj, 23: omits "in"; Book E-1, 1701: "<in>" (pos. LH)

222. DHC 5:546: "or"

though I was an Indian with the rest; a place was prepared for me to sit or lie down as I chose, and as they all lay down I lay down with the rest between two large warriors, who soon commenced smoking their pipes; the music was continually playing. After smoking was past, the war chief began to dance, and<sup>223</sup> was followed by his braves, with a hideous yell as each fell into the dance. They passed round<sup>224</sup> the room some three or four times, and then they were joined by the squaws: they all and each one performed<sup>225</sup> their<sup>226</sup> part<sup>227</sup> well that was assigned them<sup>228</sup>, from the least to the greatest, and I think better time kept by those that danced I never saw before. All was solemn and silent as though they were going to be burnt at the stake, except when the chief gave the whoop they all answered with a yell that would reach the very heavens. This dance continued about one hour, while the supper was preparing; they then all took supper, and after supper commenced dancing again as usual. This performance lasted until about 3 o'clock in the morning, when all went quietly to their homes.

The next morning the chief sent for me to take breakfast with him; I immediately went; the two little girls were<sup>229</sup> cooking, frying flour pancakes. The chief's wife was busily engaged, attending on her sick child in a small booth built for that purpose out at the door. These cakes above mentioned, fried by those little girls, were just scorched a little on either side and the middle was dough; as it was,<sup>230</sup> those cakes and sweetened water was a good breakfast.

Saturday morning, 13th. This morning the chief told me that in consequence of being used in the manner I was, in coming to visit them, they had come to the conclusion that they would not let the same Indian go back with me<sup>231</sup> that came with me, and that they had selected in the first council; but<sup>232</sup> after more investigation, they concluded to make a new selection of men that would be more respectable, and could do honor to their nation, and have authority to act for the tribe, and it would be satisfactory to the whole nation, as the nation was much displeased with the conduct of Neotanah, and in council gave him a severe flogging, and said that he was not<sup>233</sup> fit to go anywhere amongst the whites<sup>234</sup>. They seemed to express much regret and feeling of sorrow that I had received such treatment from one that pretended to be a friend and an honorable man of the Pottawatomies, for they consider themselves honorable men.

While I now write, I have seven of the most honorable in the tribe around me<sup>235</sup>. The head chief and his counselors; one of them is aged, his head is silvered over<sup>236</sup> with age: **many a cold and wintry frost has made his locks to shake with chill.**<sup>237</sup> While in his<sup>238</sup> prime,

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223. JDj, 24: omits "and"; Book E-1, 1701: "<and>" (pos. LH)

224. DHC 5:546: "around"

225. JDj, 25: replaces "performed" with "doing"; Book E-1, 1701: "{\performed/}" (pos. LH)

226. JDj, 25: replaces "their" with "his"

227. DHC 5:546: "parts"

228. JDj, 25: replaces "them" with "him, or her"; Book E-1, 1701: "him" emended to "them" followed by an erasure

229. JDj, 26: "a"; Book E-1, 1701: adds "a"

230. JDj, 26: adds "before"; Book E-1, 1702: "~~before~~"

231. JDj, 27: omits "me"; Book E-1, 1702: "<me>" (RLC)

232. JDj, 27: omits "but"; Book E-1, 1702: "\but/" (US)

233. JDj, 28 (pencil): "~~want~~ <was not>"

234. JDj, 28: adds "an[d] Especially amongst the Mormons"; Book E-1, 1702: "~~and especially amongst the Mormons~~"

235. JDj, 28: omits "around me"; Book E-1, 1702: "\around me/" (pos. TB)

236. DHC 5:547: "o'er"

237. DHC 5:547: omits "many a cold ... chill"

238. Book E-1, 1702: "\his/" (RLC)



none could endure more fatigue, none whose constitution was stronger than his; but now he says he is soon to go and shake hands with the great Shaminyto (that is, God) that <sup>239</sup>made him, and had given<sup>240</sup> him strength to hunt, and in war to fight his enemies. Here the old man would show the wounds received in battle, in fighting for his nation, his wife and little ones. He said he never had<sup>241</sup> fought, but on the defensive: ninety-eight years, as nigh<sup>242</sup> as he can remember, he has seen, and now he said<sup>243</sup> he wants to know how the Mormons worship the great Shaminyto different from what he did, (if the best way) he wanted to get into it before he went <sup>244</sup>his journey to see the great Shaminyto.

Sunday, 14th. There is no day known amongst these Indians. Every day is alike unto them; they have no day of the month, neither day of the week. All things move on one day after another; they count their months by moons, and twelve moons make a year: they can tell how many years they have lived in the west, and most of them can tell how old they are, &c.

Monday, 15th. This morning the Indians have arrived from Missouri, and brought an interpreter, and one to go to the east, or to the Mississippi, to conduct me home and to see the big chief. Council is to sit at 9 o'clock this morning, but in consequence of the head chief's child to be buried this morning, council will be called immediately after dinner. The afternoon was spent in business matters, writing, preparing for the journey to Nauvoo.

Tuesday, 16th. This morning I went to see a squaw that was<sup>245</sup> bit<sup>246</sup> last night by a rattlesnake twice upon the top of her left foot. She was in great pain all night, her foot and leg very much swollen. In the afternoon the Indians all met for worship and to prepare for drawing the blankets and money. They were as merry<sup>247</sup> as bees in a hive, old and young, from the grey head to the suckling on a board: they held<sup>248</sup> their meeting until 1 o'clock in the morning. Danced and prayed, and preached some.

Wednesday, 17th. They commenced again the worship about sunrise, dressed in the richest and best style possible, except some few who were employed in cooking for the rest. Here I will notice, that the most profound silence and good order that I ever saw in any congregation whatever, small or great, was observed<sup>249</sup>. All that is wanting to make them the happiest people in the world is the gospel, a perfect knowledge of it, and to feel its power, their sectarian creeds and ceremonies would go to the moles and bats soon. Although they labor with as much energy of body and mind, and have as much zeal as the Shaking Quakers: yet it is heathen worship, like all other sectarian societies. Their idea of the Supreme Being is much more consistent than many of<sup>250</sup> the holy enlightened sectarians<sup>251</sup>; for the Indians believe in the Great Shaminyto as having body and parts like unto a man.

Thursday, 18th. This morning we started for Nauvoo; a long and tedious journey to perform

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239. DHC 5:547: adds "had"

240. JDj, 29 (pencil): "~~gave~~ <given>"

241. DHC 5:547: "had never"

242. DHC 5:547: "near"

243. DHC 5:547: "says"

244. DHC 5:547: adds "on"

245. JDj, 32: omits "was"

246. DHC 5:548: "bitten"

247. Book E-1, 1702: "~~many~~ <merry>" (pos. TB)

248. DHC 5:548: replaces "held" with "had"

249. JDj, 33 (pencil): "<was observed>"

250. JDj, 33: omits "many of"; Book E-1, 1703 (lighter ink): "<many of>" (TB)

251. JDj, 33: omits "sectarians"; Book E-1, 1703 (lighter ink): "~~Methodists~~ <Sectarians>" (TB)



lay before us. We had no compass to steer our course by; <sup>252</sup>the sun rising <sup>253</sup> in the morning was our principal guide <sup>254</sup>. Our course was due east; this course we intended to follow as near as we could.

The place we left, (Belle Vue <sup>255</sup>) or Mosquito creek, is in the same latitude of <sup>256</sup> Nauvoo; therefore, on our return our course must be east, and this direction we followed until we came to the Keosoqua <sup>257</sup>, on the Des Moines river. We traveled fifteen miles unto another Indian village, stayed all night, and in the morning a council was called, and we stayed all day.

Friday, 19th. At this <sup>258</sup> village we got some provisions cooked, and the chief's brother was sent as a delegate from this <sup>259</sup> band. Our company now consisted of four Indians, one squaw, one interpreter and myself, seven in number. The interpreter was a white man, half English and half French, formerly from Canada; and, since the last war, has lived with the Pottawatamies; married a squaw, sister to the chief, where we now are. We came to the conclusion to stay all day on Friday, because two of our horses went back to where we first started.

Saturday, 20th of August, left this <sup>260</sup> village at 10 o'clock, traveled all day until dark, encamped on the battle-ground where the Sioux and Pottawattamies and sixteen of the Oneidas fought. I took up one of their blankets to ride on. We started this morning as soon as it was light enough to see to follow the trail.

Sunday, 21st. Came to the Naama river or creek at 12 o'clock, stopped and took dinner on a high bank; on <sup>261</sup> this stream on either side is a quantity of timber; where we crossed is a beautiful mill seat, &c. Traveled until dark, and encamped in the weeds all night.

Monday, 22nd. We started <sup>262</sup> at daybreak; went until 12 o'clock, stopped on the east bank of White Breast creek <sup>263</sup> and took dinner. Here we found plenty of red plums, though not fully ripe, but <sup>264</sup> my comrades dined heartily upon them. This was a good hit for me; when we came to eat dinner, they could <sup>265</sup> eat but little. By this means I made out to get nearly enough to satisfy hunger, for I had eat <sup>266</sup> nothing since the night before. We passed on until we came to English creek; stayed all night.

Tuesday, 23d. Started <sup>267</sup> about sunrise without <sup>268</sup> breakfast, traveled until 2 o'clock, crossed the Des Moines river at Eddyville; there I bought a loaf of wheat bread, a loaf of sweet cake and an apple pie, and went up on the side hill to the Indian Spring, and there we all took dinner, and this was <sup>269</sup> a dinner indeed, good enough for the king. I thought the best that I ever ate in

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252. Book E-1, 1703: adds "~~only by~~"

253. JDj, 35: replaces "rising" with "as it rose"; Book E-1, 1703 (lighter ink): "~~as it rose~~ <rising>" (TB)

254. JDj, 35: replaces "was our principal guide" with "to tell us"; Book E-1, 1703 (lighter ink): "~~to tell us~~ <was our principal guide>" (TB)

255. JDj, 35: "Bel view"

256. DHC 5:548: replaces "of" with "as"

257. JDj, 35: "Keoso<[qu?]>a"

258. DHC 5:548: replaces "this" with "the"

259. DHC 5:548: replaces "this" with "the"

260. DHC 5:548: replaces "this" with "the"

261. JDj, 37: omits "on"; Book E-1, 1703: "<on>" (US)

262. JDj, 37: "~~This morning~~ we started ~~as, soon~~"

263. JDj, 37: omits "creek"; Book E-1, 1703: "Breast Creek" apparently later inserted in blank space

264. JDj, 38: omits "but"; Book E-1, 1703: "{\but/}" (pos. RLC)

265. JDj, 38: adds "~~not~~"

266. DHC 5:549: "eaten"

267. JDj, 38: adds "~~this morning~~"

268. JDj, 38 (pencil): "~~and no~~ <without>"

269. JDj, 39 (pencil): "<was>"

may life; but being so extremely hungry, it was delicious, &c. Came 10 miles, stayed all night at Mosquito creek; got two ears of green corn apiece and roasted them<sup>270</sup>.

Wednesday, 24th. This morning we started at day-light, then 10 miles from the old agency of the Sacs and Fox. We traveled 25 miles beyond the agency, which made 35 miles; then encamped for the night; here we bought some bacon and half a loaf of warm wheat bread.

Thursday, 25th. <sup>271</sup>This morning some rain and lowery. We took a bite, and then started for Nauvoo city; traveled <sup>272</sup>until sunset, then camped in the woods about 12 miles from Nauvoo: we killed one grey squirrel, and eat a little dry buffalo meat, and lay down in the rain all night.

In the morning we got a few potatoes and boiled them; I killed two grey squirrels, and the squaw burned off the hair and boiled them; <sup>273</sup>**this we had for breakfast.**

Friday, 26th. We traveled all day in the rain, and at night reached the Mississippi river, and encamped on the bank above the potter<sup>274</sup> house.

**Saturday 26th August<sup>275</sup> arrived safely at Nauvoo. To call at George Stringham and get a note against Mr. Whittle, for J[onathan] H Hale of Nauvoo.**

<sup>276</sup>I have seen much delightful country, but the prospect for bee hunting is not as good as I could wish.

<sup>277</sup>[N.B. The names of places and distances were procured from the Indians, and are not accurate.]

[August 26-27.]<sup>278</sup> The Quorum of the Twelve met with the Saints in the Columbian Hall, Grand Street, New York, in conference.

<sup>279</sup>Meeting opened by prayer.

President Young arose, and addressed the meeting, in an interesting manner, upon the subject of the gathering, the building of the Nauvoo House and Temple. He spoke of the priesthood, and said that it was a perfect system of government **and made many useful remarks**<sup>280</sup>.

In the afternoon the conference reassembled<sup>281</sup>. **Prayer By Elder Page**<sup>282</sup>, and<sup>283</sup> Elder Kimball <sup>284</sup>spoke in parables—gather in the wheat and the tares, thrash the wheat, and the mill

270. JDj, 39: adds “and went to sleep”; Book E-1, 1704: “~~and went to sleep~~”

271. JDj, 40: adds “August”; Book E-1, 1704: “~~August~~”

272. JDj, 40: adds “~~all day~~”

273. DHC 5:549: deletes remainder of paragraph

274. DHC 5:549: “Potter”

275. JDj, 41 (pencil): “\August/”. Note that date is correct for this paragraph.

276. This paragraph does not appear in JDj, 41, but was added in different ink at *coln* and interlinearly by TB in Book E-1, 1704.

277. Brackets in Book E-1, 1704, DN, and DHC.

278. DHC 5:549: adds “August 27”; however, the two-day conference began on August 26.

279. *Source*: Following minutes for 26-27 Aug. 1843 are from WWj, vol. 4, 26-27 Aug. 1843 (WWj 2:278-82), as edited by TB in a draft copied from WWj by JG, which appears on the backs of pages containing a draft of JS’s 26 May 1844 sermon in JSAd, Bx 4, fd 6, 75-91 (LH) (see transcription in vol. 7, RDft 7, chap. 28, under date). Cf. an early partial copy in NSB, 36-37 (LH).

280. MS minutes, 1: add “~~and made many useful remarks~~”

281. WWj: replaces “reassembled” with “met again”; MS minutes, 1: “~~again met~~ <reassembled>” (TB)

282. MS minutes, 1: add “~~Prayer by Elder Page~~”

283. WWj: replaces “and” with “The meeting was addressed by”; MS minutes, 1: “~~The meeting was addressed by~~ <&>”

284. MS minutes, 1: add “~~who~~”

will blow away the chaff &c.<sup>285</sup> He said an elder could<sup>286</sup> get a people together, and could get them<sup>287</sup> to receive the work, if he<sup>288</sup> did not whip the sects so much. He compared such elders to<sup>289</sup> a shepherd who would call up a buck and a flock of sheep, and hand them a little salt; and just as they begin to eat, hit him with a club across the head, and the sheep will run away.

<sup>290</sup>Elder Geo[rge]. A. Smith followed and<sup>291</sup> bore testimony of the work; spoke of the elders spending their time in speaking about mysteries, and speculating upon<sup>292</sup> things behind the veil<sup>293</sup>, which they did not understand; advised them to wait till God revealed hidden mysteries to them, before they undertook to preach them to the people.<sup>294</sup> **“The conduct of some elders puts me in mind of<sup>295</sup> an anecdote of a wealthy<sup>296</sup> farmer, to whom a man applied to be hired. The farmer asked him if he was good at telling a lie, for he wanted a man who could invent a<sup>297</sup> strait-forward lie; the<sup>298</sup> man<sup>299</sup> replied that he was not much of a hand at fabricating lies, but he was tolerably dexterous at putting a good face on a lie after it was told. The farmer consented to take him on trial, and soon after, in paying a visit to a young lady, he took his new servant<sup>300</sup> with him; and in the course of his visit he told her a<sup>301</sup> story of a very<sup>302</sup> large cheese house which he had, and of the gigantic cheeses which he made, and which took several<sup>303</sup> yoke of oxen with immense lever power<sup>304</sup> to press. She being inclined to doubt his statement<sup>305</sup>, took the opportunity, in the temporary absence of the farmer, to ask his servant<sup>306</sup> man if it was true. ‘Well, ma’am,’ said**

285. MS minutes, 1: omit “&c.”

286. WWj: replaces “could” with “would”; MS minutes, 1: “\c/ould”; “c” *w.o.* “w”

287. WWj: replaces “them” with “the priest & people”; MS minutes, 1: “~~priests and~~ people”; Book E-1, 1704: “the\m/ [erasure]”

288. MS minutes, 1: replace “he” with “they”

289. WWj: omits “much. He compared such elders to”; MS minutes, 1: “so <much>; ~~like~~ <he compared such Elders to>” (TB)

290. This and next paragraph expands and elaborates WWj, which reads: “Elder G. A. Smith followed & bore testimony of the work. Told several anecdotes. One from Lyman Wight. Said that a man told of a story so big about his Cheese house that a woman did not believe] it & asked a servant if it was true. He said that his master did not let him go into the Cheese house but one thing he new that his master had a tremendous great Cheese house & a great mill of four run of stone that was carryed by the whay that runs from the Cheese house. So let the Elders tel about the whey but not about what is in the Cheese house as long as they have not seen it. Let the misteries alone & speak of things that you understand. He spoke of his collegiate education he received from President Joseph Smith which was to preach short sermans & make short prayers which had done him much good in life.” The present paragraph is canceled in MS minutes, 1-2, but a penciled note in left margin reads: “in with it. O Hyde” (TB).

291. MS minutes, 1: “~~and~~”; Book E-1, 1704: “\and/” (pos. LH)

292. DHC 5:550: replaces “upon” with “about”

293. DHC 5:550: replaces “veil” with “grave”

294. Remainder of paragraph deleted with ellipses in DHC 5:550.

295. MS minutes, 1: “~~and told~~ <spoke of the Elders ... in mind of>” (TB)

296. MS minutes, 1: “<wealthy>” (TB)

297. MS minutes, 1: add “good”

298. MS minutes, 1: “the” overwrites “that”

299. MS minutes, 1: add “said”

300. MS minutes, 1: “~~man~~ <servant>” (TB)

301. MS minutes, 1: add “big”

302. MS minutes, 1: “~~monstrously~~ <very>” (TB)

303. MS minutes, 1: “~~so many~~ <several>” (TB)

304. MS minutes, 1: “<with immense lever power>” (TB)

305. MS minutes, 1: “~~did not believe a word of it, but took~~ <being inclined to doubt his statement>” (TB)

306. MS minutes, 1: “<servant>” (TB)

he, ‘I don’t know<sup>307</sup>; my master ever<sup>308</sup> suffered me<sup>309</sup> to go into his cheese house; but I do know this, that he has a grist mill of four run of stones, which<sup>310</sup> is propelled by the whey which runs from that cheese house.[]’”

Elder Smith counseled the elders to be wise enough to let such things alone,<sup>311</sup> and talk about the whey which runs from the cheese house; or<sup>312</sup> in other words,<sup>313</sup> the good things of the kingdom which we have received, and do understand, and wait patiently until the Lord takes off the veil of darkness.<sup>314</sup> He spoke of the collegiate education he received from President Joseph Smith, which was to preach short sermons, and make short prayers, which had done him much good in life.

Pres[ident].<sup>315</sup> B[righam]. Young next spoke and made some useful remarks.<sup>316</sup> Said the scriptures had been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively<sup>317</sup> they don’t know their right hand from their left.<sup>318</sup> We are trying<sup>319</sup> to revere the scriptures, and to make them so simple that the people can understand them<sup>320</sup>. Place a man in this room who is ignorant of science, and take everything out that we<sup>321</sup> can see, and then ask him if there is anything in the room. He will say no, only we two.<sup>322</sup> I tell him that<sup>323</sup> there are millions of live animals in the room,—that we even breathe them, and I will show him, by the aid of the microscope<sup>324</sup>, that there are live<sup>325</sup> animals in a drop of water, which appear<sup>326</sup> to be<sup>327</sup> eight feet long, but he won’t believe it until he sees it through the magnifying glass<sup>328</sup>. So with the unbeliever in revelation<sup>329</sup>, he does not believe in God, in angels, or<sup>330</sup> in spirits, because he cannot see them; but let him have spiritual glasses, or

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307. MS minutes, 1: “<I don’t know>” (TB)

308. MS minutes, 1: “<ever>” (TB)

309. MS minutes, 1: “~~no one~~ <me>” (TB)

310. Remainder of paragraph in TB’s handwriting at bottom of page in MS minutes, 1, and read “is continually propelled by the whey which is made by <runs from> that cheese house.” At the top of page, MS minutes, 2: add “is continually propelled by the whey which runs from that cheese house!!” (JG)

311. DHC 5:550: omits remainder of sentence

312. DHC 5:550: omits “or”

313. DHC 5:550: adds “to tell”

314. MS minutes, 2: “~~So let the Elders tell about the whey but not what is in the cheese house so long as they have not seen it. Let the mysteries~~ <Elder Smith and counselled the Elders to be wise enough to let such things> alone and speak of things that you <they> understand<ood> <and talk about the whey which runs from the cheese House or in other words the good things of the kingdom which we have received.>” (TB)

315. MS minutes, 2: “Elder <Prest.>” (TB)

316. MS minutes, 2: add “next spoke and made some useful remarks”

317. WWj: omits “comparatively”; MS minutes, 2: “<comparatively>” (TB)

318. WWj: adds “&”; MS minutes, 2: “and”

319. DHC 5:550: “We try”

320. WWj: replaces “them” with “it”

321. DHC 5:550: replaces “we” with “he”

322. WWj: “He says no nothing but we two”

323. DHC 5:550: omits “that”

324. WWj: replaces “microscope” with “glasses”; MS minutes, 2: “glasses <the microscope>” (TB)

325. Book E-1, 1705: “<live>” (prob. RLC)

326. MS minutes, 2: “<which> appearing” (TB)

327. WWj: omits “which appear to be”

328. WWj: replaces “the magnifying glass” with “glasses”; MS minutes, 2: “<magnifying> glass” (TB)

329. WWj: omits “in revelation”; MS minutes, 2: “<in revelation>” (TB)

330. WWj: omits “or”; MS minutes, 2: “\or/” (TB)

obey the commandments of God, get the Spirit of God, and then he can see the truth<sup>331</sup>; **and many other useful remarks he made.**<sup>332</sup>

A hymn was then sung.

Then several questions were asked, as follows<sup>333</sup>:—

1. Can any <sup>334</sup>officer in any branch of the church say that his<sup>335</sup> word is law, and shall<sup>336</sup> be obeyed?

Answer. **No.** <sup>337</sup>He can say that his word is law, but does that make it so?

<sup>338</sup>Yes, if he has the law of God, and delivers it; otherwise, it is not.

2. Is it right for a priest to be appointed to accompany<sup>339</sup> a teacher, to <sup>340</sup>visit<sup>341</sup> the houses<sup>342</sup> of each member, when his<sup>343</sup> duty is set forth in the covenants?

Answer. Yes. Any officer<sup>344</sup> from a<sup>345</sup> high priest to a<sup>346</sup> deacon, may visit the church or members, and be set apart for this purpose, if the church will receive it.

[...]<sup>347</sup>

3. Can a branch of the<sup>348</sup> church make by-laws on the principle of<sup>349</sup> expediency **for themselves**<sup>350</sup>, which are not specified in any revelation?

Answer. Yes; if they wish they may make laws to stick their fingers in<sup>351</sup> their eyes **if they wish**<sup>352</sup>; but it is like the man who habituated himself to sticking his finger into a knot-hole in a board partition<sup>353</sup> every morning, until custom compelled him to do it; for having omitted it one morning, he felt so curiously at the breakfast table that he could not eat, he then bethought himself, went and put his finger into the knot-hole, and returned with a good appetite<sup>354</sup> and eat<sup>355</sup> a hearty breakfast<sup>356</sup>.

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331. WWj: omits “the truth”

332. MS minutes, 2: omit “and many other useful remarks he made”

333. MS minutes, 2: “\as follows/” (TB)

334. WWj: adds “~~member~~”

335. WWj: replaces “his” with “their”

336. WWj: replaces “shall” with “should”; MS minutes, 2: “~~should~~ <shall>” (TB)

337. WWj, MS minutes, 2: add “No” and omit next sentence. Book E-1, 1705, replaces preceding bolded text with an erasure and adds next sentence at *coln* in lighter ink (TB).

338. This paragraph omitted in WWj and MS minutes, 2; added interlinearly by TB in Book E-1, 1705.

339. WWj: replaces “appointed to accompany” with “joined”

340. WWj: adds “go &”

341. DHC 5:551: omits “visit”

342. DHC 5:551: “house”

343. WWj: replaces “his” with “their”; MS minutes, 2: “~~their~~ <his>” (TB)

344. WWj: “any members that are officers”

345. WWj, MS minutes, 2: omit “a”; Book E-1, 1705: “\a/”

346. WWj, MS minutes, 2: omit “a”; Book E-1, 1705: “\a/”

347. A paragraph in WWj moved below and attributed to BY.

348. WWj: omits “branch of the”

349. WWj: replaces “on the principle of” with “as”

350. “for themselves” appears only in WWj.

351. DHC 5:551: “into”

352. “if they wish” repeated only in WWj.

353. MS minutes, 3: “~~the [wainscot?]~~ <a board partition>” (TB)

354. MS minutes, 3: “<with a good appetite>” (TB)

355. DHC 5:551: “ate”

356. WWj: replaces “the man who ... breakfast” with “sticking their fingers through a not hole in the wall to see what custom will do”

<sup>357</sup>**4th. When any person is ordained legally by the vote of the Church to any office can he be released from that office of priesthood (No)<sup>358</sup> and hold his standing in the church? (No.)**

[DN 6 (11 February 1857): 385]

<sup>359</sup>**Elder Young made many useful remark[s].**

<sup>360</sup>**Instruction.** Elder Young said that if elders or high priests are so situated that they<sup>361</sup> cannot get word from the Prophet or the Twelve Apostles,<sup>362</sup> they<sup>363</sup> may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the kingdom, as they have to establish it<sup>364</sup> in all parts of the world; so any person can ask the Lord for a witness concerning himself, and get an answer **to himself**<sup>365</sup>; but not to lead the church: that belongs to the head of the church.

**Conference Adjourned until tomorrow.**<sup>366</sup>

[August 27.] Conference met at half-past ten o'clock, according to adjournment. Meeting opened by singing. Prayer by Elder J[edediah]. M.<sup>367</sup> Grant. The congregation<sup>368</sup> was then addressed by Elder W[ilford]. Woodruff from 2 Peter 1 ch. 20, 21 verses: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."<sup>369</sup>

**He remarked that**<sup>370</sup> if the prophecies that had been fulfilled were fulfilled literally, in like manner would those prophecies which are still unfulfilled<sup>371</sup> be fulfilled literally. **And that**<sup>372</sup> the gathering of the Saints, the building up of Zion, the gathering of the Jews, the rebuilding of Jerusalem, the establishing of the church and kingdom of God in the last days, and the preaching of the gospel to all the world, are events looked for by the Latter Day Saints: and notwithstanding these things are unpopular, and not looked for or believed in by the world, yet we feel encouraged to persevere and press forward in assisting to accomplish these great and glorious things, with a firm belief that they will as truly be brought to pass and perfected as those things were which were prophesied in ancient days. He also bore testimony of the truth of the Book of

357. This paragraph appears in WWj and MS minutes, 2, but omitted in MSHjS, DN, and DHC.

358. MS minutes, 3: omit "(No)"

359. This paragraph appears here in WWj. In MS minutes, 3, it was combined with a paragraph that appeared above (see next note).

360. This paragraph, from WWj, originally appeared at the location indicated above. It began: "Instruction. If the Elders and High Priests ...," and was not attributed to BY. In MS minutes, 3, the paragraph was moved to this location and originally began: "Elder [blank space] remarked that ...". Later, TB emended it to read: "Elder \Young said/ ~~remarked~~ that ..."

361. WWj: replaces "so situated that they" with "on an Island &"

362. WWj MS minutes, 3: omit "Apostles"; Book E-1, 1705: "<apostles,>" (TB)

363. WWj: omits "they"

364. WWj: replaces "it" with "the kingdom"

365. "to himself" appears only in WWj.

366. MS minutes, 3: add "~~Conference adjourned until tomorrow~~"

367. MS minutes, 3: "<J. M.>" (TB)

368. WWj: replaces "The congregation" with "Meeting"

369. WWj: omits scriptural quote

370. MS minutes, 3: add "~~He remarked that~~"

371. MS minutes, 4: "~~to be~~ <un>fulfilled"

372. MS minutes, 4: omit "And that"



Mormon, Book of Doctrine and<sup>373</sup> Covenants, and of Joseph Smith being<sup>374</sup> a Prophet of God.

Elder Kimball gave his testimony<sup>375</sup>, when the meeting took a recess for<sup>376</sup> two hours.

<sup>377</sup>**Elder J. E. Page addressed the meeting in the afternoon, on the testimony of the Book of Mormon and that Joseph Smith is a prophet of God. He quoted to many passages in the Doctrine and Covenants and Book of Mormon that prophesied of things that should take place which had actually come to pass according to the prophecies. He spoke quite lengthily upon the subject and brought much testimony to prove the truth of the position he had taken.**

In the afternoon, after Elder J[ohn]. E. Page had addressed the meeting, Elder George T. Leach was appointed to<sup>378</sup> preside over the church in New York, in place of Elder L. R.<sup>379</sup> Foster who was about to remove to Nauvoo.<sup>380</sup> **A vote was call[ed] to know if they the church<sup>381</sup> was perfectly satisfied with Elders Foster's labors and proceedings as Presiding Elder in the Church; the vote was unanimous. Elder Foster resigned his office and Elder Geo[rg]e T. Leach<sup>382</sup> was appointed president of the Church in New York By a vote of the same.** After which several children were blessed, and the meeting adjourned until evening; at which time Elder O[rson]. Pratt addressed the people **concerning the Book of Mormon. He spoke,**<sup>383</sup> in an edifying manner, concerning the Book of Mormon, its history, what it was, &c.; that it was a history of nearly one-half of the globe, and the people that inhabited it;—that it gave a history and names<sup>384</sup> of all those<sup>385</sup> cities which<sup>386</sup> have been of late discovered by Catherwood and Stephens, **that it named those cities**<sup>387</sup>;—that it spoke of the establishing of our government, and what is more highly interesting, it reveals its final fate and destiny; so that by reading the Book of Mormon you can clearly see what will befall this nation, and what will be its final end.

In that book you will find recorded the pure principles of the gospel of Jesus Christ as taught by himself on the continent of America, so plain that no two persons could disagree as to the points of doctrine set forth. **Many interesting remarks he made upon this subject.**<sup>388</sup> He then bore testimony of the truth of Joseph Smith, jun.<sup>389</sup>, being a **true**<sup>390</sup> Prophet of God, and that the Book of Mormon was true; also<sup>391</sup> that the church of the Latter Day Saints was the **true**<sup>392</sup>

373. WWj: omits “Book of Doctrine and”; MS minutes, 4: “<Book of Doctrine &>” (JG)

374. WWj: omits “of Joseph Smith being”; MS minutes, 4: “a <of Joseph Smith being a>” (JG)

375. WWj: replaces “gave his testimony” with “followed & made some Appropriate remarks”; MS minutes, 4: “followed and made some appropriate remarks <bo[re] gave his testimony>” (TB)

376. WWj: replaces “took a recess for” with “adjourned”; MS minutes, 4: “adjourned <took a recess> <for>” (TB/JG)

377. This paragraph appears only in WWj.

378. MS minutes, 4: “<to>”

379. MS minutes, 4: “<L. R.>” (TB)

380. Following bolded text appears only in WWj.

381. WWj: “<the Church>”

382. WWj: “\Geo[rg]e T. Leach/” (US); apparently later added in a blank space

383. MS minutes, 4: add “concerning the Book of Mormon. He spoke”

384. WWj: omits “and names”; MS minutes, 4: “<and names>” (TB)

385. DHC 5:552: omits “all those”

386. DHC 5:552: replaces “which” with “that”

387. MS minutes, 4: add “and gave their names”

388. Preceding bolded text only in WWj.

389. WWj, MS minutes, 5: replace “jun.” with “sen.”; DHC 5:553: omits “Jun.”

390. WWj, MS minutes, 5, Book E-1, 1706: add “true”

391. WWj: replaces “and” with “also”

392. WWj, MS minutes, 5, Book E-1, 1706: add “true”



church of God.<sup>393</sup> **And after finishing his testimony he commenced and preached another sermon, and he spoke in all**<sup>394</sup> about two hours; and after he closed, five children were blessed,<sup>395</sup> **and attended to some other duties,** and then the people were dismissed.

[August 27.]<sup>396</sup> I attended meeting at the stand at 10 a.m., and made a few remarks, the following report of which is by Dr. Willard Richards:—

<sup>397</sup>Two weeks ago<sup>398</sup> today something was said about Elder<sup>399</sup> Sidney Rigdon, and a vote was taken to disfellowship him, and to demand his license<sup>400</sup>, on account of a report brought by Elder Hyde from Quincy.

<sup>401</sup>He <sup>402</sup>then read a letter from Thomas Carlin to S[idney]. Rigdon, as follows:—

“Quincy, Ill[inois]., August 18, 1843.

Dear Sir:—Yours of the 15th inst[ant]. was received, but not in time to answer it by return<sup>403</sup> mail. You say that a Mr. Orson Hyde, on board of the steamboat *Anawan* a short time since, was told by an officer of the boat, that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of <sup>404</sup>Latter Day Saints in this place (Nauvoo)<sup>405</sup> had an interview with you, (me) said, he would use all the influence that his circumstances would admit of, to have Joseph Smith arrested and delivered into the hands of the Missourians, &c. This interview is said to have taken place at the time the first warrant was issued against Smith, and that since the last warrant was issued, that the same person had written to you, (me) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleasure to be perfectly able to disabuse you. I have not seen you, to my recollection, nor had any correspondence with you, until the present since 1839, and in all the intercourse I have had with you, I have always looked upon you, as one of the most devoted followers of Joseph Smith, and one of the pillars of the church of Latter Day Saints. I never sought through the aid of any person<sup>406</sup> to entrap Joseph Smith; a faithful discharge of my official duties, was all that I attempted or desired.

Very respectfully,

Your obedient servant,

THO[MA]S. CARLIN.”

393. Following bolded text only in WWj.

394. “in all” appears only in WWj.

395. Following bolded text only in WWj.

396. DHC 5:553: adds date

397. *Source*: Following address by JS is based on JSj [1843–44], 69–76 (WR) (*APR*, 408–10; *WJS*, 243–45), and WCj [1843–44], vol. 3, 27 Aug. 1843 (*WJS*, 247), as amalgamated and edited in JSAd, Bx 4, fd 5, 76–78 (JG) (see transcription in vol. 7, RDft MS #7, chap. 28, under date), before it was copied by RLC in Book E-1, 1706–8, between 2 May–20 Aug. 1855 (see MSHi Chronology). A portion of an early draft in JG’s handwriting is located on the backs of pp. [5]–[7] of JS’s 16 June 1844 sermon in JSAd, Bx 4, fd 6, 105–29 (LH, JG). Text mostly from JSj; contributions from WCj are identified in footnotes, otherwise assume source is JSj.

398. MS sermon, 1: omits “ago”; Book E-1, 1706: “<ago>” (pos. LH)

399. MS sermon, 1: “<Elder>”

400. JSj [1843–44], 69: “vote taken to take away his license”

401. JSj [1843–44], 69, does not mention reading the letter, but the text is given on p. 76 with the following introduction: “Copy of the letter referred to on the previous page.”

402. DHC 5:553: adds “[President Smith]”

403. JSj [1843–44], 76: omits “return”

404. Book E-1, 1707: adds ellipses over erasure

405. DHC 5:553: “(Quincy)”

406. Book E-1, 1707: “{ \person/ }” (RLC)

He<sup>407</sup> then resumed:—"The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver<sup>408</sup> Joseph Smith to Missouri? If so, who?"

He then read the 7th chap. Hebrews. "Salem is designed for a Hebrew term; it should be Shiloam, which signifies righteousness and peace; as it is, it is nothing—neither Hebrew, Greek, Latin, French, or any other language<sup>409</sup>."

I say to<sup>410</sup> all those who are disposed to set up stakes for the Almighty, you will come short of the glory of God.

To become a joint heir of the heirship of the Son, he<sup>411</sup> must put away all his tradition<sup>412</sup>.

I prophesy and<sup>413</sup> bear record this morning<sup>414</sup> that all the combined powers of earth and hell shall not and cannot ever overthrow or<sup>415</sup> overcome this boy; for I have a promise from the eternal God.<sup>416</sup>

If I have sinned I have sinned outwardly; but surely I have contemplated the things of God.

<sup>417</sup>Respecting the Melchizedek priesthood, the sectarians never professed to have it; consequently they never could save any one, and would all be damned together. There was an Episcopalian<sup>418</sup> priest who said he had the priesthood of Aaron, but had not the priesthood<sup>419</sup> of Melchizedek and I bear testimony that I never have found the man who claimed the priesthood of Melchizedek. The power of the Melchizedek priesthood is<sup>420</sup> to have the power of 'endless lives,' for the everlasting covenant cannot be broken.

The law was given under Aaron for the purpose of pouring out judgments and destructions.

The sectarian world are going to hell by hundreds, by thousands, and by millions<sup>421</sup>.

There are three grand orders of priesthood referred to here.

1st. The King of Shiloam (Salem)<sup>422</sup> had power and authority over<sup>423</sup> that of Abraham, holding the key and the power of endless life:—angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel, because they would not receive the last law from Moses.

<sup>424</sup>The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would

407. DHC 5:554: "[He, President Smith]"

408. MS sermon, 1: adds "~~up~~"

409. JSj [1843–44], 70, MS sermon, 1: omit "language"; Book E-1, 1707 (lighter ink): inserts "\language/" at *coln* (pos. LH)

410. MS sermon, 1: "~~To~~ <I say to>"

411. DHC 5:554: replaces "he" with "one"

412. DHC 5:554: "all false tradition"

413. JSj [1843–44], 70: omits "prophesy and"; taken from WCj [1843–44].

414. MS sermon, 1: "<this morning>"

415. JSj [1843–44], 70: omits "and cannot ever overthrow or"; taken from WCj [1843–44], which reads: "not all the powers of hell or earth combined can ever overthrow this boy."

416. JSj [1843–44], 70: omits "for I have a promise from the eternal God"; taken from WCj [1843–44].

Apparently further revision was contemplated since a note at this point in MS sermon, 1, reads: "<(leave a line)>"

417. Sentence about Episcopalian from JSj [1843–44], 71; remainder of paragraph from WCj [1843–44].

418. DHC 5:554: "Episcopal"

419. MS sermon, 2: "<had> not <the Priesthood>" (pos. TB)

420. MS sermon, 2: "~~was~~ <is>"

421. MS sermon, 2: "~~by millions~~ <hundreds, and by thousands,> and <by> millions"

422. MS sermon, 2: "<(Salem)>"

423. MS sermon, 2: "~~after~~ <over>"

424. First two sentences from JSj [1843–44], 72; remainder of paragraph from WCj [1843–44].

attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses, and not to them; in consequence of which he cursed them with a carnal law.

What was the power of Melchizedek? 'Twas not the priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices<sup>425</sup>. Those holding the fullness of the Melchizedek priesthood are<sup>426</sup> kings and priests of<sup>427</sup> the Most High God, holding the<sup>428</sup> keys of power and blessings<sup>429</sup>! In fact that priesthood is a perfect law of Theocracy, and stands as God, to give laws to the people, administering endless lives to the sons and daughters of Adam.

<sup>430</sup>Abram says to Melchizedek, <sup>431</sup>I believe all that thou hast taught me concerning the priesthood, and the coming of the Son of Man; so Melchizedek ordained Abram, and sent him away.

Abram rejoiced, saying, Now<sup>432</sup> I have a priesthood.

Salvation could not come to the world, without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will<sup>433</sup> send Elijah the Prophet.<sup>434</sup> The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.<sup>435</sup>

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing<sup>436</sup> is to be called, elected, and made sure.<sup>437</sup>

'Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.'<sup>438</sup> The Melchizedek priesthood holds the right from the eternal God, and not by descent from father and mother; <sup>439</sup>and that priesthood is eternal as God himself, having neither beginning of days nor end of life.

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425. JSj [1843-44], 72: replaces "which administers ... sacrifices" with "&c."; MS sermon, 2: "<which administers ... sacrifices.>"

426. JSj [1843-44], 72: omits "Those holding ... are"

427. JSj [1843-44], 72: replaces "of" with "to"; MS sermon, 2: replaces "of" with "to ~~God~~"

428. MS sermon, 2: "<the>"

429. JSj [1843-44], 72: "<holding keys of power and blessings>"

430. JSj [1843-44], 73, MS sermon, 3: add "kingly power of anointing"; MS sermon includes the following penciled note: "part missing here (copy these sentences on separate lines, leaving a line between.)." This was done when RLC copied the sermon into Book E-1, 1708; however, the first sentence was subsequently canceled: "~~Kingly powers of anointing~~"

431. JSj [1843-44], 73, MS sermon, 3: replace remainder of paragraph with "away". Remainder of paragraph except last word added at *coln* and interlinearly by TB in lighter ink in Book E-1, 1708.

432. JSj [1843-44], 73, MS sermon, 3: omit "Abraham rejoiced ... Now"; Book E-1, 1708 (lighter ink): "<Abram rejoiced ... now>" (TB)

433. JSj [1843-44], 73, MS sermon, 3: replace "will" with "shall"; Book E-1, 1708 (lighter ink): "~~shall~~ \will/" at *coln* (TB)

434. JSj [1843-44], 73, MS sermon, 3: omit "the Prophet"; Book E-1, 1708 (lighter ink): "<the Prophet.>" (TB)

435. JSj [1843-44], 73, MS sermon, 3: omit "as a nation"; Book E-1, 1708 (lighter ink): adds "\as a nation./" at *coln* (TB)

436. JSj [1843-44], 73: "<anointing and sealing>"

437. MS sermon, 3: "~~is called election made sure~~ <to be called, elected, and made sure.>"

438. JSj [1843-44], 74: replaces "without mother ... continually" with "&c."

439. Remainder of paragraph deleted in JSj [1843-44], 74.

The<sup>440</sup> 2nd priesthood is patriarchal authority. Go to and<sup>441</sup> finish the<sup>442</sup> Temple, and God will fill it with power,<sup>443</sup> and you will then receive more knowledge concerning this priesthood.

The<sup>444</sup> 3rd is what is called the<sup>445</sup> Levitical priesthood<sup>446</sup>, consisting of<sup>447</sup> priests to administer in outward ordinances,<sup>448</sup> made without an oath: but the priesthood of Melchizedek is by an oath and covenant.

The<sup>449</sup> Holy Ghost<sup>450</sup> is God's messenger to administer in all those priesthoods.

Jesus Christ<sup>451</sup> is the heir of this Kingdom, the only begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may<sup>452</sup> come on<sup>453</sup> Mount Zion, and be exalted above the heavens.

I know a man that has been caught up to the third<sup>454</sup> heavens,<sup>455</sup> and<sup>456</sup> can say with Paul, that we have seen and heard things that are not lawful to utter."

<sup>457</sup>Fifteen minutes past one, closed my address<sup>458</sup>.

Sidney Rigdon said: "I never saw Governor Carlin but three times, and never exchanged a word with any man living on the subject. I ask pardon for having done anything which should give occasion to make you think so."

In the evening I attended council and prayer meeting with my brother Hyrum, N[e]w. K. Whitney, Willard Richards, William Law and William Marks. **[They met] in Joseph's new house prayed that W[illia]m Law's father might live and receive the gospel and our families believe and rejoice and be saved.**

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440. JSj [1843-44], 74, MS sermon, 3: omit "The"

441. JSj [1843-44], 74, MS sermon, 3: omit "God to and"; Book E-1, 1708 (lighter ink): "<Go to and>" (TB)

442. JSj [1843-44], 74, MS sermon, 3: replace "the" with "that"; Book E-1, 1708 (lighter ink): "~~that~~ <the>" (TB)

443. JSj [1843-44], 74, MS sermon, 3: delete remainder of paragraph; added at *coln* in lighter ink by TB in Book E-1, 1708.

444. JSj [1843-44], 74, MS sermon, 3: omit "The"; Book E-1, 1708 (lighter ink): adds "\The/" at *boln* (TB)

445. JSj [1843-44], 74, MS sermon, 3: replace "what is called the" with "Priesthood"; Book E-1, 1708 (lighter ink): "\is/ ~~Priesthood~~ <what is called> \the/" (TB)

446. MS sermon, 3: omits "priesthood"; Book E-1, 1708 (lighter ink): "<Priesthood>" (TB)

447. JSj [1843-44], 74: omits "consisting of"

448. JSj [1843-44], 74, MS sermon, 3: omit "to administer in outward ordinances"; Book E-1, 1708 (lighter ink): "<to administer in outward ordinances,>" (TB)

449. JSj [1843-44], 74, MS sermon, 3: omit "The"; Book E-1, 1708 (lighter ink): adds "\The/" at *boln* (TB)

450. JSj [1843-44], 74, MS sermon, 3: omit remainder of paragraph; added by TB in lighter ink at *coln* in Book E-1, 1708.

451. JSj [1843-44], 74, MS sermon, 3: omit remainder of paragraph; added by TB in lighter ink at *coln* in Book E-1, 1708.

452. JSj [1843-44], 74, MS sermon, 3: replace "may" with "might"; Book E-1, 1708 (pencil): "~~might~~ <may>" (pos. JG)

453. JSj [1843-44], 74: "up on"; DHC 5:556: "upon"

454. MS sermon, 3: "<third>"

455. JSj [1843-44], 75: replaces remainder of paragraph with "&c." MS sermon, 3, ends abruptly with "and we". Remainder of paragraph added by TB in lighter ink at *coln* in Book E-1, 1708.

456. MS sermon, 3: adds "we"; Book E-1, 1708: "~~we~~"

457. This paragraph added by TB in lighter ink on empty line at bottom of page in Book E-1, 1708. *Source*: Following three paragraphs from JSj [1843-44], 75-76 (WR) (APR, 410), with light editing and change to first person. Deleted material supplied here in bold type.

458. JSj [1843-44], 75: omits "closed my address"

<sup>459</sup>Monday, 28.<sup>460</sup>—I was visited by a deputation of Pottawatamie Indians; **they wished him [Joseph Smith] to become their great father.** <sup>461</sup>The following is a copy of a letter brought by them:

Father,

The last time we been in her we dint understand what you have tel us. this day the berrer will let us know what advise your gooness will let us know[.] the last time we saw the Real (Red) french they use two tel us how to do. always we are like bline peple in this place, we want [to] know what is the matter[.] they want allways our land[.] then if wel do so how will com of us. you are our father we hope you tell us faur and through of all this business one. the french and Anglis as allways make charitey[.] we hope you will be the same. our chiffe are very onsisay [anxious?] for that matter to per as ap [perhaps?] let go our land. we allways think to not let led go. Your ad vise father is what we want, when I was a boy I never think to lost our land but now I am fare from my father. I am bline. But still we attend to not sel or Exchange no we shut our yeres to our frends ar on Mission and opened tow [to] you. Miamis[.] Nahachaweth, Mesaocobet, Megesse, Chabortoche, this are grate menes not chiefs but considerate. we think after you saw this lines father you will let us know by your hand what you think. if your think we must kepe our land your are with us we chant give up. if you say so. we are all against the <sup>462</sup>other Band, and Brave fellers in here. Namoweth, Manitomenque, Paicouchaiby, Tapawisse, we hierd did our father was arive now we begin to see lite, then we send our Soldiers two give there hand & ours to our father we like very much you shall be our father we think Grate of you we think as longe we are in the Dark our father will give us the Lite<sup>463</sup> the<sup>464</sup> last time our Soldiers went to sea you we could not understand good but know we send our Brother Law will understand well and repeted well what you will tel us. we like veray much to give us some plant (plan) of our land where is begin. Paicouchaiby like his knew father if he will be let us know, we give our hand tow Father and hope all good ad vises from him.

We yo give our hand to our father, brave solden,—and younges menes and hope your advise by your hand, Prairy, Indian Band<sup>465</sup>.

we are very Pour it is for that we pray on your father.

To the foregoing I wrote this answer:

<sup>466</sup>Nauvoo August 28, 1843.

Dear children,

I have received and read your kind words: and agreeable to your wishes I now send you an answer. In regard to parting with your lands and selling them. I do not think it is best

459. Source: JSj [1843–44], 77 (WR) (APR, 411), with light editing and change to first person. Deleted material supplied here in bold type. Cf. WCj [1843–44], vol. 3 (NTNLF, 406), which reads: “P.M Prest J sent bro. Dunham for me to write a letter to the Pottowattomie Indians. I went down. He had been conversing with them.”

460. Book E-1, 1709: “\Monday 28./” (JG)

461. The following bolded section comprising the Pottawatamie Indians’s letter to JS and his reply appear in Book E-1, 1709–10; they were subsequently canceled and not published in DN and DHC. A note in the margin reads: “this not to be printed[.] B[righam]. Y[oung]” (RLC). Source: RDft 7:66 directs scribe to copy the first letter from “Clayton’s Journal” (WCj [1843–44], vol. 3, 28 Aug. 1843). Text here from Book E-1, 1709.

462. Book E-1, 1709: adds erasure

463. Book E-1, 1709: “<then we send ... Lite>” (JG)

464. Book E-1, 1709: “the{⌘}”

465. Book E-1, 1709: “\Prairy Indian Band/” (JG)

466. Source: JSLS, Bx 2, fd 6, 24–25 (WC). Text of JS’s letter and paragraph that follows from Book E-1, 1709–10.

for you to let them go but to keep them to live upon for yourselves and your children, and in regard to my giving you council [counsel] and being your father I have to say that I shall be happy to render you any assistance in my power in giving instructions and advice as well as to do any other business for you, which lays in my power at any time if it be not contrary to the laws of the United States, which laws I am always obedient and subject to. I feel interested in the welfare and prosperity of all my red children and will most cheerfully do them all the good in my power as to do good is what I always delight in. Should the United States appoint me as your Agent to transact your business for you I shall cheerfully comply; and will always do the best I can for you but you know I cannot do any thing in this matter except it be appointed me by the authorities of our land. The bearer will bring you a map shewing the boundaries of your land which I hope you will be able to understand; he will also be able to<sup>467</sup> tell you more about this business. The Mormons are your friends and they are the friends of all men, and I have the very best of feelings to all men and especially towards you my children. I wish you well, and hope the great God will bless you and abundantly supply you with every good thing, and that peace and prosperity may forever attend you and your children. And now my children be friendly to each other and be at peace with each other and with all men, for peace is what I seek for all my friends; and may the great Spirit bless you all my children is the sincere wish of your father. Your father.

This letter was put into the hands of the principal Indian, a young man of good stature, and they took their departure.

<sup>468</sup>Geo[rge]. Walker wrote a deed in the office.

<sup>469</sup>President Joseph met M[is]s [Flora] W[oo]d[wor]th at my [William Clayton's] house.

Tuesday, 29.<sup>470</sup>—<sup>471</sup>President Joseph at my [William Clayton's] house with M[i]ss [Flora] W[oo]d[wor]th.

<sup>472</sup>Elder Brigham Young paid a visit to James Arlington Bennett, Arlington House, Long Island, and baptized and confirmed him next day.

<sup>473</sup>I held a mayor's court, and tried several cases. **Held court in the A.M. on Hotchkiss. No cause of action. P.M. [held] court. City vs** Erastus H. Derby [who] was bound over to<sup>474</sup> keep the peace for six months. Previous to the close of the trial he gave up his license as an elder, to the Church Recorder.

**Court 4 P.M. Nauvoo vs Ira Miles. Fined \$5 for swearing, [\$]25 [for] disorderly or breach of ordinance. Walker wrote. Copying Habeas Corpus court papers.**

Wednesday, 30.<sup>475</sup>—<sup>476</sup>**10 A.M. Wanted Esqu[ire] Phelps to write a letter to Clerk to come in the city. Walker continued on the court papers.**

<sup>477</sup>**A.M. [...] at President Joseph's. He and Hyrum told me that Mr. Brown of Rushville had**

467. Book E-1, 1710: "<understand ... to>" (JG)

468. Source: From unused portion of JSj [1843-44], 77 (WR) (APR, 411).

469. Source: From unused portion of WCj [1843-44], vol. 3, 28 Aug. 1843 (IC, 119; DMQP, 12).

470. Book E-1, 1710: "29 \Tuesday/" (LH)

471. Source: From unused portion of WCj [1843-44], vol. 3, 29 Aug. 1843 (IC, 119; DMQP, 12).

472. Source: Based on BYj [1840-44], vol. 3, 29-30 Aug. 1843 (transcription in vol. 8, V.11).

473. Source: This and next paragraph from JSj [1843-44], 78 (WR) (APR, 411), with light editing and change to first person. Deleted material supplied here in bold type.

474. JSj [1843-44], 78: "<bound to>"

475. Book E-1, 1710: "30 \Wednesday/" (LH)

476. Source: From unused portion of JSj [1843-44], 79 (WR) (APR, 411).

477. Source: From unused portion of WCj [1843-44], vol. 3, 30 Aug. 1843 (IC, 119).



arrived last night and had no where to go. They requested me to take them in for about 3 weeks and I consented.

The *Nauvoo Neighbor* publishes <sup>478</sup>the following article:—

<sup>479</sup>The following is extracted from the *Boston Bee*, and reflects great credit upon the writer. Whoever “Viator” is, he has proven himself to be a man of sound sense and discernment, and of no ordinary legal talents. The sentiments advocated are those that we have always contended for: it is the only common sense view of the subject that can be taken; and we think that on a “sober second thought” when the film of superstition and prejudice is removed, it is the only light that it will be seen in by all intelligent men.

#### VESTED RIGHTS OF NAUVOO.

Mr. Editor:—After an abrupt leave, I am in Nauvoo again, and having been for many years what is called a constitutional man, and feeling a deep interest in the common welfare of all, so far as the rights of “life, liberty, and the pursuit of happiness” are concerned, you will pardon me as a legal advocate of vested rights, (not your religious tenets, or any other’s, for I consider *them* as a matter connected with the soul) for once more offering you a little “Bee<sup>480</sup> Bread.”

I am much pleased with the liberal powers of the charter of the goodly city of Nauvoo. The *vested rights* in that public document, are sufficient for all necessary purposes of a people whose greatest object appears to be to benefit mankind in this world, and happify them in the next. It is evident on the face of the instrument in question, that the legislature of Illinois, or more properly the people of Illinois through their representatives, have vested in the corporate body of Nauvoo, over a certain district of territory which may be increased in size at pleasure, all the rights, privileges and powers, which the said State possessed in her constitutional capacity, or could claim under the broad folds of the Constitution of the United States.

When I first read the charter, I supposed it was circumscribed by the statutes of the State; but upon a second reading, I saw the beauty of that *magna charta*: I saw that the legislature of Illinois had ceded to the city council of the city of Nauvoo, the power to legislate for the common weal of Nauvoo, for a part of the 11th section of that *Act*, reads as follows:—

“The city council shall have power and authority to make, ordain, establish and execute all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness of said city.”

Now, if words mean anything, here certainly are vested rights, as sacred, as substantial, and, according to the terms of the charter, (perpetual succession) as durable as those of the State, or United States, for the “benefit and convenience” of the citizens of Nauvoo, and her posterity, *ad infinitum*. It is a wise, liberal and substantial foundation for those who may be so fortunate as to share the salutary effects of its ordinances, and to partake of its growing blessings. If Illinois has power to enact laws for the *benefit and convenience* of *her inhabitants*, *so has Nauvoo for her citizens*. If the Constitution of the United States protects Illinois in her vested rights, Nauvoo has the same claim, and the same power to control it. And, if the city council of Nauvoo should pass an unconstitutional act or ordinance, literally repugnant to the

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478. DHC 5:556 deletes the following article from *NN*, and replaces the remainder of this paragraph with “an article from the *Boston Bee*, upholding the chartered rights of Nauvoo.”

479. Source: *NN* 1 (30 Aug. 1843): [70]–[71]. Viator pseudonym of WR (see Sources Cited, under Truthiana).

480. Book E-1, 1710: “\Bee/” (prob. RLC)



constitution of the United States or of this State, all that could be done would be to declare it void by some court having competent jurisdiction, and there the matter ends, without any recourse upon the charter any more than there is recourse upon the constitution of the State for unconstitutional acts that so frequently disgrace the statutes of the several States.

When I heard that the legislature, last winter, was laboring to repeal or modify the said charter, it put me in mind of a father and a son who owned a horse which they were too lazy to prove, and bring out his good qualities; but a gentleman observing him, purchased, and in a few days passed by with the noble animal in full mounted harness attached to an elegant carriage, attracted the attention of all that saw him. The son immediately sought the father to sue and get the horse back, but the old man drily replied, "It takes two to make a bargain." So if the legislature should repeal or alter the charter of Nauvoo, without the consent of the citizens, they have only to put a quietus on the act, through the supreme court of the United States; as many other cases have been, according to her reports.

Reserved rights and vested rights are very different, and had the legislature reserved any important point in the charter, and the city council used it, without the consent mutually of both parties, they would have been held amenable to the supreme court for the usurpation of that power. But when the "*benefit and convenience*" of Nauvoo demands ordinances no broader than the Constitution of the United States, and that of Illinois justifies, no matter whether there is any law on the subject or not, the city council has only to show their wisdom by their ordinances, and their power by their virtues, and how beautifully the world will behold *imperium in imperio*.

Recently there has been much said about the powers of the municipal court of said city; because that court had the right to issue writs of habeas corpus under their own ordinances. Any man that objects to this power of the municipal court, is ignorant of the vested rights of the Constitution of the United States, for "*the privilege of the writ of habeas corpus shall not be suspended, unless, when in cases of rebellion and invasion, the public safety may require it.*" The highest objection is, that the writ according to the charter, must be confined to cases arising from the ordinances. Just so. If the writ was not issued upon the direction and rules of ordinances, what would govern it? Do the circuit and supreme courts of the State issue writs of habeas corpus on the laws of the State, or upon the laws of Spain, Portugal, or the United States? Does the supreme court of the United States exercise the right of habeas corpus upon the United States, or upon an *ukase* of the Emperor Nicholas, of Russia.

Again, the municipal court of Nauvoo consists of several persons, whereas the circuit court is one man only; and the world has yet to learn that a "little brief authority," is as judiciously exercised by one man, as by six—why, the good old Law Book says, "in the midst of counselors there is safety."

Missouri, of late, made a most desperate and illegal attempt to force the Mormon prophet into her bosom, but met with a most sublime failure. After having been once thrust from her warm embrace by pointed steel and burning sulphur, he seems not anxious to throw himself again upon their renewed offers of hospitality and "pretended justice"; yet Gen. Smith treated the agent of the State of Missouri with all due respect; introducing him to his family, and seating him at the head of his table. All is quiet at Nauvoo.

Yours,

VIATOR.

Nauvoo, July 17th, 1843.<sup>481</sup>

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481. Place and date appear only in NN 1:[71].

<sup>482</sup>Thursday, 31.<sup>483</sup>—**Joseph called about 10 A.M. and asked what the rent of house by the store was worth. About these days, I commenced removing into the <sup>484</sup>Mansion<sup>485</sup> on the Diagonal corner to commence keeping tavern.**

<sup>486</sup>A.M. [William Clayton] [...] at J[oseph]’s. He received a letter from Jedediah M. Grant containing information of Conrad’s having rec[eive]d a letter &c. Sister E[mma]. heard J[oseph]. read it and appeared for a while to feel very jealous.

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482. *Source*: JSj [1843–44], 79 (WR) (*APR*, 411–12), with editing and change to first person. Deleted material supplied here in bold type.

483. Book E-1, 1712: “31 \Wednesday/” (LH)

484. DHC 5:556: adds “Nauvoo”

485. JSj [1843–44], 79: replaces “Mansion” with “new house”

486. *Source*: From omitted portion of WCj [1843–44], vol. 3, 31 Aug. 1843 (DMQP, 12). MSHjJS mentions JMG’s letter above under 17 Aug. 1843. This letter not only reported the growth of the church in Philadelphia, but also discussed in veiled terms difficulties some members, especially sisters “C.” and “S.”, with regard to plural marriage (JSLR, Bx3, fd 5, 58–61; transcribed in vol. 8, V.17).















